

Sri
Guru Granth Sahib



Sri
Guru Granth Sahib
[English Version]

VOL. IV
(Revised in modern idiom)

Translated and annotated by
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ENGLISH TRANSLATION
OF THE
ORIGINAL TEXT

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Māru, M. 1 : Chaupadās

Shaloka

O Friend, I crave ever to be the Dust for Thee to tread upon,
And to bide ever in Thy Refuge and ever, ever, to See Thy Presence. [1]

P. 989

Shabada

They, who get the Call in the early morn, they Contemplate the Lord's Name,
And ever at their call remain (as if) the chariots and the canopies, the tents¹ and rest-houses² and
other requisites of kingly majesty :

They who Call upon their God, them the God of Himself, Blesses (with Glory). [1]

O Sire, I am ill-destined, and false are my values.

For, I, the Blind one, have Attained not unto Thy Name ; and my mind is strayed away by Doubt.

[1-Pause]

I indulged in pleasures and so my Woes 'flowered' ; for, such was the Writ of the past.

And now my Joys are few and woes a little too many, and I pass my days in Pain. [2]

Those that are Separated from God, what worse separation will afflict them? And those that are
United, O what a wondrous Union have they!

So let us Praise our God, who Createth and then Seeth His Play. [3]

By good Fortune are we United with God (as humans), but our body indulges in Vice ;

And so our Union is broken and we fall apart, but lo, there is still hope of a re-Union for us all.

[4-1]

Māru M. 1

The union of the father and mother brings the body into being,

And our Creator-Lord Inscribes in each body the Writ of His Will :

And the Blessed Writ is of Light and Glory.

But, contaminated by Māyā, we lose the sense of (Discrimination). [1]

O Unwise mind, why indulge in Pride,

When one has to quit soon the scene in the Lord's Will. [1-Pause]

So abandon thy craving for pleasures that thou art Blest with the Peace of Poise.

For, everyone has to abandon his home and no one stays here for long.

We'd expend only a part of our treasures and save the rest,

If we were to be hurled into the (same) world again. [2]

(Still), we deck ourselves with silks,

And we command men about and about,

And we sleep in cosy couches,

Then, when we are seized upon by the Yama, why do we grieve ? [3]

We are caught in the whirlpool of the household,

And carrying the stones of Sin (on the head), we can Swim not.

P. 990

But, if we board the Boat of the Lord's Fear, (we are Ferried Across) ;

But rare is the one, O Nānak, who is so Blest. [4-2]

Māru M. 1

Our deeds are the Book which the mind writes in the ink (of Desire), and the writing is of two
kinds : good and bad :

And then, as drives us on the Writ of habit³, so are we driven ; but God has Infinite Virtues (thro-
ugh which one overcomes the habit of one's mind). [1]

O crazy mind, why mind not thy God ?

For, forsaking thy Lord, thy virtues wither away. [1-Pause]

1. धेमे (खेमे) : tents.

2. मरगष्टिचे : (सराईचे) : (Persian), a small inn. That is, men of God remain content as if they were endowed
with all the glories of the world.

3. बिरत (कितु) : (Sans. कृतम्) : work, deed, action, consequence (of deeds), i.e., habit.

The night and the day are the nets cast for us; and, all moments too are but a snare :
 And as one pecks at the bait, one is trapped : then how is one to be saved ? [2]
 The body is the furnace, in which is (cast) the iron of the mind, and it is heated by the five fires¹,
 And the coals are of the Sins stacked with the tongs of care : and lo, the mind is burnt ! [3]
 The rusted Iron too is transmuted into Gold, if it meets with (the Philosopher's Stone of) the Guru,
 For, He Blesses one with the One Name of the Lord, and cease² therewith (the wanderings of) the
 mind³. [4-3]

Māru M. 1

Out of the clear blue waters sprouts the lotus and also the film (of ignorance).
 The lotus lives with both and yet keeps detached from both. [1]
 But, O Frog, you Know not,
 And eat only the Dirt, discarding the Immaculate Nectar (of God). [1-Pause]
 You bide ever in water, but Know not love like the bumble-bee, who, only hearing of the glory of
 the lotus, is imbued with its lore⁴,
 Or, like the Kamina flower which lowers its head in prayer when it sees the moon from afar, being
 intuitively awake. [2]
 O Frog, you deem yourself clever biding with mere water⁵, but in nectar-sweet milk are also trea-
 sured honey and sugar,
 Which the tick⁶ tastes not and sucks only blood, being wise in himself like thee. [3]
 O Unwise one, you live with the Wise ones, and hear all the Vedas and the Shāstras,
 But, you abandon not your self like a dog, who can straighten not his crooked tail. [4]
 Some heretics⁷ there are who love not the Lord's Name : others but repair to the Lord's Feet.
 If you seek to fulfil your Destiny, O Nānak, utter the Lord's Name with thy tongue. [5-4]

Māru M. 1

Shaloka

Countless Sinners, on being Attuned to the Lord's Feet, became Sanctified :
 Yea, fortunate is he, who Cherishes the Lord's Name, for, it Blesses us with the merit of pilgrimage
 to all the holy places. [1]

Shabada

O my egotistical mate, my proud friend,
 Hear thou the Bliss-giving Word of thy Master. [1]
 O mother, to whom shall I utter my Pain?
 For, without my God, I can be not ; then, how can I still my mind ? [1-Pause]
 Separated am I, His Bride, and in intense Pain,
 And I Grieve, for, my youth is lost. [2]
 O my Master, Thou art the Wisest of the wise,
 So I Serve Thee ever, for, I belong to Thee. [3]
 Says Nānak : 'I'm worn out by anxious thoughts,
 And, without Seeing my Love, I can Enjoy Him not'. [4-5]

Māru M. 1

I am a sell off⁸ to Thee O God : how fortunate am I that I am Thy Slave⁹. P. 991
 In exchange for Thy Word, O Guru, I've sold myself at Thy Shop, and now I go the Way Thou
 biddest. [1]

1. i.e., five desires.
2. त्रिप्तमि (त्रिप्तमि) : [Sans. स्था (तिष्ठ)], to cease, stand still.
3. Lit. body
4. भेर चचा गुन रे (भेर चचा गुन रे) : lit. intoxicated (भेर, from Sans. मेरेय : a kind of intoxicating drink) with
 discourse (चचा, चरचा) of his merits (गुन).
5. घन (बन) : (Sans. वनम्), water in general.
6. पिसन (पिसन) : a tick or louse (of dogs and sheep).
7. पार्थंडी (पार्थंडी) : (पार्थंडिः) a heretic, a religious hypocrite.
8. लाला (लाला) : (Persian), a slave.
9. गोल्ला (गोला) : (Persian), a slave.

O Lord, how can I, Thy Slave, play clever with Thee ?
 I can carry not out even Thy Command in good faith. [1-Pause]
 My mother is Thy Slave as also my father ; I am an offspring of Thy Slaves, O God,
 And while the one Dances to Thy Tune, the other Sings to Thee, and thus do we all Worship Thee,
 O King ! [2]
 If Thou art thirsty, I bring water for Thee ; if hungry, I grind corn for Thee,
 And I wave fan to Thee and rub Thy Feet and Contemplate ever Thy Name. [3]
 O Lord, I have betrayed Thy salt : but Thou still Forgiveest in Thy Glory.
 O God, Thou art Compassionate to all life since eternity, and without Thee, no one is Emancipated.
 [4-6]

Māru M. 1

Some call me wild¹, others that I am out of step (with the world).
 Some call me a mere man, forsaken and woe-begone. [1]
 But I am mad after my King, My God,
 And I know not of any but my Lord. [1-Pause]
 I'd indeed love to be mad if I'm struck with the Fear of the Lord,
 And know not any but the One God. [2]
 And Serve only but the One Master, and Realise only His Will,
 And know not any other Wisdom. [3]
 Mad indeed is he who Cherishes the Love of the Master with a single Mind,
 And considers himself low, (being lowly), and all others as blessed and good. [4-7]

Māru M. 1

Everyone is full of the Riches (of the Lord's Name) :
 But the Egocentric wanders out and about, thinking Him to be afar. [1]
 The Riches of the Lord's Name I treasure in my heart.
 O God, whomsoever Thou Blessest with these, he is wholly Fulfilled. [1-Pause]
 These Riches catch no fire, nor are they thieved,
 Nor drowned, nor confiscated or appropriated². [2]
 Such is the Glory of these Riches,
 That one is ever Imbued with Equipoise. [3]
 Hear thou this wondrous thing, O friend,
 That no one has ever been Redeemed if endowed not with the Riches of God. [4]
 Says Nanak : "I utter the Unutterable Gospel of my Lord:
 That only if one Meets with the True Guru, one Attains to the Riches (of God)." [5-8]

Māru M. 1

Burn off the mainsprings of Passion, and strengthen the attributes of Truth : this, verily, is the inhalation and exhalation of breath³ : and let Poise be the holding of the breath⁴.
 Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall. [1]
 O Ignorant one, why are you Detached by Doubt,
 And why you Realise not the Stayed Lord of Sublime Bliss ? [1-Pause]
 Seize and burn the unbearable load (of Māyā), and grasping the ever-active (mind) still its desires ;
 and abandoning thy Doubt, in-drink thou the Nectar-(Name) of the Lord.
 Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall. [2]

1. *Lit.* a goblin.

2. *Lit.* punished.

3. **सूर-सरु (सूर-सरु)** : *lit.* the sun-breathing or *Pingalā* is breathing through the right nostril, while **सोम-सरु (सोम-सरु)** : the moon-breathing or *Iḍā* is breathing through the left nostril. According to Yoga, one breathes through each alternatively for $2\frac{1}{4}$ *gharīs* (about an hour).

4. **भरतु (भरतु)** : (Sans. भरतु) : is breath, especially vital breath The whole verse is a denunciation of Hatha-Yoga.

Says Nānak : "He , O friends, who Cherishes the Lord with his whole Mind, inhales the Lord's Nectar with each breath.

Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall." [3-9] P. 992

Māru M. 1

Neither Māyā dies (within one), nor is the mind stilled, and the Sea (of Desire) swells with a myriad waves as if intoxicated with wine ;
But the (body's) boat, which is directed by Truth within, sways not upon the surging seas , and is Ferried Across.

With the Jewel (of the Lord's Name), inscribed within the Mind, one silences the (Ego of the) mind : and being informed with the Truth, it is torn not¹.

And, imbued with the five Virtues and the Fear of God, the Kingly Self is seated on its Throne. [1]
O friend, see not thy True Lord afar from thee :

The Life of all life Pervades all like light, and every one is subject to His Writ. [1-Pause]

Brahmā and Vishnu and Shiva and Indra and all the seers and ascetics and holy mendicants,
Of these whosoever submits to the Lord's Will is Blest with Glory at the True Court ; and those that rebel, swayed by Ego, are slain.

I've known, by the Grace of the Perfect Guru, that neither the Jangams, nor the warriors, nor the celibates, nor the recluses,

Are fulfilled without the Service of the Lord : for, His Service is the Deed most sublime. [2]

Thou art the Riches of the poor, O God, the Guru of the Guru-less, Honour of the dishonoured,
The Power of the powerless, and the Light of the Blind, O Jewel, O Guru !

I've known Thy Truth through the Guru's Word, and lighted not the sacrificial fire, nor known repetition of the specific formulas ;

For, without Thy Name, O God, one attains not Refuge at Thy Door, and Fruitless is one's coming and going. [3]

Let us Praise the True Name, for, one is comforted only through Truth ;

And one can Cleanse the mind (only) with the Jewel of Wisdom, and thereafter it is Soiled not again.
So long as one Cherishes the Master, one comes not to Grief.

Nānak : If one Surrenders one's head to Him, one is Emancipated ; and Pure² become one's body and mind. [4-10]

Māru M. 1

The Yogi, who knows the Way of the Immaculate Name, even a particle of Soil sticks not to him.
For, the Loved Lord, the Master of the universe, is ever with him, and he overcomes the state of 'coming-and-going'. [1]

O God, what kind is Thy Name ? How art Thou Known ?

If Thou Callest me into Thy Presence, I'd ask Thee how is one to become one³ with Thee ? [1-Pause]
He alone is a Brahmin, who is bathed in God's Wisdom and who Worships God with the leaf-offerings of Virtue ;

For, there is but one God, and His is the only Name : yea, His is the Light that Illumines the three worlds. [2]

My tongue is the beam ; the heart the scales ; and I weigh therewith the unweighable⁴ Name.

And there is but one Shop, and the one Merchant-Prince ; and all the Dealers too deal in a like thing. [3]

At both ends the True Guru Saves : but he alone knows it who is Attuned to the One alone and whose mind is free of Doubt⁵ ;

And who serves God, night and day, and, getting rid of Doubt, inscribes the Word in the Mind. [4]
High above vaults the sky (of the Tenth Door) wherein abides the Self⁶, and its Unfathomable Guru, the God, bides here too⁷.

And, through the Guru's Word, within and without have lost their distinction for me, and I am (truly) Detached. [5-11]

1. वडु (कडु) : (Sans. कर्तव्यम्) : cutting, lopping off.

2. Lit. true.

3. निरंती (निरंती) : (Sans. निर+अंतर), having no intervening or intermediate space ; not different, similar, identical.

4. अजाची (अजाची) : that which cannot be weighed (जाच, from जाचण).

5. निडराती (निडराती) : (Sans. निश्चिन्ति), : doubtlessness.

6. गोरख (गोरख) : he who protects (रख) the senses (गें), lit. the soul.

7. पुनि (पुनि) : too, also.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Mārū M. 1

P. 993

One (who is in Love), is ever Awake, he Slumbers not :
 But, he alone knows (this state) who feels the pangs (of Separation).
 He, whose heart is pierced through with the shafts of Love, knows it: but there isn't a physician, who knows its cure. [1]
 He, whom the True One Yokes to His Praise,
 He, the rare God-conscious being, unto whom His Truth is Revealed,
 He alone knows the worth of the Nectar-(Name), for, he Deals in the (Lord's) Nectar. [1-Pause]
 As the bride loves her spouse,
 So should (the seeker) Cherish the Guru's Word ;
 And then he is rid of the Thirst¹ of Craving and abides he in the Peace of Poise. [2]
 One should break the walls of Doubt and Delusion,
 And all-too-naturally aim (at his Self) the bow of the Lord's Praise :
 And still his mind, through the Guru's Word, and then he has the Unitive Experience of the Beauteous Lord. [3]
 He, who is burnt by Ego, forsakes (God) from the mind,
 And at the Yama's abode, he is struck with the massive swords.
 Now, if he asks for the Lord's Name, alas 'tis too late ! and the Soul suffers immense Sorrow. [4]
 One is distracted by the thought of Māyā and mine-ness,
 And so one is caught in the noose at the Yama's abode;
 For, whosoever breaks not the Bonds of Desire², him the Yama wastes away. [5]
 O God, I've neither done a thing, nor am doing it now,
 It is through Thy Blessing that I'm Blest with Thy Nectar-Name :
 For, whosoever Thou Blessest, he cannot but bask in Thy Bounties, and he seeks Thy Refuge forsooth. [6-1-12]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Mārū M. 3

O Master, wherever Thou makest me sit, there I sit : wherever Thou wantest me to go, thither I go :
 For, Thou, my King, alone hast Sway over all ; and all places, being Thine, are Pure. [1]
 O God, Bless me that I bide in the Township of Truth,
 That I Merge, all-too-spontaneously, in Equipoise. [1-Pause]
 Strayed by the self, one calls one good, one bad, and this is the source of Sin :
 But this too is Thy Will, O Lord of all, that this world goes thiswise. [2]
 Sex is considered the most potent urge ; but wherefrom has it come ?
 Yea, it is the Lord whose Sport is this all ; but rare is the one who Knows the Truth. [3]
 If, by the Guru's Grace, one is Attuned to the One God, one is purged of Duality ;
 And whatever is the Lord's Will, its Truth his Mind accepts, and the noose of the Yama for him is loosed. [4]
 Says Nānak ; "Who can ever ask the Account from him whose Mind is rid of its Ego,
 For, he repairs to the Refuge of the True God of whom even the Dharmarāja is afraid". [5-1]

Mārū M. 3

Cease one's comings and goings and one abides in one's Self,
 If the Lord Blesses one with the Treasure of Truth ; but God alone Knows (whom He Blesses). [1]
 O mind, Cherish thy God, ridding thyself of Evil :
 Yea, Contemplate Him, through the Guru's Word, that thou art Dedicated to Truth. [1-Pause] P. 994
 If one loses hold of the (Lord's) Name in this birth, one gets no Refuge Hereafter,
 And one wanders from birth to birth and is wasted away like waste. [2]

1. ਤਿਖ (तिख) : (Sansk. तृषा), lit. thirst, strong desire, eagerness.
 2. Lit. love.

By good Fortune, if one is Blest with the Guru, yea, if such be the Writ of one's past,
He is devoted truly to his God, and the True One Unites him with Himself. [3]
The God Himself Creates the world : Himself, He Blesses one with His Grace.
Nānak: He alone Attains unto the Glory of the (Lord's) Name whom the Lord, of Himself, Blesses. [4-2]

Māru M. 3

O God, Forgive my past and now show me the Path,
That I'm Dedicated to Thy Feet, eradicating my self from within me. [1]
O my mind, Contemplate the Lord's Name, by the Guru's Grace,
And cling to thy God's Feet with a single mind and single-pointed love. [1-Pause]
O Guru, neither have I (high) caste, nor honour ; neither place nor standpoint,
It is when Thy Word pierces (my mind) that I'm delivered of my Doubt, and I'm instructed in
Thy Name. [2]
This mind is attached to Greed : yea, to Greed it is bound,
And is involved ever in false Strife and so is punished at the Yama's door. [3]
Nānak : He, thy God, is all-in-all and there's not another but He ;
And the Devotees He Blesses with the Treasure of Devotion, and such God-conscidus beings are
ever in Bliss. [4-3]

Māru M. 3

Search thou them who are Imbued with thy God's Truth, though all-too-rare are they :
Yea, meeting with them thy countenance sparkles, (for), then thou Contemplatest thy Lord's Name.
[1]
O friend, Cherish thou thy True Master in thy heart,
And led by the True Guru, search out the life-object (within thee). [1-Pause]
There is but One True God : all the others Serve Him, their Lord : and if such be the Lord's Writ,
one is United with Him.
Yea, they, who are United by the Guru, are Separated not ; yea, they alone are truly United with
the True One. [2]
Some there are, the Egocentrics, who know not the essence of Devotion, strayed by Doubt,
But them also the Lord Himself Strays : so what can man say or do ? [3]
He, whose Will cannot be challenged; before Him one must stand in prayer,
And Enshrine His Name in the Mind: and lo, hearing (the Prayer), the Lord Blesses Him. [4-4]

Māru M. 3

The burning Desert (of the mind) is turned (by God) into a cool Refuge : the rusted Iron is trans-
muted into Gold :
So Praise thou that True God of whom there is no equal. [1]
O my mind, Contemplate ever thy Lord's Name,
And Sing ever of His Virtues, Dwelling on the Guru's Word. [1-Pause]
One knows but One God by the Guru's Grace, if the Guru so Instructs :
Yea, Praise thou that True Guru who makes thee Wise in thy God. [2]
They, who cling to the Other, abandoning the True Guru, what will they do in the Yond ?
For, they will be bound down and Punished grievously at the Yama's Abode. [3]
Self-dependent is my God : and He is lured by nothing.
Nānak : repair thou to His Refuge, for, He, in His Mercy, Unites thee with Himself. [4-5] P. 995

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Shukdeva¹, Janaka's discipie, Dwelt on the Lord's Name, through the Guru's Word, and sought he
the Lord's Refuge ;
And Sudāmā² too was met with by the Lord, who rid him of his poverty, and, through Loving
Adoration of the Lord, he Swam across (the Sea of Existence).
Yea, Fulfilling is the Name of the Lord, who Loves the Devotees and Blesses them through the
Guru. [1]

1. Shukdeva was the son of Veda Vyasa. He was a born philosopher, and by his moral eloquence successfully resisted all the attempts of the nymph Rambha to win him over to the path of love. He is said to have narrated the Bhagwata Purāna to king Parikshat. His name has become proverbial for being the most rigid practiser of continence.
2. Krishna's friend.

O my mind, Dwell thou on the Lord's Name that thou art Emancipated,
 For, were not Dhruva and Prehlāda and Vidura, the slave-girl's son, Emancipated through the
 Lord's Name ? [1-Pause]
 In the *Kālī* age, the Lord's Name is the most efficacious, and it Emancipates all the Devotees.
 For, were not all the Woes of Namdeva, Jaideva, Kabir and Trilochana and of Ravidasa, the tanner,
 wholly dispelled ?
 They, who are Devoted to the (Lord's) Name, by the Guru's Grace, are Redeemed, and all their
 Sins are washed off. [2]
 All the Sinners, who Contemplate God, their Sorrows are wholly eradicated.
 And Ajāmala, who mated with a prostitute, he too was Saved, uttering the Name of God :
 And Ugrasena too was Delivered, Dwelling on the (Lord's) Name, and all his Bonds were loosed. [3]
 His Servants the Lord Himself Owns in His Mercy,
 And Saves He their Honour, and Delivers He those who seek His Refuge.
 God is Merciful to Nānak, and so he Cherishes the Name of God. [4-1]

Māru M. 4

The *Siddhas* are Attuned to God in their trance, and all the seekers and men of silence too Contem-
 plate but Him alone,
 And the celibates and men of charity and contentment also Dwell upon Him, and Indra too utters
 but His Name with the tongue.
 They, who sought the Lord's Refuge and Meditated upon Him, with them the Lord was Pleased,
 and they were Ferried across by the Guru's Grace. [1]
 O my mind, one is Saved only if one Dwells on the Lord's Name,
 For, were not Dhannā, the ignorant farmer, and Vālmiki, the highwayman¹, Ferried across by the
 Guru's Grace ? [1-Pause]
 Yea, all the angelic beings and the attendants of the gods and the heavenly singers and the poor
*Dharamarāja*² too Contemplate but their One God,
 And Shiva too, and Brahma and Lakshmi, the goddess, uttered only the Name of God with the tongue.
 Yea, they, who are Imbued with the Lord's Name, they are Ferried Across, by the Guru's Grace. [2]
 Thirty-three crores (of angels) too Dwell upon God ; O, endless are the beings who Dwell upon Him ;
 And the Vedas and the Purānas too sing of the One God, and the Pundits too utter but His Name.
 Yea, whosoever Cherishes the Nectar-Name of the Lord, he is Ferried Across by the Guru's Grace. [3]
 Countless are the names of those who Dwell upon God, the Sea of Infinite Waves :
 It is only when God is Pleased with one that one's Devotion is Approved :
 And the Guru is Merciful and one Cherishes the Lord's Name, and utters it with the tongue. [4-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Gather thou the Treasure of the Lord's Name ; yea, through the Guru's Word thy Lord Blesses thee
 with the Glory (of His Name) ; P. 996
 And lo, it goes along with thee both here and Hereafter, and thy God Releases thee in the end :
 And where (in the Yond) strait and uneven are the Paths, there too thy God comes to thy rescue. [1]
 O my True Guru, make me Wise in the Lord's Name,
 For, save for my Lord, I neither have a father, nor mother, nor sons, nor a kinsman : O mother,
 without Him, I lean on naught else. [1-Pause]
 I am in love with the Lord's Name ; O mother, how shall I meet with my Love ?
 Yea, whosoever Unites me with my Sweet-heart, to him I'd pay obeisance in utter humility³.
 The True Guru, the *Purusha*, is compassionate : and he Unites us with God instantaneously. [2]
 Yea, they, who Cherish not the Lord's Name, are Unfortunate and are Wasted away.
 They wander from birth to birth and come and go : yea, they're born only to die ;
 And, lo, they're punished at the *Yama's* Door, and also at the Lord's Court.
 O Thou All-powerful God, I but seek Thy Refuge, O King, Unite me Thou with Thyself.
 O Life of all life, be Merciful, that I submit to the Guru's Will.
 O God, be Compassionate and Unite me, Thy Slave, with Thyself. [4-1-3]

1. घटवारा (बटवारा=घटभारा) : a highwayman, footpad.

2. विधि बपूरे (रिति बपूर) : the poor (बपूरे) killer विधि from Sans. वृष, to kill ; i.e. Dharamarāja.

3. नैसर्ग (नैसर्ग) : (Arabic नैसर्ग, नैसर्ग), devotion.

Māru M. 4

Is there one who'll Reveal unto me the Treasure of the Lord's Name ?
 I'd be a Sacrifice unto him, bit by bit, who Unites me with my God.
 Within me is the Love of my Loved God : O, how shall I Meet with my Lord? [1]
 O my loved mind, my friend, my Capital-stock is the Lord's Name :
 Yea, I'm instructed in the Name by the Perfect Guru ; and now God is my Refuge : O, Blessed be
 my God. [1-Pause]
 O God, lead me on to my Guru that he Reveals unto me all Thy Treasures ;
 For, without the Guru, love wells up not : try, O seekers, if ye may, and see.
 Yea, in the Guru is Enshrined the Lord Himself, and He Unites us with God : O Blessed, Blessed
 be the Guru. [2]
 The Guru is the Sea of Devotion to God, and he, who comes to him, Partakes of it :
 Yea, the Guru in His Mercy, opens (the Treasure of) his Mouth¹ and lo, there is the Light of God for
 all the God-conscious beings to see.
 But, lo, the Unfortunate Egocentric dies of Thirst on the (River)-bank! [3]
 The Guru is the great giver : yea, I seek this Boon from the Guru,
 That he Unites me with God after a long Separation ; for, my body and mind are full of immense
 hope.
 O Guru, if Thou so willest, hearken Thou to my prayer (and Unite me with my God). [4-2-4]

Māru M. 4

O God, Utter to me Thy Gospel : let the Guru's Wisdom be Enshrined in my heart.
 O Fortunate one, Contemplate thou the Gospel of thy God, for, from God one Attains to the Sub-
 lime State of Detachedness².
 In the minds of the God-conscious beings is Faith, and Blest by the Perfect Guru, they Merge in
 the Lord's Name. [1]
 Lo, my mind too is pleased with the Gospel of God. P. 997
 O my mind, Utter ever the Gospel of thy Lord, (though) what comes from the mouth of the Guru
 is unutterable. [1-Pause]
 I've searched my body and mind through, to unearth this ineffable story :
 But, when I met with the Saint, I Attained unto God, and Hearing the Unstruck Melody³, my Mind
 was pleased.
 My body and mind lean on the Lord's Name through which I merge in the All-wise Being. [2]
 The Guru-Purusha led me on to the Supreme Being, and my consciousness Merged in Superconsciousness
 By great, good Fortune did I Serve the Guru and Attained unto the All-wise Lord.
 The Egocentrics are ill-destined and pass the Night (of life) in Sorrow. [3]
 O God, we are Thy seekers : Bless us pray, with Thy Nectar-Word.
 My True Guru is my Friend : O Guru, usher me into the Presence of my All-wise Lord.
 Nānak seeks but Thy Refuge, O Lord, be Merciful that he Merges in Thy Name. [4-3-5]

Māru M. 4

Lo, I am Attached to God, being Detached (from the world), and by good Fortune, I Cherish my
 Lord in my Mind,
 And meeting with the Saint, Faith wells up in me, and, through the Guru's Word, I Taste the Lord's
 Essence :
 My body and Mind are in bloom : and, through the Guru's Word, I utter the Lord's Praise. [1]
 O my loved Mind, my friend, Taste the Flavour of God.
 And you attain unto God, through the Perfect Guru, and you are honoured both here, Hereafter.
 [1-Pause]
 Yea, Dwell on the Lord's Name, and Taste the Flavour of God through the Guru's Word :
 Sow thou the Lord's seed in the farm of thy body ; but it is from the Saint that one finds (the seed
 of) God.
 O Nectar-sweet is the Lord's Name ; but it is through the Perfect Guru that one Tastes the Taste
 of God. [2]

1. i.e. instructs with his tongue.
 2. Lit. Nirvana.
 3. Lit. unutterable Gospel.

The Egocentrics are filled with Craving, and within their minds are a myriad hopes of all kinds:
Yea, accursed are they who lean not on the Lord's Name : lo, they, the self-willed beings, are
wasted away like waste.

They are born only to die and their wanderings cease not, and they suck the ill odours (of a myriad)
wombs. [3]

Save us, O Save us God, in Thy Mercy, for, we have sought Thy Refuge,
And lead us on to the Saints that we are Blest with Glory through Thy Name.
Yea, I've gathered the Riches of God; and I utter ever His Name through the Guru's Word. [4-4-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Brimful are the Treasures of God's Devotion (within),
But, it is through the Guru's Grace that God Emancipates us.
Yea, on whomsoever is the Mercy of God, he sings the Lord's Praise. [1]
The flower-girt Lord Blesses forsooth

When we Cherish our God ever in the mind.
So Dwell thou on the Lord's Name, O my mind, for, one is Emancipated only through the Lord's
Name. [1-Pause]

The Lord's Nectar-Name is the Ocean of Peace : P. 998
Thy seeker, O God, seeks it, in all humility : so Bless him Thou in Thy Mercy.
Yea, True and Ever-abiding and Eternal and Never-dying is my God, who is pleasing to my mind. [2]

The nine holes (of the body) outpour impurities,
But when one Utters the Lord's Name, ail one's faculties are Sanctified.
Yea, on whomsoever is the Pleasure of God, he Contemplates Him and is thus rid of all his
impurities. [3]

Tempestuous is the (Sea of) Illusion and Attachment !
O, how is one to Swim across this Sea of Existence to the Yonder shore ?
Yea, when our God Blesses one with the Boat of the True Guru, one is Ferried Across, Contempla-
ting one's God. [4]

Thou art everywhere, O Lord ; everyone belongs to Thee,
And that alone cometh to pass what Thou Doest.
Poor Nānak too sings the Lord's Praise, but his Devotion is Approved (only) if the Lord's Pleasure
be upon him. [5-1-7]

Māru M. 4

O my mind, Contemplate ever thy Lord's Name,
And thy God drives out all thy Sins.
So treasure thou the Riches of God which go along with thee even into the Yond. [1]
But he alone Dwells on God on whom is the Mercy of the Lord.
And if he Dwells on God ever, he is ever in Bliss,
And God seems sweet to him, by the Guru's Grace; and Contemplating Him, he is Ferried Across.
[1-Pause]

Fear-free and Formless is God and Ever-true is His Name,
And to Contemplate the Name is the most sublime deed.
For, he, who Serves God, overcomes Death that is the enemy of all life. [2]
He, with whom the Lord is Pleased,
That Servant of God is Acclaimed through the four ages, and in all the four corners of the earth;
And whosoever slanders him, him the couriers of the Yama destroy and lay waste. [3]

Within all is the Onē Immaculate, Creator-Lord :
And He Works His Wonders and, Seeing them, He is Pleased.
Yea, he, whom He Saves and Delivers, him no one can destroy or overcome. [4]

I utter ever the Name of the Creator-Lord,
Who has ever Emancipated all His Servants and Devotees.
Ask thou the four Vedas or the eighteen Purānas and thou knowest that the Lord's Name Redeems
all. [5-2-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

In the Lord's Fear abide the earth, the sky and the stars; for, over them is the All-powerful Command of the Lord :

Yea, in His Fear blow the winds, and glow the fires, and the waters flow; and Indra too bides in His Fear. [1]

I've heard that there is but one God who is Fear-free ;

And he alone is in Peace and Bliss who, Meeting with the Guru, Sings the Lord's Praise. [1-Pause]
In His Fear are human bodies and the gods, and the adepts and all the seekers.

Yea, myriads¹ of species are born only to die (in His Fear), and are yoked to more and more wombs. [2]

And life too, led in all the three modes², is in God's Fear, and, all the forms of life,

And the beguiling Māyā too is in His Fear as is the *Dharmarājā*. [3]

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All that is, is in the Lord's Fear : Fear-free only is the Creator-Lord.

Says Nānak : "God is the Friend of His Devotees who look Beauteous in His Court". [4-1]

Māru M. 5

Hapless was the five-year-old Dhruva, but Contemplating the Lord, he became eternal³.

And (Ajāmala, who) for the love of his son, merely uttered the Lord's Name, he overcame the couriers of the *Yama*. [1]

My Master has Emancipated myriads of souls :

So I too, who am utterly Ignorant and Meritless, have sought my God's Refuge. [1-Pause]

Vālmika, the dog-feeder⁴, was also Saved by God; and the poor hunter too (who aimed, in ignorance, at Krishna):

Yea, he, who Dwells on God even for a moment, he, too, like Gaja, the Elephant, is Ferried Across. [2]

The Lord Protected Prehlāda and tore Harnakashyapa with His Nails ;

And Vidura, the slave-girl's son, was also Sanctified along with all his kindreds. [3]

O God, which of my demerits shall I utter ? I'm intoxicated with the illusion of Attachment.

O Lord, I have sought but Thy Refuge : Pray, take me into Thy Loving Embrace. [4-2]

Māru M. 5

I've wandered incessantly in a myriad ways for the sake of riches :

But all the deeds I did, lured by Ego, all went in vain. [1]

O God, yoke me to naught else, (but Thy Love) :

And Bless me only with the days when I Sing Thy Praise. [1-Pause]

Seeing our sons, wives and the household, we are involved with these,

And tasting the wine of Māyā we are intoxicated, and Sing not the Lord's Praise. [2]

I've searched Thee, O God, in many many ways, but found Thee not save through the Saints.

O Lord, All-powerful art Thou and Beneficent too; I've come to beg of Thee for the Bounty (of Thy Name). [3]

I've abandoned all Ego, all Pride, and becoming the Dust of Thy Feet, I've sought Thy Refuge.

Says Nānak : "Meeting with Thee, I've become one with Thee, and lo, now I'm Blest with immense Bliss". [4-3]

Māru M. 5

Where, O where, is thy glory ? Why, O why dost thou abide in Ego ?

Where, O where, hast thou been hurt by the abuse of another ? [1]

Hear thou, I tell thee, where one comes from,

And also how brief is one's stay here that one knows not when one leaves. [1-Pause]

The air and water both have patience, and the earth has compassion, forsooth ;

And the confluence of five elements (like these) brought thee into being: O, which of these is evil? [2]

Yea, He thy Creator, who Created thee, also put Ego in thee :

He alone is Born and Dies (through thee): He alone Comes and Goes. [3]

1. Lit. 84 lakhs.

2. ਰਾਜਸੁ ਸਾਤਕੁ ਤਾਮਸੁ (राजसु सातकु तामसु) : the terms signifying principles or properties, incident to humanity; *Satvāguna*, the principle of truth, of benevolence, of existence—supposed to be especially exhibited in Shiva; *Raja-guna*, the love of sensual enjoyment or of pleasure—supposed to prevail in Brahma; *Tamo-guna*, darkness, ignorance, irascibility or promptitude to the vindictive passions—supposed to dwell in Shiva.

3. ਅਮਰ ਅਟਾਰੇ (अमर अटारे): lit. climbed upto the mount (अटारे, अटारी, अटारे, अटारी) of eternity (अमरता, अमरता)

4. ਸੁਪਚਾਰੇ (सुपचारै): (Sans. श्वपच), a man of a very low and degraded caste, an outcaste, a *Chandala*, a dog feeder.

No sign remains of the creation, and illusory is all that seems.

Says Nānak : "When the Lord Disestablishes His Play, then He, the One Supreme Being, Remains alone". [4-4]

Māru M. 5

(The Servant of God) is rid of the evils of Ego, Attachment and Greed, and he minds not any save his God, P. 1003

And Deals he in the Virtues of God and the Jewel of His Name, and this is the Merchandise he carries along into the Yond. [1]

Lo, the Servant of God Loves his God to the end :

In his lifetime, he Serves his Master, and while quitting the world, he minds only Him, and Him alone. [1-Pause]

Whatever is the Lord's Command, on that he turns not his back :

And whether sheltered at home or driven out of its refuge, he remains in peace and utter calm. [2]

He accepts privation¹ with joy when such is the Lord's Will, and knows not pleasure or pain,

And whatever comes from God, that he accepts with a cheerful heart². [3]

The Master is Merciful to the Servant, and his life here and Hereafter is Approved.

O, Blessed and Fulfilled is the Servant of God unto whom the Lord is Revealed (thus). [4-5]

Māru M. 5

Lo, my Destiny is Awake : the Master is Merciful to me, and I Sing the Lord's Praise,

And my effort has become effortless, and I find Peace, and all my outgoing have ceased. [1]

Now I have Attained unto Eternal Life,

And I mind only my Creator-God, sheltered in the Refuge of the Saints. [1-Pause]

And I've overcome my Lust, Wrath, Greed and Attachment, and all Adversaries I've over-powered; And my God has become for me an Eternal Presence, who keeps me ever in view, and is never far from me. [2]

My Faith is Fulfilled and I am Cool, and in utter Peace, and the Saints are ever merciful to me,

And instantaneously have I, the Fallen one, become Sanctified: O, Wondrous is the Glory (of God)! [3]

I am wholly fear-free, and the Lord's Feet are my only Refuge,

And Attuned ever to God, I Sing the Praises of my Master. [4-6]

Māru M. 5

He who is All-powerful, the All-virtuous King, of Him one Sings not ;

And that what one leaves off in a moment, that one runs after, time and again. [1]

O man, why not mind your God ?

For, the Enemy, with whom you are making merry, will consume you in the end. [1-Pause]

He, on hearing whose Name the Yama Releases thee, of Him you seek not the Refuge.

O, drive out the jackal³ (of lassitude) and enter into the Sanctuary of God. [2]

Why, O man, you love not Him whose Praise Ferries thee across the Sea of Existence :

And are involved again and over again in what is but a dream and, like sleep, lies not with you for long. [3]

When the Compassionate Master is Merciful, He Blesses us with Glory through the Saints.

Says Nānak : "O man, when God is on thy side, thou art rid of the illusion of the three Modes". [4-7]

Māru M. 5

Thy God is the Inner-knower of all hearts; then what can you hide⁴ from Him ?

And your (sinning) hands and feet fall off in an instant, and are burnt ; and you are heard of no more. [1]

O Ignorant one, why have you forsaken your Lord,

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And break faith with thy God ? Beware, for, before thy very eyes, you will be torn. [1-Pause]

Thy body is afflicted by an incurable Malady and it can be overcome not.

Yea, this is the quintessence of all Wisdom that whosoever abandons God, writhes in Pain. [2-8]

1. Lit. hunger.

2. Lit. forehead.

3. सिआल (सिआल) : (Sans. जगाल :), a jackal.

4. दलारिछि = दलारिछि (दुलारिछि = दुलारिछि) : hides, conceals.

Māru M. 5

I Enshrine the Lord's Lotus-Foot in my Mind.
And Sing ever the Praises of my Lord.
Without Him, my only God, there is not another,
And He alone is in the beginning, the middle and the end. [1]
Yea, He alone is the Refuge of the Saints. [1-Pause]
My God Sways the whole world :
Yea, He, the Formless One, is all-in-all.
Nānak has clung to Him, his only True God :
And, Attaining Peace, he comes not to Grief again. [2-9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

O Unwise one, why forsake the Blissful God, the Life of all life ?
You have wasted in vain the precious gift of human life, intoxicated with the wine of Vanity. [1]
O man, why do you indulge in such Ignorance,
That you abandon the Master of the earth and, attached to Attachment and deluded by Delusion,
you keep company with Māyā, His slave-girl. [1-Pause]
You leave off God, the Support of the earth, and serve this Woman of low birth, and pass your
days, puffed up by Ego.
O Ignorant one, you do but vain deeds, and are called Egocentric and Blind. [2]
That what lasts, you call an illusion, and that what passes off you deem as eternal,
And own that what belongs to another ; O, such is thy Delusion! [3]
Whether one is a Kshatriya, a Brahmin, a Shudra, or a Vaishya, all these but Swim Across through
the Lord's Name.
Nānak, the Guru, has instructed all in this Wisdom, and whosoever hears it, is Ferried Across.
[4-1-10]

Māru M. 5

Thy God Sees thee even in thy secret chamber : you deceive but only the man ;
And (when) you indulge in Vice, abandoning your God, you embrace the red-hot pillar (of Death).
[1]
O man, why go you to another's home (to entice his woman) ?
O you vile, heartless, lust-infected ass, have you not heard of the Justice of God¹ ? [1-Pause]
On your head is the load of Vice, and round your neck is the stone of Sin,
But you have to Cross the Tempestuous Sea (of Existence); then how will you Swim across ? [2]
You are infected by Lust, Wrath, Greed and Attachment, and have turned your eyes away (from the
Real),
And as impassable is the Sea of Māyā, you can raise not your head above its waters. [3]
The Wise of God are detached like the sun and the moon.
And their nature is like fire—detached, yet purifying. [4]
Yea, he, whose Destiny is Awake, the Veil of Illusion for him is torn, and he Accepts the Guru's
Will with love ;
And he is Blest with the Cure-all of the Guru's Mantram, and he passes not through the Pain of
births and deaths. [5-2]
O man, this is how one is Ferried Across :
So, Contemplate thy God, Dying to thy self, and ridding thyself of the sense of Duality. [2nd
Pause, 2-11]

Māru M. 5

I have abandoned the search without, for, the Guru has shown my God within my Home,
And the Wondrous God I've Seen intuitively and now my Mind leaves Him not. [1]
O, I have found, by the Guru's Grace, the Jewel (of the Lord's Name); yea, my Perfect God,
Who can be evaluated not. [1-Pause]
Unseen, Unperceivable, the Transcendent God, whose Truth is Unutterable, Him I've found
through the Saint :
And the Unstruck Melody of the Word Rings at the Tenth Door, and the Nectar-Name drips into
the pot of the Self. [2]

1. *Lit.* justiciar.

My Craving is stilled ; inexhaustible now is the Treasure of God within me ;
And I Serve (at) the Feet of the Guru, and my Uncultured (mind) is moulded to God's purpose, and
lo, I'm in Bliss. [3]
In Poise, do I come and go : in Poise does my Mind now sport.
Says Nānak : "The Guru has rid me of my illusions : yea, thiswise have I Attained unto the Man-
sion of God". [4-3-12]

Māru M. 5

He, who Creates and Embellishes us, Him one loves not,
And sows the Seed out of season : O, how is then the Seed to flower and fruition ? [1]
O my mind, sow the Seed of the (Lord's) Name when the time is ripe,
And cultivate with thy whole Mind ; and in God's good time, you'll reap the Fruit thereof.

[1-Pause]

Seek you the True Guru's Refuge that illusions dog not the feet of your mind :
But he alone does this deed in whose Lot it is so Writ by God. [2]
He loves his God and his effort is fulfilled,
And his Crop is whole, and inexhaustible is his Granary. [3]
Priceless is the Thing he Attains and it leaves him not,
And he is Blest with Bliss, and is full and satiated. [4-4-13]

Māru M. 5

The egg of superstition has burst : my mind is Illumined,
And the fetters of (my mind's) feet are sundered : lo, I'm Emancipated by the Guru. [1]
Ceased now have my coming and going.
And the frying pan (of the heart) has cooled with the Guru-given cooling Elixir of the Name.

[1-Pause]

Ever since I met with the Saints, they¹, that had kept an eye on me, have fled :
Yea, when He, who Bound me, has ordered my Release, then what can the watchman² do ? [2]
I've cast off the load of the wrought deeds, and have become Detached in the Mind :
Lo, such is the Compassion of the Guru, that he has Ferried me across the Sea to my destined Shore.

[3]

Eternal is now my Abode and my Seat, and never-unavailing is the object of my life,
And Truth is now my Capital and Merchandise which I have found in my very Home. [4-5-14]

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Māru M. 5

The Pundit utters the Vedas, but lazes in doing Deeds :
He keeps silence and keeps aloof, but within his heart is the 'knot' of Desire.
He has renounced the world, but his outgoings (of the mind) cease not. [1]
O, where shall I find the one to whom I shall utter the inmost State of my Soul,
And who, being himself Emancipated, will Unite me with my God. [1-Pause]
One becomes an ascetic and disciplines the body, but the mind runs out and about,
And one remains chaste, but within one's heart is Ego,
And one roams the pilgrim-stations, becoming a recluse, but within one is Wrath, born of Ignorance.

[2]

One dances before the gods³ to the tune of ankle-bells, all to earn one's bread,
And one fasts and observes the religious code, and does six kinds of works, and dons a myriad
garbs ;

And one sings with the mouth, but the mind Sings not of the Lord. [3]

The Lord's Saints are above Pleasure and Pain, and Greed and Attachment, and are Immaculate
and Clean.

Yea, with the Dust of their Feet am I Blest, when the God is Merciful to me.

Says Nānak : "When one Meets with the Perfect Guru, one is rid of the cares of the mind." [4]

The God, my King, is the Inner-knower of all hearts,

And He, the Beloved of my Soul, Knows all that is within me, and so I've rid myself of all Vanities⁴,

[1-Second Pause 6-15]

1. i.e. Yama's couriers or ਚਿਤ, ਗੁਪਤਿ (ਚਿਤ, ਗੁਪਤ) ।

2. ਕੋਟਵਾਲ = ਕੋਟਵਾਲ (ਕੋਟਵਾਲ = ਕੋਟਵਾਲ) : the chief officer of the police of a town or city, i.e., the courier of
Yama.

3. ਰਾਮਦਾਸਾ (ਰਾਮਦਾਸਾ) : the devotees who dance to their gods in worship ; cf Gauri Sukhmani, M. 5, 9th Ash-
tapadi, Pauri 6.

4. ਬਰਬਾਦਿਆ (ਬਰਬਾਦਿਆ) : lit. frivolities, vanities.

Māru M. 5

He, who Cherishes Thy Name, O God, is the King of kings :
 Yea, they, who are Blest not with the Lord's Name by the Guru, they, the Unwise ones, but come
 and go. [1]
 O my True Guru, Save Thou my Honour :
 I'm perfectly Honoured only when I Cherish Thee ; and I'm reduced to the Dust if I abandon Thee.
 [1-Pause]
 As many are the joys and loves of the mind, so many are the sins one commits :
 Yea, Blessed is the Lord's Name, the Treasure of Good, the sublime Peace of Poise. [2]
 Māyā changes its colour often enough, as do the shades of the clouds,
 But they, who, Meeting with the Guru, Sing the Lord's Praise, are dyed deep in Red, the colour of
 Bliss. [3]
 Sublime and most High is the Lord's Court, Unfathomable and Beyond Thought.
 Says Nānak : "It is through the Lord's Name that one is Blest with Glory : O, much-beloved is
 my God". [4-7-16]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

The Supreme Being Creates all beings,
 And also night and day,
 And the woods and glades, and the three worlds and water,
 And the four Vedas and the four sources of Creation,
 And the (nine) divisions of the earth and islands and all the spheres.
 Lo, from the one Word¹ (of God), (His Will), they were made become. [1]
 O men, know your Creator-Lord :
 Yea, if ye Meet with the True Guru, ye Realise His Essence. [1-Pause]
 He it is who has Created the Expanse working within the three Modes,
 And lands us all in heaven or hell.
 Yea, it is through Ego that one comes and goes,
 And the mind is stilled not even a wee-bit.
 Without the Guru, all are enveloped by Darkness,
 And one is Emancipated only when United with the True Guru. [2]
 All the deeds one does, lured by Ego,
 Are like chains on one's neck².
 The sense of possession, which grips one's mind,
 Is like the fetters³ on one's feet.
 But unto him alone is the One God Revealed, by the Guru's Grace,
 Upon whose Forehead it is so Inscribed by God. [3]
 He alone Meets with God who is Pleasing to the Lord,
 And he alone is strayed who is strayed by God.
 Of oneself, one becomes neither wise, nor unwise,
 And as the Lord makes us Do, so are we known.
 O God, Infinite and Boundless art Thou,
 And Nānak, Thy Slave, is ever a Sacrifice unto Thee. [4-1-17]

P. 1004

Māru M. 5

Māyā, the great enticer, lures away the world of three Modes :
 For, the illusory world is afflicted by Greed.
 One gathers riches saying 'these are mine', but is cheated of them in the end. [1]
 Fearless and Formless and Compassionate is our God,
 And He Sustains all His Creation and all life. [1-Pause]

1. ब्रह्मदे—ब्रह्मदे, ब्रह्मदे (कवावे) : See p. 5 foot note. Word here means Will.
2. गलाले—गलाले (गलाले) : on the neck.
3. लोहारी—लोहारे से माली (लोहारी) : fetters.

Some there are who strive to gather riches and bury them underground,
And part not with their coins even in dream.
But even if they hoard great treasures and sway the whole world, their unsteady friend keeps not
company with them for long. [2]

Some there are who love their riches more than their vital breath and body,
And abandon even their father and mother to collect these coins.
And conceal¹ them even from their sons, friends and brothers ; but their treasures remain not with
them (in the end). [3]

Some there are, the ascetics, wrapt in their trance,
Who are renowned as Yogis, Pundits and men of Wisdom,
But whether they abide in homes or the crematoria or the forests, Māyā clings to their skirts. [4]

He, whose Bonds are loosed by God,
In his Self is Enshrined the Lord's Name ;
And, associating with the Saints, he is Redeemed, and Emancipated is he by God's Grace. [5-2-18]

Māru M. 5

Contemplate thou the One Immaculate God,
From whom no one comes away empty :
Yea, He who Sustained thee in the mother's womb,
And Blest and Embellished thee with thy body and Soul.
Dwell thou ever and forever more on Him,
He who covers ever thy shame.
Yea, Cherish in thy heart the Lotus-Feet of that God,
And save thy Soul from the waters of Sin ;
And all thy Woes and thy Wailings will cease,
And the shell of superstitions and fears will burst.
O, rare is the one who Attains to the Society of the Saints ;
Unto him, O dear, Nānak is a Sacrifice. [1]

The Lord's Name is the Mainstay of my body and mind.
And whosoever Contemplates it, is Emancipated. [1-Pause]

But he, who looks upon the illusion as truth,
And loves the mirage in his ignorance,
And is intoxicated with the wine of Lust, Wrath and Greed,
He gambles away his precious human birth for a trite.
He, who abandons his own and loves the others,
And loves, body and soul, to be intoxicated by the wine of Māyā,
His Craving is stilled not, howsoever much he indulges,
And his Hope is fulfilled not, and false is all his utterance.
One comes and goes alone.

P. 1005

And false is all we talk about 'I' and 'thou'.
The Lord has Himself ministered the potion to lead us astray :
O, how can the Writ of past deeds be effaced ? [2]

One becomes a bird, an animal or a ghost,
And thus wanders he, the False one, through a myriad births ;
And wherever he goes, he stays not,
And this Placeless one runs from one Door to another.
His body and mind are filled with immense Desire,
And he is cheated by his sense of Ego,
And he suffers Sorrow and is grievously Punished.
Yea, Priceless is He, our Lord, the God,
Forsaking whom one is cast into the Hell,
Where there is neither mother nor wife, nor friend nor kinsman to succour him.
But he, on whom is the Mercy of God, the Master of all,
He is Ferried across the Sea of Existence. [3]

1. गुह्य (गुह्यी) : Sans. गुह्य : a secret, mystery.

Now that my wanderings have ceased, I've repaired to the Lord's Refuge :
For, my Lord is the Support of the poor, and the Father and Mother of the world.
Compassionate is He, the Destroyer of our Sorrows,
And Emancipates He whomsoever He Wills.
He pulls us all out of the dark, blind Well (of Ignorance),
And Redeems He whosoever Adores Him lovingly.
The Saints are the very embodiment of Him :
And He, of Himself, Saves (them) from the blazing Fire (of Desire).
One, of oneself, can practise not Contemplation, or Austerity or Self-control,
For, in the beginning , as in the end, only the Unfathomable, Infinite Lord is (the source of all activity).

O God, Bless me with Thy Name : Thy Servant asks for this alone from Thee.
For, Thou alone art Nānak's Supreme Object of life. [4-3-19]

Māru M. 5

Ye can beguile me no more, O men, for, the Lord is now Merciful to me. [1]
I have now known the Truth,
That the beneficent Guru, the chivalrous Man, gives us Refuge and Saves our Honour. [1-Pause]
He accepts what comes from his Devotees and is ever Bliss-giving. [2]
O God, be Merciful to me, Thy Own Servant, that I Contemplate only Thy Name. [3]
Nānak, the meek one, begs for only Thy Name, ridding his mind of every illusion. [4-4-20]

Māru M. 5

Glorious is my Lord, the God.
But I, His Servant, am poor, too poor, before Him. [1]
He is my Beloved, my Love, the Mainstay of my vital breath and mind.
O God, Bless me Thou with the Bounty (of Thy Name). [1-Pause]
I've seen all, experienced all,
But there is not another that one may call upon. [2]
He, our God, Sustains all life : yea, He Supports all ;
And He was: and is, and also will be. [3]
O God, Bless me Thou with Thy Mercy,
That I Serve Thee ever and forever more. [4-5-21]

Māru M. 5

O Thou our Emancipator, O Thou Purifier of the Sinners, I am ever a Sacrifice unto Thee.
Pray, lead me on to the Saint who makes me Wise in Thy Contemplation. [1]
O God, no one knows me : but, I am known as Thy Servant,
And this alone supports my belief in myself. [1-Pause]
O Thou Sustenance and Support of all, I can but pray, in all humility, to Thee :
For, Thou art the water and I the fish : so, Thou alone knowest Thy Expanse.
O Thou, who Filled all Perfectly and with Love : I follow but Thee alone.
O God, Thou alone Pervadest all the earth and all its divisions and parts. [3] P. 1006
Eternal and Indescribable¹ art Thou, my Bewitching Lord, Unfathomable and Infinite :
O Lord, Bless me with the Companionship of the Saints, for, I've become the Dust treaded over by
Thy Slaves. [4-6-22]

Māru M. 5

Those Saints are Comforted and Satiated by God
Who've Realised the *Mantram* of the Guru.
O, no one can utter the State of their Majesty :
Yea, they, whose only Glory is the Lord's Name. [1]
Priceless is this Ruby, this Jewel, the (Lord's) Name :
Unattainable² is it and Unparalleled too. [1-Pause]

1. ਅਖੜਿਓ (अखड़यो) : that which cannot be uttered (अखिआ).
2. *Lit.* unseizable.

He, whose mind is pleased with the Eternal Lord,
 He, by the Guru's Grace, knows the Quintessence of God's Wisdom.
 He sees all, but in the Mind is Attuned (to God),
 And he purges wholly his mind of Ego and 'I-amness'. [2]
 Moveless is their Station, their Abode,
 Who've Seen the Presence (of God), by the Guru's Grace.
 Lo, they are ever Awake, for, they're Met with by the Guru,
 And they are utterly devoted to the Service of the Guru. [3]
 They are Satiated and Comforted perfectly,
 And, all-too-spontaneously they enter into the trance of Equipoise.
 They come upon the Inexhaustible Treasure of God.
 For, such is the Blessing of the Guru upon them. [4-7-23]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Dupadās

Shed all thy cleverness and, meeting with the Saints, purge thyself of Ego :
 Yea, all else is an illusion : so utter thou the Lord's Name with the tongue. [1]
 And, hear thou the Lord's Name with thy mind's ear,
 That thy Sins of a myriad births are washed off ; then, what can the poor *Yoma* do to thee ?
 [1-Pause]
 Then, you are afflicted not by Sorrow, nor are Humbled nor Afraid, and you attain the Peace of
 Poise.
 Says Nānak, by the Guru's Grace : "The Lord's Loving Adoration is the Quintessence of all Wis-
 dom". [2-1-24]

Māru M. 5

They, who abandoned the Lord's Name, were reduced to the dust.
 Yea, the love of the sons, friends and wife, and the revelries one indulges in, come to naught. [1]
 O my mind, Cherish ever the Lord's Name.
 For, it is burnt not even in the Sea of Fire, and Blesses thy body and mind with Gladness. [1-Pause]
 (Thy life) passes like the shade of the tree or like the clouds scattered by the winds.
 So, meeting with the Saints, Enshrine the Lord's Loving Adoration, for this alone is of avail
 to thee. [2-2-25]

Māru M. 5

The Bliss-giving, Perfect Person, Abides ever with thee, O man,
 And He neither comes nor goes, nor is born to die, and is affected not by pleasure or pain.¹
 O my mind, love thou the Lord's Name :
 And treasure thy Lord within : for, this is the only immaculate Deed. [1-Pause]
 Yea, whosoever Dwells on the Compassionate God is wholly Fulfilled.
 For, He, my God, is Ever-fresh, Ever-new and Wise and Beauteous, and my Mind is pierced through
 by His Presence. [2-3-26]

Māru M. 5

O man, Cherish thou ever the Guru's *Mantram*, in sleep as when awake, in motion or in station,
 And enter into the Sanctuary of the Lord's Feet, associating with the Saint, that thou art Ferried
 across the Sea of Existence. [1] P. 1087
 O my mind, Enshrine the Lord's Name within thy heart :
 Yea, Attune thy body and mind to thy God's Love, forsaking all else. [1-Pause]
 Overcome thy self, for, thy body, mind, the vital breath and Soul all belong to thy God.
 For, Contemplating Him, one is wholly Fulfilled, and one is Defeated and Humbled never
 [2-4-27]

Mrāu M. 5

Overcome thy self and become the Dust of the Saints' Feet that thou art rid of all Maladies :
 Yea, he alone is Blest with Thy Name, O God, whom Thou so Blessest in Thy Mercy. [1]
 O my mind, in-drink thou the Elixir of the Lord's Name,
 And abandon all other shallow and insipid tastes, and live eternally through the ages. [1-Pause]
 Be Imbued with the Lord's Name single-mindedly : yea, be Attuned to thy God's Name,
 And then thy only Friend, and Mate and Kinsman and Mainstay is thy only God. [2-5-28]

1. *Lit.* heat or cold.

Māru M. 5

The Lord, our God, protects us in the mother's womb and, lo, no harm comes unto us :
The same God is our Refuge in life : why knowest not thou, O man, with thy sense of Discrimi-
nation ? [1]

O my mind, lean only on the Lord's Name.

And Know thy Creator-Lord, who is the only Doer and the Cause of causes. [1-Pause]

Cherish Him thou in the Mind, shedding thy cleverness and all thy garbs.

Contemplate thou Him, O Nānak ; for, thiswise myriads of men were Saved. [2-6-29]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

He, who is the Purifier of the Sinners, the Support of the supportless,
And who is our only Raft in the tumultuous Sea of Existence, and who Inscribes our Lot on our
Foreheads. [1]

Contemplate thou His Name without which one is Drowned, no matter how many companions one
has.

He lends thee ever His Helping Hand ; and Him, the Doer and the Cause, thou mindest not !
[1-Pause]

Utter the Merits of the Lord, associating with the Saints, and the Nectar-sweet Name of the Lord
shows thee the Path.

O God, the Master of Māyā, the Destroyer of demons, I live truly if I hear Thy Gospel. [2-7-30]

Māru Anjali¹ M. 5

It is by God Himself that we are United with, or Separated from Him :

Yea, it is He who builds the frame of the five elements,
And it is by His Will that life throbs in the body of dust. [1]

There, where the Fire rages (in the mother's womb),

And where is utter Darkness, and one lies upside down,

Lo, there one minds God every moment and is Saved by Him. [2]

One comes out of the womb, fresh and whole ;

But then he abandons God, being attached to the world,

And wanders from womb to womb and gets no respite all through. [3]

The Compassionate Lord Saves us of Himself ;

For, it is He who Creates and Establishes us all ,

And one wins the Prize of Eternal Life, and his coming into the world of form is Approved.

[4-1-31]

The Lord is our only Refuge : it is neither our sisters nor brothers, nor the physicians nor they that
pledge² their faith with us. [1] P. 1008

So Contemplate Him, the Supreme Being, whose Doing ever comes to pass and who Purges us clean
of all our Sins. [2]

Yea, He who Abides in all hearts and Eternal is whose Abode, [3]

He Lives ever with us and Comes not, nor Goes, and Perfect are all His Doings : [4]

Yea, He is the only Refuge of His Devotees,

And He is the Mainstay of the Saints' vital breath.

For, He is our All-powerful God, the Doer and the Cause, and so Nānak is a Sacrifice unto Him.

[2-5-32]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 9

Bliss-giving ever is the Lord's Name,

Contemplating which Ajāmala was Emancipated, and Ganikā Attained the Sublime State of Bliss.

[1-Pause]

Daropadi, the princess of Panchāla, remembered God's Name in the royal court of Duryodhana,

And lo, the Compassionate Lord rid her of her woes, and made Manifest thus His Own Glory. [1]

1. अंजली (अंजली) : (Sans. अंजलि :), a cavity formed by folding and joining the open hands together ; to fold
the hands together and raise them to the head in supplication or salutation.

2. दायी : (Arabic), to pledge ; to make solemn promise.

He, who Sings the Lord's Praise, Him the Lord Supports :
Says Nānak : "Believing thiswise, I too have repaired to the Lord's Refuge." [2-1]

Māru M. 9

What can I do now, O mother ?
For, my life has been wasted away by Vice, and I've Dwelt not upon God¹. [1-Pause]
Now, when the Yama has cast his noose round my neck², I've lost all sense of being,
And save for the Lord's Name, there is no one to succour me in this distress. [1]
The possessions which I thought were mine, became strangers unto me in a moment.
Says Nānak : "I now regret my past why I didn't Praise my God". [2-2]

Māru M. 9

O mother, I have shed not the Ego of my mind.
And intoxicated with the wine of Māyā, I've wasted my life away, and dedicated not myself to the
Lord's Name. [1-Pause]
I³ woke up from my slumber only when the Yama struck me with his staff,
But even remorse at this time avails not, nor can I run away from myself. [1]
This remorse welled up in me only after I loved dearly the Guru's Feet ;
But one is Fulfilled only when one Cherishes the Lord's Praise. [2-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : Ashtapadis M. 1

Myriads of sages have been hearing and uttering the Vedas and the Pūrānas in vain,
And tired are myriads of others wandering from one pilgrim station to another, wearing a myriad
garbs.
But the True, Immaculate God is One alone : O mind, have faith in thy only God. . [1] P. 1009
Thou, O God, agest not : Thou alone art Eternal, while everyone else passes off.
And he, who Cherishes Thy Bliss-giving Name with Devotion, overcomes his Woes. [1-Pause]
So, let us Utter and Realise the Lord's Name, for, through the Guru-given Name, one is Emancipated.
Yea, Perfect is the Wisdom of the Perfect Guru, and through His Perfect Word, one Dwells on God.
The Lord's Name has the Merit of pilgrimage to the sixty-eight holy places ; yea, through it, one
is rid of all one's Sins. [2]
The Blind, Unwise man churns water and seeks to find the Quintessence⁴ !
But, if one churns the curds, led by the Guru's Word, one Attains the Elixir of the Lord's Name.
Lo, the Egocentric knows not the Quintessence, for, he identifies himself with the animal nature. [3]
He, who is destroyed by Ego, dies to be re-born to die again,
But he, who Merges in the Guru's Word, dies not another time.
If one Cherishes the Lord of Life in the mind, through the Guru's Word, one Emancipates one's
whole generation. [4]
The Lord's Name is the True Merchandise ; its Trade too is True :
Yea, if one Reflects on the Guru's Word, one reaps the Profit of the Lord's Name in this very
world.
But, if one is devoted to the Other, one loses and loses. [5]
True is one's society, True the abode, True the home,
True is one's food and True is one's love, if one leans on the True Name :
If one is Comforted by the True Word and Dwells ever on it. [6]
If one indulges in the joys of the world, one is destroyed by pleasure and pain :
Yea, if one is renowned as great⁵, one wears the necklace of Sin.
O God, man can do no favour to another : Thou alone art our Immaculate and Beneficent God. [7]
O Lord, Unfathomable and Unperceivable and Eternal art Thou :
Yea, if one searches the Lord's Door, through the Guru's Word, one comes-upon the Treasure (of
the Name) that Emancipates.
Nānak : If one Deals in Truth, unbreakable becomes one's Union with God. [8-1]

1. कन्याई=कान्हाईआ; कान् (कन्याई) : Lord Krishna; i.e., God.
2. गर=गल (गर=गल) : neck.
3. Lit. you.
4. i.e. butter.
5. मोटा (मोटा) : lit. fat.

Māru M. 1

One loads the Boat (of life) with Sin and launches it upon the Sea (of Existence),
And lo, one sees not the Yonder shore, nor the Port of sail.
Dreadful is the Sea, but there is no Boatman, nor the Rows to row the Boat across. [1]
O friend, the whole world is treacherously ensnared by Vice :
It is only through the Guru's Grace that one is Emancipated, Cherishing the Lord's True Name.

[1-Pause]

The True Guru is the Boatman and the Word (the Rows), to Ferry one to the Yonder shore,
Where there is neither wind nor fire, nor water nor form.
And where Abides our True Lord, Dispensing the True Name which takes us Across. [2]
They, who were led by the Guru, reached the Yonder shore, Attuned to the True One,
And they overcame their 'comings and goings', their Soul Merged in the Oversoul;
Yea, through the Guru's Wisdom Poise wells up in one, and one Merges in Truth. [3]
If one locks the (mind's) snake in the baskets its poison goes not,
But one receives only what is in the Writ of one's past, and can blame no one for this, nay none.
Yea, if, by the Guru's Grace, one Hears the Guru's *Mantram*¹, the mind's snake is rid of its poison,
and Believing in the Name, one is Comforted. [4]
The crocodile is caught with the line and rod,
As is the man of vicious thoughts ; and then one incessantly grieves.
And one knows not (the purpose of) life and death ; for, one can erase not the Writ of (past) deeds.

[5]

The Lord Created the world and also infected it with the malady of Ego : and one's mind is purged
only if one Enshrines the Word in the Mind. P. 1010

And then age devours not one, for, one is Attuned to the True One.
Yea, he alone is Emancipated in life who is rid of his Ego. [6]
The world is involved in Strife, and has lost its thinking powers,
And one forgets (the purpose of) birth and death, for, Unwise and stark Ignorant is one, when
led by Ego :
Yea, he, whom the Guru Saves, is Saved, Dwelling on the True Word. [7]
In the cage of love, the parrot-(mind) utters the words of love,
And it pecks at Truth and sucks in Nectar ; and when it flies out, it comes not back again.
And, by the Guru's Grace, God is Revealed unto it and, lo, the Door of Emancipation is opened
unto it. [8-2]

Māru M. 1

O man, you can overcome Death only through the Word : else, who it is that you may run to ?
And He, from whose Fear, fear, itself is afraid, His Name Blesses one with Eternal Life.
Yea, He alone Saves and He alone Destroys, and there is no other² place for one to go to. [1]
O friend, I am Dirty, Shallow and Unwise,
And without the Lord's Name nothing avails me : it is through the Perfect Guru that one is Blest
with Perfection. [1-Pause]
I am full to the brim with Errors and have no Virtue to commend myself; then, how can I reach my
(True) Home ?
Yea, through the Poise -giving Word one Dwells in Bliss ; but, without Destiny, one is Blest not
with the Word³.
And Whosoever Enshrines not the Lord's Name, he suffers Sorrow, bound (to coming and going). [2]
They, who've forsaken the Lord's Name, O, why did they come into the world at all ?
They get not Peace here or Hereafter, and are like carts laden with dust.
Separated, they are United not with God and they are Punished grievously at the *Yama's* Abode. [3]
I know not what is to happen to me in the Yond; O Guru, I've strayed from Thy Path : instruct me.
I'd pay my obeisance to him who leads me back to the Right Path.
Without the Guru, no one is compassionate to me : O, I can know not the whole worth of the Guru.
[4]
If I See my Friend, my God, I'd wear Him like a garland ; lo, I've sent Him the Letter of Truth.
And lost in my thoughts, I, His Bride, stand in wait for Him : and if the Guru Blesses me thus, I'd
See Him with my Eyes.
O God, if such be Thy Will, Thou Comest into my Mind and Blessest me with Thy Special Grace. [5]

1. गारुड (गारुड) : (Sans. गारुड), a charm against (snake)-poison.

2. धीनरु : धीरु (वीजु) : (Sindhi), second, another.

3. Lit. riches.

He, who himself hungers and thirsts, what can he give unto others
 for. He alone gives who Permeates our body and mind, nay, there is not another Give, but God
 Yea, He alone takes care of us who Creates us : He alone Blesses us with Glory. [6]
 In the Township (of the body) lives the King, Ever-fresh, Sporting like a child.
 He is neither man nor woman nor bird ; He is True and the very Embodiment of Wisdom ;
 And that alone happens what is in His Will : O God, Thou alone art the Light, Thou the Incense
 that maketh all fragrant. [7]
 I've heard all kinds of melodies and tasted all tastes, but insipid are they all, giving rise to Disease.
 But, when one utters and loves Truth, one is rid of one's Sorrows.
 Says Nānak : "Forsake not the Lord's Name, O ye men ; for, that alone comes to pass what the
 Lord Wills". [8-3]

Māru M. 1

Practise thou Truth and Truth alone : for, vain is every other attachment :
 Yea, let this mind be bewitched by the True One alone, and let the tongue Taste naught but Truth.
 For, save for the Lord's Name all else tastes insipid ; and those, that are not God's, carry on
 their heads the load of Sin. [1]
 O Love, hear Thou, I am but Thy meek Slave ;
 And as Thou Willest, so do I go, O my True Love ! [1-Pause]
 Thy Servant has to Serve day and night and he submits ever to the Writ of his Master : P. 1011
 Yea, his mind is a sell-off to the Guru's Word, through which alone he is Comforted.
 O Blessed be the Perfect Guru who rids me of the Sorrows of my mind. [2]
 How am I to praise the Lord's Slaves,
 Whom the Perfect Lord, in His Will, Forgives and they practise naught but Truth.
 O Sacrifice am I unto the Guru who Unites those Separated from God. [3]
 The Guru's Blessed Light dawns upon, and Illumines, the Minds of His Slaves ;
 And never-failing is their intuition, while insipid is the mind of the Egocentrics.
 O God, my body and mind belong to Thee ; and Thy Truth is ever my Support. [4]
 I abide and move in Thy Truth ; yea, I utter and 'eat' Thy Truth ;
 And, as I Enshrine Thy Riches in my mind, I Taste the Taste of Thy Truth ;
 And Thou, the True One, Keepest me in the True Home, and I Utter the Guru's Word with Devo-
 tion. [5]
 The Egocentric lazes, caught in the Wilderness (of his mind):
 Yea, ensnared is he, enticed by the bait (of Desire), and thus snaps he his ties (with God).
 But when he is Attuned to the True One, he is Emancipated by the Guru's Grace. [6]
 The Lord's Slave is Pierced through ever¹ with the Lord's Love ;
 And, without the True Lord, the vile Sinners are burnt to ashes ;
 But, he who is purged of the vile deeds, he Swims Across, carried on the raft of Truth. [7]
 They, who forsake the Lord's Name, get no Refuge ;
 But the Lord's Slaves shed forever their Greed and Attain unto the Lord's Name.
 O God, if Thou Forgivest and Unitest me with Thyself, I'd be a Sacrifice unto Thee. [8-4]

Māru M. 1

The (Lord's) Servant sheds all his fears all-too-Spontaneously, in the Fear of the Guru,
 And he Realises his Lord : O, Great is his Glory !
 And Meeting with his Master, he abides ever in Bliss : O, how can one evaluate his worth ? [1]
 The Lord's Servant belongs to the Lord ; and his Glory is also God's :
 Yea, he abides ever in the Refuge of the Master and is Saved, by the Guru's Grace. [1-Pause]
 This is the Eternal Command of the Lord that His Servants Serve only Him,
 And the Servant knows this Will of the Master and submits ever to His Will ;
 And him the Lord, our King, Forgives and Blesses : for, such is the Glory of God. [2]
 True is God, True is all that Comes from Him ; this is what the Guru's Word Reveals.
 O Lord, he alone Serves Thee whom Thou yokest to Thy Service of Thyself.
 Without Serving Thee, no one Attains unto Thee, and one is wasted away by the sense of the Other.
 [3]
 O, how can one forsake Him who Blesses us each day with more and more ?
 Our body and Soul belong to Him alone, and His is the life that sustains us.
 Yea, when the Lord is Merciful, we Serve Him, and, Serving Him, Merge we in Truth. [4]

1. ਅਨਹਤਿ (अनहति) : Sans. अहत, lit. not hurt or struck.

The (Lord's) Servant is he, who Dies to his self, while yet alive,
And whose Bonds are Snapped and who is Emancipated, and who puts out the fire of Craving (within).
Within all is the Treasure of the (Lord's) Name, but rare is the one who Attains unto it, by the
Guru's Grace. [5]

Thy Servant is Meritless : he is devoid of all Virtue.

O Beneficent Lord, there's no one as great as art Thou : Forgive me Thou, O God !

This is the only Sublime deed that Thy Servant submits to Thy Will. [6]

The Guru is the Sea of Nectar : and whatsoever from Him one demands, one receives. P. 1012

Ever-lasting is the Glory of the Lord's Name : so one must Cherish it in the mind and heart :

Yea, ever Bliss-giving is the Guru's Service, but he alone Serves him whom God yokes to His
Will. [7]

Silver and gold are but an illusion¹, and one day, they mix with the dust,

And nothing goes along with one without the Lord's Name : this is the Wisdom that the Guru
imparts.

Nānak : Immaculate are they who are Imbued with the Lord's Name, and are Merged in the True
One. [8-5]

Māru M. 1

When such is the Lord's Will, one stays not in the world ; yea, the garment (of his body) is torn by
God ;

And one's mind being bound to Sin, one Suffers grievously upon the body.

But I, a beggar, at the Lord's Door, would be forgiven my Sins, by the Grace of the Perfect Guru. [1]

How can one stay, when stays one not : so one must Reflect on the Word.

O God, such is Thy Eternal Will that whomsoever Thou Unitest, he alone Uniteth with Thee. [1-Pause]

I'd be as Thou wilt want me to be, and eat what Thou wilt Bless me with.

And as Thou wilt drive me, so will I be driven, and within my mouth, I'd treasure Thy Nectar-Name.

In Thy Hands is all Glory, O God : I only pray Thou Unite me with Thyself. [2]

Why should one praise the created one : for, the One God alone Does and Sees all.

So I Cherish in the Mind the Creator-Lord, and not another.

For, if one Praises one's True God, one is Blest with True Glory. [3]

The Pandit reads the sacred texts but Attains naught, being involved in the household,

And so he lives at the confluence of pleasure and pain², and is afflicted ever by Hunger and Death.

But he, whom the Perfect Lord Protects, his Separateness and Fears are past. [4]

They, whose Honour is Approved by God, they alone are Perfect :

Yea, Perfect is the Wisdom of the Perfect One, and True and Abiding is His Glory.

His Giving knows no bounds : 'tis the receiver who says, 'no more'. [5]

If one searches the seas, may be, one comes upon a jewel.

Its lustre remains for a while and then, 'tis eaten up by the dust.

But if one searches³ the Sea of the Guru's Truth, one Attains the Inexhaustible Treasure of the
Lord's Name. [6]

They alone are Immaculate and Pure whom my God Loves; the others are Soiled and Impure :

Yea, one's Base Metal is transmuted into Gold only if one touches the Philosopher's Stone.

Nay, one can prize not the fast Colour⁴ in which one is dyed, if one is Imbued with God. [7]

One can Attain not unto God through pilgrimages, or by wearing distinctive coats or through
alms-giving ;

And one is cheated if one accepts not this Truth : ask, if ye may, those that are experts in the study
of the Vedas.

Says Nānak : "He alone prizes this Jewel, who's Blest with the Wisdom of the Perfect Guru". [8-6]

Māru M. 1

The self-willed abandon their homes in a fit of despair and they beg at the doors of others :

Yea, they shrink from their duty towards their household, being instructed not by the True Guru,
and lo, they are caught in the whirlpool of an Evil mind.

They wander from land to land and read the sacred texts, but their Craving increases (with the rise
of each day) :

Yea, they Reflect not on the (Eternal) Word within their fast-dissolving body, and fill their bellies
like a quadruped. [1]

1. पाउ, धातु : (Sans. धातुः) lit. a mineral, metal, metallic ore.

2. पाप पुन (पाप पुन) lit. virtue and sin (leading to pleasure and pain).

3. Lit. serves.

4. रंग (रंगी) : Sans. वर्णः a colour, hue : complexion, beauty.

O friend, a (true) *Sanyasin* lives the life thiswise:

That he is Attuned to the One God, through the Guru's Word (in his very home), and is Satiated only with the (Lord's) Name. [1-Pause]

If one dyes one's robes in ochre, and dons the distinctive coat of a mendicant, And tearing off one's usual wear, one wears a wallet, but spreads it out to gather coins, And begs he from door to door, but instructs others in wisdom: lo, the Blind of mind loses all his Honour thiswise. P. 1013

He is strayed by Doubt and so Reflects not on the Word, and gambles his life thus away. [2]. Within him the Fire (of Desire) is quenched not without the Guru's Grace, and without too he raises a fire to warm his limbs.

O, how can he devote himself to God, without Serving the Guru, and how can he Know himself? And he slanders others and falls into Hell; for, within him is the Darkness¹ (of Ignorance). And, his pilgrimages to the holy places, waste him even more: then how can he wash his Sins off! [3] He walks on the path of Māyā and besmears his body with ashes and wallows ever in dust : And he knows not the One within and without : and if some one utters the Truth to him, he is angered.

Being Guru-less, he utters the sacred texts but speaks Untruth :

And as he Contemplates not the Lord's Name, he is Blest not with Glory nor Peace. [4]

He close-crops his head-hair but keeps a knotted tuft, and keeps silence, proud of his self, But his mind wanders in ten directions, without loving² the Wisdom of the Soul.

He abandons the Lord's Nectar and tastes Poison, being intoxicated with the wine of Māyā.

And this is how the Writ of his past becomes manifest; and as he Knows not the Lord's Will, he is counted for a quadruped. [5]

In his hands is the begging bowl and he wears a patched coat like a mendicant, but within him is immense Craving;

And though he abandons his own wife, he is attached to another's, lured by sex-desire.

He instructs others but Reflects, not himself on the Word, being cheaply involved in the affairs of the world.

From without he is calm, but within he has the Sting, and so he is wasted away by the Yama. [6]

He alone is a *Sanyasin* who Serves the True Guru, Dying to his self,

And asks not for food or raiments, and whatever he receives unasked he accepts,

And barks not in vain and treasures compassion and silences his Wrath through the Lord's Name.

O Blessed is such a householder, yea, a *Sanyasin*, a *Yogi*, who's Attuned to the Lord's Feet. [7]

The *Sanyasin* remains hope-less in the midst of hope, being at one with the One alone,

And is comforted in Drinking the Lord's Essence, and lives within, wrapt in a holy Trance;

And his outgoings cease and his mind wobbles not, and he knows his God, by the Guru's Grace,

And searches he his body, his Home, and finds he the Name Revealed within. [8]

Brahma and Vishu and Shiva are sublime (only if) they Reflect on the Lord's Name and are Imbued with it,

For, it is God's Light that animates the four sources of creation and the speech of man and Pervades the skies and the underworld.

Yea, all Gladness and Emancipation is in (Hearing) the Melody of the Lord's Name, and Cherishing it in the heart.

Says Nānak : "Without the Lord's Name, one is Released not : So Swim thou Across the True way of the Name." [9-7]

Māru M. 1

The mother's ovary and the father's sperm bring the man's body into being :

And within the mother's womb, one stands on one's head, Attuned to God ; and lo, the Compassionate God sustains him. [1]

O, how is one to be Ferried across the Sea of Existence ?

It is by Attaining unto the Immaculate Name, by the Guru's Grace, and, then, eradicated are the Sins of the man of Ego. ³ [1-Pause]

Thy Blessings, O God, I have prized not ; now what am I to do, being Sinful and Crazy ?

Thou art our Compassionate God taking care of all : O, Bless me Thou that I think ever of Thy Mercies and Bounties. [2]

1. ਆਤਮ, ਆਤਮ : (Sans. ਆ-ਤਮਸ੍,) obscure darkness; hence, darkness of ignorance.

2. ਰਤ, ਰਤ : Sans. ਰਤ, fond of, fondly attached to.

3. ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰੁ ਟਰੈ (ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰੁ ਟਰੈ) : the immense (ਅਫਾਰੁ) sins (ਭਾਰੁ) of the man of ego (ਅਫਰਿਓ) are eradicated (ਟਰੈ)

Man comes into the world to attain the four life-objects, but his soul abides in Māyā¹, P. 1014
 And lured by his Craving, he walks on the path of Illusion, and, being attached and bound, he's
 Delivered not. [3]
 He Wails and Cries but Receives not (God) ; and searches he Him here and there in vain ;
 And afflicted by Lust, Wrath and Ego, he loves his illusory kinsmen. [4]
 He sees and hears and eats and indulges and wears to show off in the house of death?
 But, he knows not his Self, unaided by the Guru's Word, and without the Lord's Name, death ever
 stands over his head. [5]
 The more is one attached, deluded by Ego and the sense of 'mineness,' the more is one dispossessed
 (by the ravages of Time) ;
 And one loses one's body and riches and lives ever in Doubt, and then one regrets, his face laden
 with dust. [6]
 And becoming aged, he wears loose his beauty and strength, and his throat is choked by phlegm,
 and tears bedim his vision.
 His hands tremble and his feet fail to move, but the worshipper of Māyā Cherishes not God in his
 heart. [7]
 His intellect fails, his black tresses turn grey, and no one likes to keep him at home :
 Lo, such is one's woeful state if one forsakes the Name ; and the Yama Punishes him grievously
 and drives him on to Hell. [8]
 The Writ of the past births is erased not : so, who is one to blame (but one's deeds) ?
 Yea, vain is this life of birth- and- death without the Guru ; and without the Word, one's life is a
 mere waste. [9]
 Pleasures waste us away : vain is all indulgence as are all the deeds of Sin :
 Yea, forsaking the Lord's Name, one loses the track of one's Primal Source, deluded by Greed, and one is
 Struck in the head by the Lord- Justiciar. [10]
 He, on whom is the Lord's Mercy, Sings the Lord's Praise by the Guru's Grace :
 He is Immaculate and Pure of heart, and the very Embodiment of the Transcendent and Perfect
 Guru-God. [11]
 So Contemplate thy God and Cherish the Guru's Word, and love and associate with the Lord's Saints :
 For, the Saints are supreme at the Lord's Court : and Nānak seeks but the Dust of their Feet. [12-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Kāfi : M. 1

I shuttle between life and death, sad at heart³, and befriend now this, now that :
 But I, the (Lord's) Bride find no Peace, for, my Spouse is far, and so nothing comforts me. [1]
 (But when) my Mind is Imbued with the Love of my Spouse,
 I become a Sacrifice unto Him, if He Sees me even for the twinkling of the eye. [1-Pause]
 If the Lord abandons me to my Parents' Home, then how shall I go to my In-laws :
 And, I'd be wasted away by my sins, and without my Sweetheart I'd grieve myself to death. [2]
 If, at my Parents' Home, I'd Cherish the memory of my Love, I'd be honoured at my In-laws,
 And I'd sleep in peace, being my Lord's own, and Attain unto the Lord of Virtue. [3]
 My mattress⁴ and quilt are of silk, so are my wears on the body :
 But if I am grieved by Separation⁵, I pass my Night in sorrow. [4]
 I may taste a myriad tastes and wear a myriad kinds of wears, P. 1015
 But without my Loved Spouse, my beauty is a mere waste, and, Separated, I writhe in anguish. [5]
 If I hearken to my Lord's call, Reflecting on the Guru's Wisdom,
 Then I abide ever in the Lord's Abode of Truth, and by the Compassionate Lord's Grace, I am
 Dedicated to His Love. [6]
 The Wise saturate their (Mind's) Eyes with the collyrium of Truth and See the Seer ;
 And Him they Know, by the Guru's Grace, purging themselves of the Soil of Ego. [7]
 O Lord, Thou Lovest but those who are Thy-like, though myriads there are like me.
 Says Nānak : "The Spouse is Separated not, if one is Imbued with His Love". [8-1-9]

1. निव स्रवती : (Sans. शिव शक्ति,) have been employed in the text to denote conscious Purusha and the unconscious matter (Prakriti) ; God and Māyā ; ^{सर्व} & ignorance ; dispassion and desire ; spirit and energy, etc.

2. i.e. transient world.

3. डमटो (डुमणी) = डेमटो. डेचिंटी : lit. a waverer ; of two minds.

4. निहाली (निहाली) : (Persian), mattress.

5. भुटी, (मुती) : (Sans. मुक्त,) abandoned, left, given up.

Māru M. 1

Neither remain the sisters nor the sisters-in-law nor mothers-in-law :
Yea, our only True kinsman is our God, who is Met with in the Society of the Saints¹ by the
Guru's Grace [1]

I am a Sacrifice unto the Guru ever and forever more :
For, Without the Guru, my wanderings cease not : it is through the Guru that I Meet with my
God. [1-Pause]

Neither remain our paternal nor maternal grand-mothers, neither brothers nor sisters-in-law,
For they that come also quit the world ; and boat-loads of travellers span the Sea of Existence to
and fro. [2]

Neither remain maternal uncles nor aunts, nor brothers, nor fathers and mothers ;
For the, caravans of our kindreds have crowded-in upon the Sea-shore to Cross into the Yond. [3]
Only our Spouse is Ever-abiding who Sports ever in Joy ;

And the Bride, who Cherishes Him with Love, Separates not from Him, the True One. [4]
All Seasons are Blessed, when one Loves one's Lord :

Yea, the Bride that knows her Lord sleeps in Peace night and day. [5]

Upon the Sea-shore cries the Boatman — "O travellers, Cross the Sea with haste."²

And whosoever boards the Guru's Boat, I've seen him being Ferried Across. [6]

Some have departed in peace ; others are going too ; still others are being crushed under the load
(of Sin) ;

Yea, they who've Dealt in Truth, abide ever with their True God. [7]

I see no one that is bad, I alone am not good.

Says Nānak, "He, who slays his Ego, is himself like the True God". [8-2-10]

Māru M. 1

No one is of himself wise or unwise :

So, I am Imbued ever with the Love of God, and utter ever the Lord's Name. [1]

Thou, O Lord, art my Creator, the Wise Seer ; and it is through Thy Name that I am Ferried
Across. [1-Pause]

The same person is wise, unwise ; for the Light (within) is the same though differently named.

But the most unwise of all is he who believes not in the Lord's Name. [2]

We are Blest with the Lord's Name, through the Guru ; yea, without the True Guru, We receive it
not :

But if one's mind follows the Guru's Will, one is Attuned, night and day, to one's God. [3]

Dominion over others, and joys of the earth and beauty and our riches — involved in these, one
gambles away one's Soul :

It is the game of chess that everyone plays in the Lord's Will, as a chess-figure on the chess-board
of the world. [4]

The world is clever ; but, deluded by Doubt, forsakes the Lord's Name, though the foolish Pandits
utter and prattle over much ;

But they abandon the Lord's Name and worship the Vedas and write (of God), though deluded by
Desire.³ [5]

They are like the barren land, or a tree on the river-bank, and sprinkle (as if) lamp-black on the
white wear. P. 1096

Yea, this world is the house of Desire, and whosoever resides in it, is burnt down by Ego. [6]

Where, pray, are the kings or their subjects : for, whosoever is torn by Duality is destroyed.

Says Nānak : "The instruction⁵ of the True Guru is that only the Unfathomable God Lives
Eternally" [7-3-11]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 3 : Ashtapadi

He, whom God Illumines with His Love, all-too-spontaneously, through the True Word,
He alone knows the Pain (of Separation), and he alone knows its cure.⁶ [1]

1. *Lit.* friends.

2. पु बि (धृक्) : (Lehndi dialect ; Sans. द्रुत), hastily, speedily.

3. दिलाड़ि (विलाड़ि) : (Lehndi dialect), hastily.

4. *Lit.* poison.

5. पड़ि (पड़ि) : *lit.* a metre.

6. वारी (कारी) : cure.

The Lord, of Himself, Unites us with Himself :
 Yea, He of Himself Informs us with His Love,
 And he alone knows the essence of Love on whom is the Grace of God. [1-Pause]
 His intuition¹ is awakened and he's rid of his illusions,
 And attains he unto the Sublime State (of Bliss) by the Guru's Grace.
 He alone is a *Yogi* who knows this Way, and Reflects on the Guru's Word. [2]
 It is by great, good Fortune that the Bride Meets with the Spouse.
 It is through the Guru's Wisdom that one purges oneself of Vice,
 And, one enjoys one's God with Love, ever Beloved of Him. [3]
 Without the True Guru, there is no other Physician,
 For, he alone abides in 'God', Detached and Stainless ;
 And, when one Meets with the Guru, one is rid of one's Evil ; and one Reflect on the Lord's
 Wisdom. [4]
 He, who knows the Essence of the Immaculate Word,
 He, by the Guru's Grace, is rid of his Hungers and Thirsts.
 But it is all through the Lord's Power, and one can attain not a thing of one's own. [5]
 The True Guru reveals us (the quintessence of) the Vedas and the Shāstras,
 And by the Guru's Grace, one comes back into one's Home,
 And one Realises one's Immaculate Lord in the midst of the stained world, if on him is the Mercy
 of God. [6]
 He, who is God-conscious, attains the Quintessence,
 And he purges himself of his self ;
 Yea, unaided by the Guru, every one is involved in Strife : reflect thou on this in the mind and see. [7]
 Some are strayed by Doubt, led by Ego :
 Some, however, silence their Egocentricity, by the Guru's Grace,
 And remain Detached, being Imbued with the True Word : the others but wander distracted by
 Doubt. [8]
 They, who've Received not the Lord's Name, by the Guru's Grace,
 They, being self-minded, waste their human birth in vain ;
 And Hereafter too there is no Refuge save for the Lord's Name, Realised through the Guru's
 Word. [9]
 Ever Bliss-giving is the Lord's Nectar-Name,
 And it is through the Perfect Guru that one Realises it in every age :
 Yea, he alone Attains unto it whom the Lord Blesses : for, this is the Quintessence of Wisdom that
 Nānak has Realised. [10-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Ashtapadis

I wandered through myriads of species and have attained now the precious human birth. [1] P. 1017
 O Ignorant one, why are you lured by vain insipid tastes ?
 And while Nectar is Enshrined within you, you are involved in Sin. [1-Pause]
 You came to Deal in Rubies and Jewels, but have loaded yourself with the Sand (of Sin). [2]
 And, the Home in which you have to live (eternally) that Home you mind not ! [3]
 He, who is Eternal, Indivisible and Bliss-giving to your Soul, His Praise you hymn not even
 for a moment. [4]
 The place you have to go to, that you mind not a bit. [5]
 And seeing your sons and wife and mansions and other possessions, you are involved in them. [6]
 But you have done as God had Willed : you did the deeds as driven by the Lord. [7]
 And, when God was Merciful to you, you attained unto the Society of the Saints and Contem-
 plated your Transcendent God. [8-1]

Māru M. 5

The Lord Protected me in His Mercy, and I associated with the Saints,
 And I uttered ever the Lord's Name with the tongue : O, how sweet and intense is my Love for my
 God ! [1]
 O God, Thou alone art the Refuge of my Mind :
 Yea, Thou alone art my Friend and Mate and my Kinsman, the Inner-knower of my heart.
 [1-Pause]

1. दिव्यदृष्टि (दिवदृष्टि) : (Sans. दिव्यदृष्टिः), lit. divine vision.

He who has Created the Sea of Existence, I've sought His Refuge,
And, by the Guru's Grace, I Contemplate Him, my God, and the Couriers of the Yama say not a
thing unto me. [2]

The Lord opens unto me the Door of Salvation : the Saint's heart treasures the key to it :
Yea, our Master is All-wise and shows us the Way of Life, and Protects and Upholds us ever.
[3]

He, who Cherishes Him in the heart, is rid of all his Woes,
And neither Death nor Hell is for him, nor Vice, nor the ups and downs of life. [4]
He it is who Blesses us with extra-psyche powers and all the treasures of the world; and the streams
of Nectar ooze out of His Presence :

Yea, He is Unfathomable and Highest of the high, and Ever-perfect in the beginning, the middle and
the end. [5]

Him utter the Vedas and all the adepts and the seekers and all the sages and gods :
Yea, whosoever Contemplates Him, the Infinite God, he is Blest with the Peace of Poise. [6]

He, who Cherishes the Lord in the heart, is purged of all his Sins in an instant,
And, he becomes Purest of the pure, for, he earns the merit of a myriad ablution-baths and count-
less alms-givings. [7]

He is the Power, the Intellect, the Intuition, and all; yea, He is the Capital-stock of the Saints.
O God, I pray Thee, Bless me Thou that I forsake Thee not even for a moment. [8-2]

Māru M. 5

The sharp weapon cleaves (the tree into two), but it grumbles not,
And serves even him who harms him, and blames not him at all. [1]
O my mind, utter ever the Name of the Lord,
For, thy God is Compassionate and Merciful and the Support of the earth; and hear thou that this
is the nature of the Saints too. [1-Pause]

The boat¹ suffers being trampled upon, but gives comfort to one's limbs.
And the tumultuous Sea of Existence affects one not, and one lands on the Yonder shore in an
instant. [2] P. 1018

(The earth) loves not either the (fragrant) sandal-wood, or aloes, or camphor-paste,
Nor hates him who digs it up or dumps waste upon its breast. [3]
(The sky) stretches its peaceful canopy evenly over high and low, good and bad :
And discriminates not between friend and foe and looks upon all alike. [4]
(The sun) sheds its lustre upon all, and dispels darkness all over,
And its rays illumine both the pure and the impure, and it is sorrowed not by aught. [5]
(The air) spreads its cool fragrance over all places alike.
And doubts no one and touches whosoever there is. [6]
Good or bad, whosoever comes near (fire), feels cold no more,
For, it knows not who belongs to her, who not; and remains ever the same. [7]
Whosoever seeks God's Refuge, the Master owns him and his Mind is Imbued with God.
Says Nānak : "Sing ye all the Lord's Praise that your Lord is Compassionate to ye". [8-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Ashtapadis

Of all lights, let God's moon Illumine the compound (of thy heart). [1]
And, Contemplate Him, thy Lord, for Blessed only is the Contemplation of thy God. [2]
If you have to forsake aught, forsake then your Lust, Wrath and Greed, [3]
And, if you have to ask from the Guru, ask that God's Praise be your daily routine. [4]
Of all the vigils that alone is the best which you keep in God's Praise. [5]
If you have to cling to some one, then let your mind cling to the Guru's Feet. [6]
But he alone who is so Destined, attains to this state. [7]
Says Nānak : "Blessed, Blessed is he, who repairs to the Lord's Refuge". [8-1-4]

Māru M. 5

Come, ye Saints, come into my home that I hear the Lord's Praise. [1-Pause]
When ye come, O Blessed Saints, my body and Mind are in bloom, for, I Sing the Lord's Praise
with ye. [1]

1. ਉਗਾਹਿ (उगाहि) = उद-गाह : a boat, ship.

And being purged of the sense of Duality, I Enshrine my God in my heart. [2]
 And through your Compassion, my mind is Illumined, and I am rid of the Pain of Sin. [3]
 Seeing ye I am Sanctified, and I am cast not into the womb again. [4]
 And whomsoever ye love, he is Blest with all the Nine Treasures and all Miraculous Powers. [5]
 Without ye, I have no other Refuge, O Saints ! [6]
 Me, the Meritless one, no one protects : it is through ye that I am Merged in God. [7]
 Says Nānak : "Such is the Miracle of my Guru that now I Enjoy the Union with my God in my Mind". [8-2-5]

Māru M. 5

Blessed and fruitful is the life which Contemplates God, and thus lives eternally. [1-Pause] P. 1019
 And lo, the Pure drink is that which quenches our Thirst, and through which one Tastes the Elixir of the Lord's Name. [1]
 And (True) food is that which whets not our Hunger, and one lives ever Content and Satiated. [2]
 And (True) wear is that which covers our Shame before God, and one is rendered not Naked again. [3]
 And indulgence is that which indulges in the Lord's Praise, and makes one wholly attuned to the Saints. [4]
 And without needle and thread, the (torn) mind is made whole through the Loving Adoration of God. [5]
 And one is intoxicated with God's Essence, so much that one's ecstasy wears not off again. [6]
 He who is Blest by God attains all the Nine Treasures. [7]
 Says Nānak : "Peace is in the Service of the Saints; so I Drink the Wash of their Holy Feet". [8-3-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Anjalis

He, who has more is worn by care :
 He, who has less, wanders about (in search of more).
 He alone is in Peace who has neither less nor more. [1]
 I've searched through and reflected upon the Vedas many times,
 And they all declare that indulgence in the household makes one live in Hell, wrathful and sad;
 And he alone is Fulfilled who lives in body, but lives Detached. [2]
 Lo, one is wasted away by Doubt, awake as in sleep,
 And one is Emancipated not without the Guru :
 Yea, associating with the Saints, one is Released out of the grip of Ego; and one Sees the One alone. [3]
 If one does deeds, one is Bound; if not, one is slandered,
 And thus one is ever attached in mind and keeps full of care.
 If, by the Guru's Grace, one looks upon pain and pleasure alike, one Sees God within every heart. [4]
 Within the world, one is affected by Doubt,
 And hears not the Unutterable, Unperceivable Gospel of God.
 Yea, whomsoever God enables to Realise His Gospel, him He Sustains like His child. [5]
 If one abandons the world, one can abandon it not,
 And if one treasures the world's treasures, one is afraid (lest one loses them);
 But he, whose Honour the Lord Protects in the midst (of Māyā), he is a Saint, and I pay my obeisance to him¹. [6]
 He alone is a Hero who Dies (to his self),
 And he, who runs away (from the Battle of Life), wanders from womb to womb.
 So, one must submit to what comes from God with good grace, and knowing His Will burn off one's Sins. [7]
 Howsoever is one Yoked by God, let him be Yoked thatwise,
 For, He Does what is in His Pleasure.
 Saith Nānak : "O Perfect, Blissful God, if Thou Blessest me thus, I Cherish (only) Thy Name". [8-1-7]

1. चटुर्दु चालीये (चउरु हालीये) : lit. I wave fly-brush over his head, i.e., I honour him.

Māru M. 5

Under the Tree (of the world), all men have gathered together,
 And while some speak sweetly, others have nothing but hot words to offer.
 But when the Sun rises after its sleep, they all march off as their days are over. [1]
 Hark ho, the sinners are wasted away forsooth :
 And Izrael, the Angel of Death, seizes and destroys them all.
 And lo, they're cast into Hell by the Creator-Lord, and they are asked to render the Account by
 the Lord-Justiciar! [2] P. 1020
 There, neither brothers nor sisters keep his company :
 And he walks off, abandoning all his possessions and his beauty and riches ;
 And as he Realised not his Beneficent God, he's pressed like sesame in the oil-press. [3]
 O man, why usurp what belongs to another,
 But (know you not that) your God (within) Hears and Sees all.
 Stung by Greed you are cast into the ditch, knowing not what is to happen to you in the Yond. [4]
 One is thus born to die and dies to be re-born again and over again,
 And thiswise he's Punished ceaselessly and he sees not his journey's end;
 And as he knows not the Creator-Lord, he suffers immense Sorrow. [5]
 When one forsakes one's Creator-Lord, deluded by Doubt,
 One plays the False play of the world, now in joy, now in sorrow;
 And meeting not with the Saints, he is neither in Faith nor Content, and is driven as his mind
 drives him on. [6]
 The Lord, of Himself, Stages his Own Play :
 And while some He Takes out, others He Casts to the whirl-wind (of Desire) ;
 And as Leads He, so doth one dance : but dances he, within the Ring of his wrought deeds. [7]
 When God is Merciful, one Contemplates Him, our Spouse,
 And, associating with the Saints, one is cast not into Hell,
 And one is Blest with the Nectar-Name and Sings one ever the Lord's Praise [8-2-8-12-20]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 1

Thou, O God, alone art our True Lord : nay, there is not another :
 Yea, Thou alone Created us all, and the Dissolution also is through Thy Will.
 O God, as Thou Willest, so do I abide ; and I can deny Thee not. [1]
 Thou, of Thyself, Createst and then Destroyest all,
 And, of Thyself, Thou yokest all to Thy Purpose :
 Yea, of Thyself, Thou makest them Reflect on Thee and gather Virtue : and, of Thyself, Thou
 ledest them on to Thy Path. [2]
 Thou, of Thyself, art Wise and All-seeing,
 And Creating Thy Wonders, Thou art Pleased with Thy own Wonders :
 Of Thyself Thou Createst air, water and fire, and, of Thyself, Thou Unitest anyone with Thyself. [3]
 Yea, Thou, the Perfect One, art the sun and the moon,
 And also the Hero as Guru ; and all Wisdom and Contemplation is contained in Thee.
 The Yama, nor his noose of death, can net the man, if he's Attuned to Thee, O God ! [4]
 Thou Thyself art the male as well as the female,
 And Thou Thyself art the chess-board and the chess-figure,
 And the ring and the play, and the players and figures and the discriminating Judge. [5]
 Thou Thyself art the tree, the flower, the fruit, and the black-bee,
 And also the earth and the sea,
 And also fish and the tortoise, the Creator and the Cause: O God, who can know what Thou art like? [6]
 Thou art the day and also the night,
 And Thou Thyself art Pleased with the Guru's Word,
 And, age after age, Thou art ever the same ; and every heart echoes the Word of Thy Will. [7]
 Thou Thyself art the Priceless Jewel of incomparable beauty,
 And Thou Thyself Testest and findest Thyself Perfect :
 Yea, Thou, of Thyself, Testest Thyself on Thy own Touchstone, and putting Value on Thee, Givest
 and Takest (Thy Bounties). [8] P. 1021

1. घाटीआ (बाणीआ) : *lit.* a trader, usually a corn-dealer ; a Hindu money-changer.

Thou art the bow and also the bowman¹,
 And, All-wise too, and Well-proportioned and of Beauteous Form :
 And the Utterer and also the Healer who hast brought all into being. [9]
 Thou Thyself art the air, the Guru; and also water, the Father.
 And the earth, our Mother, whose womb gives birth to all we need ;
 And night and day, the two nurses, in whose lap the world plays. [10]
 Thou Thyself art the fish and also the net,
 And the cow too as also the herdsman.
 O God, within all is Thy Light, and (everyone is driven) as is Thy Will. [11]
 Thou Thyself Indulgest and art also Detached,
 And the Reveller too and the one who is inextricably Knit up with us :
 Thou Thyself art without speech, without Form and without fear, Wrapt in Thyself. [12]
 O God, all sources of creation and of speech are contained in Thee,
 And all that seems but comes and goes :
 And they alone are the True Tradesmen and True Merchants, who are Wise in the Wisdom of the
 True Guru. [13]
 It is through the Perfect Guru that Thy Word, O God, is Revealed unto us,
 And we Realise Thee, our Eternal, All-filling, All-perfect God.
 Unseizable art Thou, and Self-dependent and without an iota of Greed. [14]
 Birth and death lose their validity² for him
 Who Believes, within, in the Poise-giving Essence of the Word.
 He is Emancipated forsooth, and Content too, and the Blessor of others, and lovingly Adores his
 God in the Mind. [15]
 Detached art Thou, O Lord, and Thy Wisdom is attained if one attains unto the Guru.
 All that seems Merges in Thee in the end.
 O God, I, the poor Wretch, beg of Thee: O Lord, Bless me Thou with the Glory of Thy Name. [16-1]

Māru M. 1

The Lord Himself is the earth, as also its Support³ and the sky :
 Yea, He, the True One Himself makes Manifest His Virtues.
 He Himself is the Celibate and the Man of Charity and Contentment. He Himself does all deeds. [1]
 He, who Creates, also Keeps a Watch over what He Creates,
 And no one can erase the Writ that the True One Writes.
 Lo, He Himself is the Doer and the Cause, and Himself He Blesses us with Glory. [2]
 The five thieves (of Desire) make the mercurial mind wobble :
 And so one keeps an eye on others' homes and searches not within,
 And without the Word, one loses Honour ; and the Township of one's body crumbles to dust. [3]
 If one knows from the Guru, one sees (the Mystery of) the three worlds,
 And struggling with the mind, slays one's Desire.
 And Serving God becomes like God : and the Fear-less Lord is his Eternal Friend⁴. [4]
 He, the God, is Himself the high Heaven, the world, the underworld,
 And is the Embodiment of Light, Ever-young and Ever-fresh,
 And also the Sanyasin of matted hair and of dishevelled demeanour : O, our God has no Form, no
 Sign. [5]
 Neither the Vedas nor the Semitic Texts know the Mystery (of God);
 And, lo, He neither has father nor mother, sons nor brothers,
 And Creating the high mountains razes them to the ground : O, no one can fathom our Fathom-
 less Lord. [6]
 I have befriended him and him,
 But no one purges me of my Evil, my Sins.
 Our God, the Master of angelic beings, is at the head of all ; and Blest with His Love, one is rid of
 all one's fears. [7]

1. मरवाटा (सरबाणा) : (Sans. शरवाणि), an archer ; a maker of arrows.
2. डटे सेहते (भए देवाने) : *lit.* have become senseless, *i. e.*, ended.
3. पटिल (धउलु) : (Sans. धवलः), *lit.* an excellent bull ; the mythical Bull supposed to support the earth.
4. घाल मधारी (बाल सखाई) : friend (मधारी, मधा) from childhood (घाल).
5. महु (मधु) : (Sans. मध्यलोक, मर्त्यलोक), the world of mortals, the earth.

He leads the Strayers on to the Path,
And strays them He too, and then makes them Wise in His Wisdom.
And, lo, there is naught but the Lord's Name, through which alone one is Emancipated and Knows
the Way. [8] P. 1022

The Gangā and the Yamunā, where Krishna sported, and Kedārā too,
And Kāshi and Kānchi¹ and Dwārka and Puri,
And Gangā-sāgara, and Triveni, yea, the sixty eight holy places, are all Merged in His Being. [9]
He Himself is the adept, the seeker and the man of Contemplation,
And Himself is He the King, and He, who constitutes the councils of five,²
And Himself He Sits on the throne to Judge with Justice, and to rid men of their Fears and Doubt.

[10]
He Himself is the Qāzi, Himself the Mullah :
Yea, He alone does no wrong and Strays never.
He it is who is the Compassionate Lord of all, and the enemy of none. [11]
He, whom He Forgives, He Blesses him with Glory,
For, He Gives to all, and Himself covets nothing ;
And Filling all, He Upholds all, and is yet Detached : O, He is the One who is both Manifest
and Unmanifest all over. [12]

How is one to Praise the Infinite, Unfathomable God ?
For, He is the True Creator-Lord of all, the Destroyer of demons ;
And on whomsoever is His Grace, him He Unites inextricably with Himself. [13]
At His Glorious Door stand³ Brahmā, Vishu and Shiva :
And Serve they Him, their Unfathomable, Infinite God :
And myriads of others too cry out to Him alone in distress : I can count them not. [14]
True is the Lord's Praise : True His Speech :
O, I can see naught else in the Vedas and the Purānas.
He alone is my Treasure: so I Sing ever His Praises and lean on no other Support. [15]
Age after age is He, the True One : nay, there's not another.
And as to man, who is it who has not died or ended not in death ?
Says Nānak, the low-born : "O men, be Attuned to God and so See His Presence" [16-2]

Māru M. 1

The Bride is Purblind and Mute, being led by the Other ; yea, the sense of Evil,
And wears she the trousseau of Lust and Wrath.
The Lord is within her Home, but she Knows not Him, nor His Poise, and so she Sleeps not (with
Him) in Peace. [1]
Within her blazes the Fire (of Desire) :
And she, being Egocentric, looks about, bewildered, in the four directions,
But, without Serving the True Guru, how can she Attain Peace or Glory which is in the Hands of
the True One. [2]
If she overcomes her Lust and Wrath and I-amness,
And slays the five Thieves (of Desire) through the (Guru's) Word,
And struggles with the mind, armed with the Sword of Wisdom, her Desire merges in the Mind
from where it issued forth. [3]
The mother's ovary and the father's sperm, He the Lord Creates :
And Gives He us the form of infinite beauty,
And Puts his Light within all and Blesses all ; O, He, our God, is all over. [4]
He, our Lord, is above both birth and death.
And he, who Knows (His Essence) from the Guru, he too fears not.
Yea, when He Looks upon us with Pleasure and Compassion, we are instantaneously rid of all our
Sorrows. [5]
He who sits in his Self, eats up his fears,
And his Outgoings cease and he holds firmly the reins of his mind ;
And the Lotus (of his heart) flowers in the brimful Pond (of Eternal Life), and the All-pervading
God is his Friend. [6]

1. वंड़ी=वंची (कांती=कांची) : a sacred place (Canjivaran) of the Hindus in Southern India.

2. पंचा वारी (पंचा कारी) : lit. cabinet.

3. छुडे (ऊभे) : Sans. (उत्थित), risen or rising (as from seat).

We come into the world with death Writ in our Lot :
 And so we can stay not here, for, we have to walk into the Yond.
 True is the Lord's Will, and the True ones abide in His Eternal Abode ; and He, the True One,
 Meeting with them, Blesses them with Glory. [7]
 The Lord Himself Creates all the world.
 And He, who Creates all, Yokes all to His Purpose :
 Yea, above the True Lord there is not another, and He alone Knows His Own Worth. [8] P. 1023
 On the (world's) pasture-land, one passes but a few days,
 And sports enveloped by Darkness ;
 And like the juggler, one juggles one's part, as one mumbles in a dream. [9]
 They alone are Blest with Glory by God,
 Who are Attuned to Him, the Fear-free Lord.
 In whom are Merged¹ the universes and all their parts and the under-worlds and spheres and all
 the three worlds. [10]
 True is the Lord's Abode : Eternal is His Throne :
 And they, who've Met Him, by the Guru's Grace, are in Bliss.
 Through Truth is one Blest with Glory from the True Throne and, through Ego, one has to account
 for one's deeds. [11]
 If one calculates, one's Soul is afflicted by Doubt.
 O, how is one to attain Gladness through Duality or the three Modes !
 For, lo and behold, that our Stainless, Immaculate Lord is One alone, and, through the Perfect
 Guru one is Blest with Glory. [12]
 Rare is the one who, in any age, has Realised God, by the Guru's Grace,
 And whose mind is Imbued with the True Lord ;
 For, whosoever seeks His Refuge, finds Bliss, and his mind and body are purged of all Soil. [13]
 If one's tongue be Imbued with the True Lord, the Quintessence of all essences,
 And lives he ever with God, he's ridden not by Fear or Doubt,
 And, hearing the Guru's Word, his ears are full and content, and his Light Merges in the All-light.
 [14]
 O God, I keep every step upon the earth with care,
 And wherever I See, I See but Thy Refuge,
 And whether Thou Blessest me with pain or pleasure, I am Pleased with Thee [15]
 There is none but Thee to Save me at the end,
 So I Praise Thee ever, by the Guru's Grace ;
 And Imbued with Thy Name, I keep Detached, Attuned to the Home of my Self. [16-3]

Māru M. 1

O our Infinite God, Thou, who art from the beginning of the beginning ;
 O our Primal Lord, our Immaculate Spouse ;
 I reflect on how to be Attuned to Thee, O Embodiment of Truth ! [1]
 For aeons of years, there was chaos,
 And Thou wert Wrapt, then, in but Thyself ;
 And only Thy Name and Thy True Glory and Thy True Throne were. [2]
 And then came the *Satyuga* when Truth and Contentment permeated the (human) bodies :
 And Thou, the Unfathomable Lord, Manifested Thyself as Truth ;
 And as Truth wert Thou known, and on Truth Thou Adjudged men : and (thus) Thy Will, O True
 One, Worked. [3]
 True and Content wert Thou, O Perfect Guru !
 And he, who Believed in Thy Word, was a real Hero ;
 And he, the man of Truth, abided, in The True Abode and submitted he to Thy Will. [4]
 Every one says, "True was this Age of Truth :
 When the True One Manifested Himself as Truth,
 And man had Truth in his mouth and mind ; and, Truth, being his friend, he was rid of Doubt and
 Fear." [5]
 In the *Tretā* age, the body of *Dharma* lost one leg :
 And rested only on three legs, and Duality raged in men's minds.
 And while the God-conscious beings Realised Truth, the Egocentrics were wasted away in vain². [6]

1. ਤਾੜੀ ਲਾਈ ਹੈ (ਤਾੜੀ ਲਾਇ ਹੇ) : lit. are wrapt in trance.

2. ਅਵਾਈ (ਭਵਾਈ) : fruitless.

The Egocentrics were Fulfilled not at the Lord's Court,
 And without the (Guru's) Word, their within was pleased not (with God),
 And so they were bound to births and deaths : and they Knew not, nor Realised. [7]
 In the *Duapar* age, Compassion in men was lessened by half,
 And rare was the God-conscious being who Realised God,
 And *Dharma*, which upholds the world, became two-legged : and it was only through the Guru that
 Truth was Revealed then. [8]

The kings practised "*Dharma*" lured by something other (than *Dharma*),
 And they gave in charity in the hope of receiving more,
 But how could they be Emancipated without the Lord's Name, though they practised many, many
 (pseudo-pious) deeds. [9]

They sought to attain Deliverance through the way of works :
 But Emancipation is attained by Praising the Lord through the Word :
 Yea, without the Guru's Word, no one is Redeemed : but, lo, the Creator Lord has Strayed them
 thus. [10]

They abandon not *Māyā*, nor the sense of 'mineness',
 But, they alone are Released who Practise Truth,
 And are Imbued with the Lord's Devotion, and thiswise they make up with their God. [11]
 Some there are who bathe at the pilgrim-stations and 'contemplate' and live austere :
 But they, too, O God, are driven as is Thy Will.
 But Thou art Pleased not if one forces one's will to control one's passions : O, who can attain
 Honour without the Guru-God ? [12]

In the *Kaliage*, only one leg of the *Dharma* remained :
 And even that is Realised not if one meets not with the Guru.
 The Egocentrics have staged the show of Falsehood ; and without the Guru, they are rid not of their
 Doubt. [13]

The True Guru (like) the Creator-Lord, is self-dependent :
 And he has neither the fear of the *Yama*, nor dependence on men,
 And whosoever Serves him, becomes Eternal, and Time destroys him not. [14]
 For, through the Guru the God Manifests Himself,
 And so, by His Grace, are myriads of men Saved and Delivered,
 And to all life is He compassionate—the Life of all life, Fear-free, and Stainless. [15]
 Everyone seeks the Guru, the Treasure of Good :
 (For), the God Himself is Unfathomable and Infinite, and keeps Detached.
 Says Nānak : "I utter the Truth that I seek but God : O God, Bless me with Thy Truth in Thy
 Will". [16-4]

Māru M. 1

God weighs each in His Scale and then (if He Wills) Unites him with Himself through the Word.
 And when such is His Will, one Merges in Equipoise.
 And behold, that God's Light Pervades all the three worlds, and there is not another but He. [1]
 We must Subserve Him of whose Servants are we.
 And He, our Mysterious, Unfathomable God, is Pleased, through the (Guru's) Word.
 And He Blesses His Devotees with Virtue and Forgives them, for, such is His Glory. [2]
 The True One Gives ever but more and more,
 And the False ones receive it but deny Him all the more.
 They know not their Source and are pleased not with God's Truth, and are beguiled by the Other.
 [3]

The God-conscious beings keep Awake day and night,
 And, through the Guru's Word, are Attuned to the True One.
 But, the Egocentrics are Asleep and thus Robbed (of their inner Treasure), while the God-conscious
 beings remain Awake and Whole. [4]
 The False ones shuttle between birth and death,
 And, throughout the Night (of life), practise Falsehood they.
 But they, who are United (with God), through the Guru's Word, are Robed at the Lord's Court;
 for, in their minds is God. [5]
 By the Garden of Vice are the False ones beguiled :
 And (like the st.ay cattle) they lay waste the Garden of God.
 Yea, without the Name, nothing tastes sweet, and, forsaking the Lord, one earns nothing but
 Sorrow. [6]

If one is fed upon God's Truth, one is satiated :
 For, True, ever True, is the Glory of the Jewel of the (Lord's) Name.
 He, who Knows himself, Knows (God) and his Soul Merges in the Oversoul. [7]
 Strayed from the Path of the Lord's Name, one suffers grievous hurts,
 And the more one is sharp of wit, the more is one deluded,
 And the Unconscious fool is thus wasted away, and, like the snake, carries all his load on his back.

P. 1025

[8]
 There is no one who is free from Envy and Strife.
 O, I'd praise him who shows me any one (who has not these).
 Yea, he alone Makes up with God, the Life of all life, who dedicates his body and mind to Him. [9]
 There is no one who would know the State or Extent of God,
 And whosoever calls himself great, his greatness eats him.
 Limitless are the Bounties of the True Master : and He it is who has Created all. [10]
 O, Glory be to our Self-dependent Lord, Greatest of the great.
 He Creates all and then brings¹ Sustenance to all.
 Yea, our Compassionate Lord is not far : and Meets with us all-too-spontaneously if such be His Will. [11]
 There are some who are afflicted by Sorrow or the disease (of Desire):
 (Nay), He, the God, it is who Does of Himself what He Does.
 But whosoever Adores Him Lovingly through the Wisdom of the Guru, he Hears God through the Unstruck Melody of the Word. [12]
 Some there are who wander about hungry and naked,
 While others force themselves to death, but know not the Worth (of God):
 They know not what is illusory, what eternal, it is through the Practice of the Word that this Truth is Revealed. [13]
 Some there are who visit the pilgrim-stations and eat not and fast,
 Or burn away their bodies in blazing fires.
 But lo, they are Delivered not without the Lord's Name : O, how can one be Ferried Across otherwise ? [14]
 They, who leave off the Guru's Path, wander in Wilderness,
 And being Egocentric and Wild², Dwell not on their God :
 And, practising Falsehood, they are Wasted away, and thiswise Death becomes their deadly foe. [15]
 He, who comes and goes as is the Lord's Will,
 Yea, he, who Realises the Will, Merges in God's Truth :
 He Meets with the True One and is Pleased with Him : such is the Way of the God-conscious beings. [16-5]

Māru M. 1

Himself, the (Absolute) Lord becomes the Creator God,
 And He is of Himself Born, and Knows He Himself alone His Self :
 He Himself is the True Guru as also the Seeker : for, He alone Creates all that He Creates. [1]
 O, He, our God, is near, not far,
 And he, who knows this, by the Guru's Grace, is the Perfect of beings.
 Associating with him, one earns Eternal Merit ; such is the Glory of his Saints. [2]
 O God, Blessed are Thy Saints in every age,
 For, they Praise Thee ever, sweetening it with Thy Love ;
 And Praising Thee thiswise are rid of their Woes, and fear³ naught else (but Thee). [3]
 They are ever Awake : yea, they Sleep not ever,
 And they dispense⁴ only Truth and this-wise Save their whole generation.
 They are purged of the Soil of Sin, and Immaculate are they, Attuned to the Loving Adoration of God. [4]
 O God's Saints, Realise the Word of the True Guru,
 For, one's beauty, breath and body age and wither away.
 And, lo, one dies today or tomorrow : so Contemplate ye ever your God. [5]

1. ਸਮਾਹੇ (ਸਮਾਹੇ) : (Sans. संवाह, to carry or bear along), brings.

2. ਅਵਾਈ (ਅਵਾਈ) : ਅਵੇੜਾ = ਬੇਮੁਹਾਰ : vagrant, vagabond, out of house and home.

3. ਚਿੰਤ (ਚਿੰਤ) : lit. care.

4. ਪਰੋਸਿਹਿ (ਪਰੋਸਿਹਿ) = ਪਰੋਸਦਾ ਹੈ : lit. serves up dinner.

O men, abandon your worn out¹ False ways;
 For, the False ones are attacked by Death with abandon² :
 Yea, the worshippers of Māyā are wasted away by Ego and Duality. [6] P. 1026
 Abandon ye slander and jealousy of another,
 For, the more ye study the sacred texts, the more ye Burn, and ye are Comforted not.
 So, Praise ye the Lords's Name, associating with the Saints, and the All-Pervading God will befriend ye. [7]
 Abandon ye Lust, Wrath and Evil deeds,
 And abandon also your Involvements and Strife, born of Ego.
 Yea, if ye repair to the Guru's Refuge, ye are Saved : thiswise is one to Swim across the Sea of Existence. [8]
 Hereafter, one has to Cross the Sea of Fire with its poisonous flames,
 And there, no one keeps company with one save for one's Soul :
 Yea, the Sea of Fire blazes, its waves leaping high, and the Egocentric is cast into it and he is roasted therein. [9]
 The Guru it is who Blesses with the Bounty of Emancipation in His Will,
 And he alone knows it who attains unto Him.
 Yea, ask ye him who has Realised Him how the Guru's Service leads to Peace. [10]
 Without the Guru one is involved in Vice to death :
 And the Yama Strikes one in the head and Wastes one away.
 Lo, the slanderers are bound ever (to Desire), not Released, and they're Drowned in the sea of Slander. [11]
 Utter ye ever the God's Truth; and Realise the God within,
 For, He is not far from ye: only ye have to See³.
 So, Cross ye the Sea of Existence, by the Guru's Grace, and ye are Obstructed not (on the Path). [12]
 Within the body abides the Name of God,
 Who Himself is Eternal and Indestructible,
 As is our Soul (which Enshrinds Him); and lo, He Creates and Cares for all; yea, through the Word is Known His Will. [13]
 He is Immaculate and All-Light, not Darkness,
 And He, the True One, alone Occupies His True Throne.
 The worshippers of Māyā but come and go, bound (to Desire), and they are born to die again and over again. [14]
 The Guru's Servants are the beloved of the Guru :
 And they sit on the Throne (of their Self) to Contemplate the Guru's Word;
 And they find the Quintessence of God (within) : O, such is the True Glory of those who are associated with the Saints. [15]
 The Saint Swims himself Across and also Saves his whole lineage :
 Yea, he who's himself Delivered by the Saints Redeems others too.
 Nānak is but the Slave of him who, by the Guru's Grace, is Attuned to God. [16-6]

Māru M. 1

For aeons of years, there was chaos upon chaos.
 And the Infinite Boundless Lord was Seated in Himself,
 Alone and Detached in the heart of chaos : and the world of strife was not yet born. [1]
 Thiswise passed the thirty six Yugas, yea, aeons of years,
 And as was His Will so He, the Absolute Lord, Worked ;
 And there was no rival of His, He Himself being Infinite and Boundless, [2]
 And then when He Created the four Yugas, He Remained hid within all.
 And He Pervaded the hearts of all :
 Yea, He alone was in all the ages, but this Truth was Revealed to him alone who Dwelt on the Guru's Word [3]
 He Created the bodies with the (mother's) ovary and (the father's) sperm,
 And Put the air, water and fire in all, and lo, the man was whole.
 And Himself He Sported within the Joy-mansion (of the body): the rest being an illusion, created by Desire. [4]

1. वषाङ्ग (कबाड़ा) : *lit.* second-hand or old books, etc.
2. छुट्टाङ्ग (उछाड़ा) : (from Sans, उत्साह :), eagerly, keenly,
3. नदरि (नदरि) = नदर : a look, glance.

Within the (mother's) womb, man stood on his head, wrapt in God : P. 1027
 Yea, the Inner-knowing Lord, of Himself, Knows it all.
 And man Cherished His Name with every breath in the (mother's) womb, [5]
 And then he came into the world to attain to four life-objects .
 But his Soul came to reside in the house of Māyā.
 And as he, the Blind one, abandoned the One God, and Cherished not His Name, he lost the Game
 of life. [6]
 If he died as a child, they remember his sports,
 And wail, "O, how playful was he and joyous and beautiful."
 But he is called back by One to whom he belonged, and men wail, alas, in ignorance, knowing not. [7]
 If he died as a youth, what could one do
 Except to wail for him saying, "He was mine, mine."
 Yea, all wail, goaded and corroded by Māyā : O cursed is such a life of the world. [8]
 When the black tresses turned grey :
 One quitted, losing all one had.¹
 Lo, the Blind man of Evil intent is Wasted thus and men wail in vain: "O, we have been robbed". [9]
 No one cries over one's own deeds.
 But one knows only when one Meets with the True Guru.
 Yea, without the Guru, the Hard Door (to the mind's core) is opened not : it is through the Word
 that one is Emancipated. [10]
 When one gets old, one's body is beaten out of shape,
 But one Contemplates not God who is our only Friend in the end ;
 Yea, whosoever forsakes the (Lord's) Name hath his Countenance blackened; and he, the False one,
 is Wasted away at the Lord's Court. [11]
 Lo, the False one when he quits the world, forsaking the Name,
 Has dust thrown in his head, and so he comes and goes.
 He gets Refuge neither in the Yond nor here in this world. [12]
 One eats and wears and revels in joy,
 But without heart-worship of the Lord, one dies in vain,
 And discriminating not between Good and Evil,² one is Struck forsooth by the Yama. [13]
 If one knows what is one to possess³ or abandon,⁴
 And, associating with the Guru, knows his Self through the Word,
 And calls no one bad : he alone is acclaimed as True. [14]
 Without Truth, no one is Fulfilled at the (True) Door ;
 Yea, through the True Word is one Robed with the Robes of Honour.
 And if He so Wills, the Lord Forgives one, and one is rid of one's Ego and I-amness. [15]
 He, who by the Guru's Grace, knows the Lord's Will,
 Knows he forsooth the Way of life for each age ;
 And Contemplating the (Lord's) Name, he Crosses the Sea of Existence : yea, the True Lord Ferries
 him Across. [16-1-7]

Māru M. 1

Hark ho, there is no Friend like God,
 Who has Blest us with our body and mind and consciousness too.
 Yea, He Sustains all life and Abides He, the Wise One, within our within. [1]
 The Guru is the Pool of Nectar: we are the Swans on its bank :
 Yea, the Sea of Rubies and Corals,
 And Pearls and Diamonds of the Lord's Praise with which our body and mind are Imbued. [2]
 Unfathomable and Deepest of the deep, and Detached is our God :
 O, no one can find the limits of my Guru-God.
 And through the Guru's Wisdom Emancipates He, and Unites He us with Himself and Imbued are
 we with His Love. [3]
 O, how can one find Emancipation without the Guru-(God),
 For, He alone is our Friend since the beginning of beginning.
 And He, in His Court, Forgives our Errors, and, in His Mercy, Emancipates He us. [4] P. 1028

1. गण (गण्य) : (Prakrit गण्य), lit. capital-stock
2. मर (सर) : (Arabic सर), evil.
3. परविरती (परविरती) : (Sans प्रवृत्तिः), lit. taking an active part in worldly affairs.
4. नरविरती (नरविरती) : (Sans निवृत्तिः), lit. resignation, discontinuance of worldly acts or emotions.

Yea, it is the True Guru through whom we Attain Emancipation,
And one is rid of all Maladies, and one is Blest with the Flavour of the Nectar-Name.
And the *Yamo* gathers not the Tax from such a one, whose (inner) Fire is quenched and whose heart
is Cool and Calm. [5]

The body and the Soul are immensely in love with each other :
The male Soul is (detached) like a Yogi, while the body is like a beautiful woman.
Lo, the Soul enjoys in a myriad ways, but then, he flies out ; and while so doing, consults not (with
his Bride). [6]

The Lord Creates the world and Blesses it with His Shade :
And the body of air, water and fire roars,
And lured by Desire, the mind wobbles, but it receives only in accordance with its deeds. [7]
Forsaking the (Lord's) Name, one earns Sorrow.
And, when such is the Lord's Will, how can one stop one's going ;
And, lo, one is Drowned in the well of Hell, and comes to sorrow as does the fish without water. [8]
The worshipper of *Māyā* passes through the Hell of eighty-four lakh species,
But he receives the reward of what he had committed.
And without the True Guru, one is Delivered not : and Bound by wrought deeds one is trapped (by
Māyā). [9]

All-too-narrow is the Path (one has to cross in the Yond) like the edge of the dagger,
And one has to render the Account like the sesame-seed that's pressed in the mill,
And neither mother, nor father, nor son, nor wife is then of any avail ; and without the Lord's
Name, one is Emancipated not. [10]

There are myriads of friends in the world,
But no one stays with us as do the Guru and God.
Through the Guru's Service one is Redeemed forsooth, for, then one Sings ever the Lord's Praise. [11]
Abandon thy false ways, O man, and stick to Truth,
And then thou attainest what thou wishest for.
But rare are the ones who Deal in Truth and Transact the Deals of Profit. [12]
O man, gather thou the capital-stock of the (Lord's) Name,
And then thou art Blest with the Lord's Vision from His Mansion all-too-spontaneously.
Yea, the Perfect ones seek out their God thiswise, by the Guru's Grace, and See Him who looks
upon all alike. [13]

It is through the Guru's Wisdom that the rare one finds one's Infinite God :
Yea, one instructs one's mind through the Guru's Word.
And if one accepts the Truth of the Guru's Word, one Merges in the All-pervading God. [14]
O God, *Nārada* and *Saraswati* too Serve but Thee :
And the highest of the high, in the three worlds, wait upon Thy Pleasure.
O Lord, all is in Thy Power and Thou art the Beneficent Lord of all : and of everything Thou art
the Cause. [15]

They, who Serve Thee at Thy Door, are rid of their Sorrows,
And they are Robed at the Lord's Court and Delivered, by the Guru's Grace :
Yea, through the True Guru they are Released of their Bonds, and the outgoings of their minds
cease. [16]

Know ye the Way, O men, through which one Meets with the True Guru,
And ye Attain to God and have to render no Account,
And ye are rid of Ego and Serve the Guru, and are Imbued with the Love of God. [17-2-8]

Māru M. 1

Lo, our God is the Destroyer of demons,
And He, our Beloved Lord, Pervades all hearts.
He is ever with us and yet not Seen : (but), if one Dwells upon the Writ of the Guru, one Knows
Him. [1]

O God, they who are turned Thy-wards, they Thy Saints, are ever in Thy Refuge, P. 1029
And Thou in Thy Mercy, Ferriest them Across.
For, the Sea of Fire is deep, too deep, and it is through the True Guru that one Crosses it safe to
the Yonder shore. [2]

The Egocentrics are Blind, for, they Know not,
And they come and go and are born only to die.
O, the Writ of the past is erased not, and one is utterly Wasted away at the Yama's Door. [3]

Some there are who but come and go and find not Refuge in their Self.

And bound to their past, commit Sin upon Sin :

Yea, they, the Blind ones, know naught, being trapped by Ego and Greed. [4]

O, how can a bride embellish herself without her spouse :

If she forsakes her lord and enjoys the bed of another ?

And as one knows not who is the father of a harlot's son, so vain are the deeds of the one (without God). [5]

In the (body's) cage, in which lives the (mind's) ghost, one suffers immense Sorrow,

And enveloped by Darkness, one is Wasted away in Hell :

And to the *Dharmarāja* one has to pay up the Balance (for one's deeds) having forsaken the Lord's Name. [6]

Within him blazes the scorching sun of Desire.¹

Yea, he, the Egocentric, is without Honour, a quadruped,, out of step (with God).

And being lured by Hope and Desire, he practises Falsehood, and is afflicted with the Disease of Vice. [7]

He carries on his head the load of the Sand of Sin,

Then, how can he Cross the Sea of Existence ?

It is the True Guru who is the eternal Boat : and, with the Lord's Name, one is Rowed Across. [8]

The world is bound to the loves of the sons and wives ;

But, all this is the expanse of Illusion, born of Desire :

Yea, the bonds of the *Yama* only the True Guru snaps, if one, becoming God-conscious, Reflects on the Quintessence. [9]

Beguiled by Falsehood, one goes this way and that :

And lo, the Egocentric is Burnt down, being cast into the Blazes.

But if one Contemplates the Nectar-Name, ministered by the All-wise Guru, one Attains Bliss and the pure white Joy. [10]

The True Guru, in His Mercy, ministers to us the (Lord's) Name²,

And then all one's Woes are dispelled and one finds the Path :

Yea, no Thorn runs into the Foot of one whom the True Guru Protects and Redeems. [11]

When the body wears off it returns to dust,

But the Egocentric knows it not, as the stone takes-in no water.

And he Wails incessantly, and is now in heaven, now in hell. [12]

The snake of *Māyā* stings every one :

Yea, this sense of Duality, born of *Māyā*, has destroyed many homes.

But, without the True Guru, Love wells up not in one, and it is the Devotion to God that brings one cool Comfort. [13]

The worshipper of *Māyā* runs after Illusion,

But how can he find Peace, forsaking the Lord's Name ?

And so he is consumed by the Fire of three Modes, and is Ferried not Across. [14]

He is like a bitch, like a swine, the man of Falsehood,

And ridden with Fear, he barks himself to death.

And practises he Falsehood through body and mind ; and being lured by Vice, Loses at the Lord's Court. [15]

If one Meets with the True Guru, one's mind is held.

He who seeks the Guru's Refuge, him He Blesses with the Lord's Name.

Yea, he is Blest with the priceless Name of God, for the Lord's Praise is Pleasing to the Lord. [16]

It is in the Saints' Refuge that one is Blest with the Lord's Name :

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Yea, it is through the Guru's Word that one knows the State and Extent of God.

Says Nanak : "O mind, Contemplate thy God : for He it is who Unites thee with Himself."

[17-3-9]

Māru M. 1

O my ignorant and foolish mind, stay in thy Home,

And Contemplate the Lord's Name, Attuned, from within, to thy God.

Abandon thy Greed and Love thy Infinite Lord that thou be Emancipated. [1]

Forsaking whom the *Yama* keeps thee in the Eye,

And thou art devoid of all Peace and Sorrow confronts thee in the Yond,

Dwell thou on His Name, by the Guru's Grace: this is the Quintessence of all Wisdom. [2]

1. झला (झाला) : (Sans. झाला), sunshine, glittering light, splendour.

2. lit. Truth.

Utter thou the sweet Name of God.

And find the Quintessence of God within, through the Guru.

And be Imbued ever with thy Lord's Love: for, in this is contained all austerity and meditations. [3]

Utter thou the Lord's Name, through the Guru's Word,

Yea, search thou for this Essence in the congregation of the Saints.

And, through the Guru's Wisdom, arrive at thy own Home, and thereafter thou art cast not into the womb. [4]

Bathe thou at the Pilgrim-station of Truth and utter the Lord's Praise,

And Dwell on the Quintessence, and be Attuned to thy God,

And then the *Yama* Eyes thee not when thy days end; so utter thou the Name of thy Loved Lord. [5]

The True Guru, the *Purusha* is All-wise and Beneficent,

And whosoever has Truth within, Merges in the Word :

Yea, whosoever the Guru Unites (with God), he is rid of the overpowering fear of the *Yama*. [6]

The five elements conjoin together to build our body,

And within it we See and Realise the Jewel of God ;

For, lo and behold that the Souls are God, and God is the Soul of souls, and He is Beheld by Dwelling on the Guru's Word. [7]

O friends, remain Content and in Truth :

And cling to Compassion in the Refuge of the True Guru ;

And Knowing the Soul, Know the Oversoul ; this is how ye are Emancipated, Associating with the Guru. [8]

The worshipper of *Māyā* leans on Falsehood and Deceit,

And slanders he ever each and all ;

And without Contemplation, he comes and goes, and cast recurrently into the hell of the womb. [9]

The worshipper of *Māyā* lives ever in the fear of the *Yama* :

Yea, the rod of the *Yama* hangs ever over his head,

And the balance (of his misdeeds) he has to account for, before the Lord of Law, for, he carries an immense Load (of Evil) upon his head. [10]

Without the Guru, the worshipper of *Māyā* is Saved not,

And lured by Ego, he floats about on the Sea of Existence,

But without the Guru, he is Ferried not Across: yea, it is only when one Contemplates God that one Crosses safe to the Yonder Shore. [11]

No one can cancel out the Bounties of the Guru :

Yea, he alone is Ferried across whom the Lord Forgives.

And he is affected not by the Woes of births and deaths, for, within his mind Lives the Infinite God. [12]

He who has abandoned the Guru but comes and goes,

And Sins, and so is born to die again and over again.

The Ignorant unconscious worshipper of *Māyā* Cherishes not his Lord, but when ridden with Sorrow, he cries out to God. [13]

The pain and pleasure we experience are the result of our past deeds :

And He, the Beneficent Lord, alone Knows its Mystery who Blesses us with these.

O man, whom can you blame then : you reap Sorrow for what you yourself have sown. [14]

One indulges in Ego and the sense of 'mine-ness,'

And lo, one is driven by Hope and Desire.

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But what, indeed, does one carry along save for the Poison and Dust (of *Māyā*). [15]

Contemplate your God, O ye Saints ;

And Utter the Unutterable (Gospel of God), that (the outgoings of) your mind are stilled in the mind itself.

Yea, hold the reins of the outgoing (mind) that it stays at home and so dispel your Pain. [16]

Lo, I've sought the Refuge of the Perfect Guru :

And by the Guru's Grace, I've become God-conscious and am Attuned to my Lord.

Says Nānak : "My Mind has become sublime through the Lord's Name, and the Lord, Forgiving us, has Emancipated us." [17-4-10]-

Māru M. 1

O God, I've sought Thy Refuge,

For, Thou art my All-powerful Lord, Compassionate, the Destroyer of demons.

O Lord, Thy Wonders are known to no one: for, Thou art my Creator-Lord, the Perfect *Purusha*. [1]

O God, Thou hast Sustained all Thy Creation age after age :
O Compassionate One, Thy Form of Unaparalld Beauty Illumines all hearts.
And howsoever Thou Willest, thatwise Thou Leadest Thy men : yea, everyone doth as is Thy Will.

[2]
Within us is the Light of God, the Life of all life,
And our God Enjoys in all hearts and Relishes their Taste ;
And He alone Gives and Takes everything : for, He is the Compassionate Father of all the three worlds. [3]

He Creates the world and thus Stages His Play,
And made He life to throb in the body of air, water and fire,
And Gave He nine gates to the Township of the body, while the Tenth He Kept hid (within the Mind). [4]

The four¹ dreadful² streams of fire course through the body,
But, rare is the God-conscious being who Realises it, keeping Detached, through the Word.
The worshippers of Māyā are burnt and drowned, but the Guru Saves those who are Attuned to God. [5]

The subtle attributes of the five elements—
Water³, fire,⁴ air, earth and the sky—within their core abides (the God-conscious being).
And keeps he Imbued with the Guru's Word, and sheds the love of Māyā, Egocentricity and Doubt.⁵ [6]

If the mind is Imbued with the (Guru's) Word, it is Pleased :
Pray, what other Support can one find without the Lord's Name ?
The mind's temple is being Thieved (by Ego), but the *Shākata* knows not of the demons within. [7]
Within us are the (five) garrulous⁶ and dreadful Demons :
And lo, they dance the wild dance of Strife,
And, without Consciousness of the Word one loses Honour, and comes and goes endlessly in vain. [8]

The body is a lump of dust : an illusory wall of sand ;
Then how, O man, can you earn Merit without the Lord's Name ?
For, (without it), you are Bound down the four ages through, and the Couriers of the *Yama* deal with you (through endless deaths). [9]
At the *Yama's* door the Sinner is Bound down and Struck :
And lo, there is no one now to get him Redeemed or Released,
And he Wails and Cries as doth the fish pierced by the rod. [10]
The *Shākata* is involved thiswise, alone,
And he's Blind and in Pain swayed ever by the *Yama*.
Yea, without the Lord's Name, he knows not Emancipation : and is Wasted away today or the day after. [11]

Without the True Guru, there is no one that may Save us :
Yea, the God alone is our Refuge both here and Hereafter,
And, in His Mercy, He Blesses us with His Name, and we Merge in Him, as water mingles with water. [12]

If the Devotee commits an error, the Guru makes him Wise :
If he goes astray, the Guru instructs him back to the Path. P. 1032
Serve ever thou such a Guru, O man, who destroys thy Sorrows and ever Abides with thee. [13]
Nay, man can know not how well to Serve the Guru,
For, even Brahmā, Indra and the Shiva Know it not.
The True Guru is Infinite, Unfathomable, and he alone Realises Him whom He Blesses. [14]

1. The four dreadful streams of fire are : killing, infatuation, greed and wrath; as ਹੰਸ, ਹੇਤੁ, ਲੋਭ, ਕ੍ਰੋਧ ਚਾਰੇ ਨਦੀਆਂ ਅੰਗ । (ਹੰਸ, ਹੇਤੁ, ਲੋਭ, ਕ੍ਰੋਧ ਚਾਰੇ ਨਦੀਆਂ ਅੰਗ ।) (Vār of Mājh, M. I.)
2. ਅਸਰਾਲਾ (ਅਸਰਾਲਾ) : (Persian ਅਸਰਾਲਾ, ਅਜਦਹਾ), dragon; hence, dreadful.
3. ਅਪੁ (ਅਪੁ) : (Sans. ਅਪ੍, Persian آب, water).
4. ਤੇਜੁ (ਤੇਜੁ) : (Sans. तेजस्), fire.
5. ਭ੍ਰਾਂਤਾ (ਭ੍ਰਾਂਤਾ) : (Sans. भ्रान्ति), doubt, susp-----
6. ਦੁੰਦਰ (ਦੁੰਦਰ) : (from Sans. द्वन्द्व), contention, quarrel, quarrelsome.

Māru M. 1

They cling not to the branches but the roots, and within them is the zeal for Truth. [13]

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The men of God are destroyed not by the *Yama*,
And they see not Sorrow on the Hard Path.
And they Worship and Dwell on the Name of their Lord within; and there's not another that they seek. [14]

One can utter not the whole of the Lord's Glorious Praise,
So I remain, O God, ever as is Thy Will,
And, I am Blest by Thee with the Robe of Honour, for, such is Thy Command, O True King! [15]
O God, how far can I utter Thy countless Merits
When my superiors have found not Thy End, Thy Limits ?
Says Nānak, "O King of kings, Save my Honour and Bless me with Thy Truth." [16-6-12]

Māru M. 1: Dakhani

Within the Township of the body is the Fortress (of the Mind),
And 'within' the Sky (of the Mind), yea the Tenth Door, Lives the True one.
Eternal is His Abode, and Stainless too, and the God, of Himself, Establishes His Seat therein.
Within the Fortress are the covered streets, (the tracks of the Mind). [1]

And the God Himself Buys the wares here and Assembles them too,
And the Hard Doors that are closed are wide-opened through the Guru's Word. [2]
Within the Fortress is the inner Cave, yea, our Real Home,
And there are nine other doors to it that work in the Lord's Will.
But within the Tenth Door Abides the Infinite God: and He, the Unfathomable One, of Himself,
Reveals Himself unto us. [3]

Air, water and fire live together (in the body),
Yea, such is the Wonder of our Lord, the God.
And lo, the fire that's quenched by the waters, that fire He puts in the sea.¹ [4]
He Creates the earth, the Abode of Righteousness.
He Creates and He Destroys, but Himself Keeps Detached.
And lo, the Wonder that in the air He puts the life-current, but when He withdraws His Power from
its back, the whole Show crumbles like the dust. [5]

O God, Thy gardener is the eighteen loads (of Vegetation),
And the air waves as if the fly-brush over Thy Head,
And the sun and the moon are Thy two lamps : and lo, the moon Merges in the house of the sun.² [6]
The five birds (of Desire) then fly not out :
And the Tree (of life) is fruitful, yielding the Fruit of (God's) Nectar ;
And the God-conscious being Contemplates his God in utter Poise, and utters His Praise, and pecks
at the Essence of God. [7]

(Within his Mind) is Illumination, though there's neither a star nor moon there :
Nor the rays of the sun, nor lightening sparks across its sky.³
Yea, this state has neither form nor sign and I utter what indeed is unutterable; but the Lord
Pervades its whole atmosphere and is Pleasing to the Mind. [8]

The rays (of Wisdom) spread out : and (one's Mind) is Illumined.
This is what the Compassionate Lord of Himself Does and then Sees it all ;
And the sweet Unstruck Melody Rings ever within one, seated in the House of Fearlessness. [9]
Yea, when Rings the Unstruck Melody (within one), one is rid of one's Fears and Doubt ; P. 1034
And the Lord seems to Pervade and Give Shade to all.
O God, everyone belongs to Thee, and when Thou art Known through the Guru, one looks Beauteous,
Singing Thy Praise at Thy Door. [10]

Thou art our Primal Lord, Stainless and Immaculate :
Yea, I Know not aught else but Thee.
And when Thou, the One Supreme Being, Abidest in and seemest Sweet to the mind, I am purged
of my Ego. [11]
Lo, I've Tasted the Guru-given Nectar of God,
And now I Know not a second or the third, but my only Lord.
Yea, He is our only God, Infinite and Transcendent ; and He alone Tests all (coins) before He
Accepts any into His Treasury. [12]

1. As is proved by the production of electricity from water.
2. i.e. it borrows light from the sun.
3. गैद्य (गैद्यः) (Sans. गगनम्), the sky, atmosphere.

Deep, too deep, for thought and Contemplation is Thy Truth, O God !
And no one knows how vast is Thy Expanse.¹
And every one that is, seeks Thee : but he alone Attains unto Thee whom Thou Blessest. [13]
Thou Holdest in Thy Hands all Works, all Righteousness, all Truth,
O Thou Self-dependent One, Inexhaustible is Thy Treasure :
And Thou art ever Compassionate to Thy Creatures : and it is through Thy Grace that one Meeteth
with Thee. [14]

Of Thyself Thou Seest and makest me See Thyself,
And of Thyself Establishest and Disestablishest all,
And Unitest and Separatest and Destroyest and Bringest back to life. [15]
All that is, is contained in Thee :
And Thou Watchest all, Seated within the Impenetrable temple (of the Mind),
Prayeth Nanak: "I utter the Truth that whosoever Seeth the Lord's Vision, attaineth Bliss." [16-1-13]

Māru M. 1

I'd See Thy Vision, O God, if it so Pleases Thee,
And I'd sing Thy Praises, Adoring Thee Lovingly.
O God, if such be Thy Will, Thou Seemest sweet to my tongue. [1]
O Lord, Thy Devotees look Glorious at Thy Door,
And Thy Servants are Redeemed, Delivered and Emancipated ;
And they lose their self, being Imbued with Thee, and Contemplate ever Thy Name. [2]
Shiva and Brahma and all the gods and goddesses,
And Indra too, and all ascetics and men of silence Serve but Thee alone,
And the celibates and men of charity, and the forest-dwellers and countless others Dwell only upon
Thee. [3]

If Thou Willest not, no one Knoweth Thee,
For, Thou Doest only what's in Thy Will,
And though Thou hast Created eighty-four lakhs of species, it is in Thy will that they breathe. [4]
That what Thou Willest cometh to pass forsooth.
And the Egocentric asserts his will and comes to grief.
Yea, bereft of Thy Name, one gets no Refuge, and comes and goes and is ever in Pain. [5]
Immaculate is the body, Immaculate the Swan-(Soul),
And within it is the Immaculate Name, the Essence of the Detached Lord;
And he, who in-drinks all the Pain of the earth with a sweet heart, he comes not to Sorrow again. [6]
If one is attached to pleasures, one meets with Pain,
For, indulgence leads to disease and one is wasted away,
And the Pain that pleasure causes is obliterated not; for, one is led astray if one accepts not the Will
(of God). [7]

Without Wisdom, everyone wanders (from birth to birth) :
Yea, the True One Pervades all, though Wrapt in Himself,
And, the Guru's Word makes us fear-free, and the True One is Revealed to us, and makes our
Soul Merge in the Oversoul. [8]
Our God is Eternal, Moveless, Unparalleled, the Destroyer of demons,
And Destroys He in an instant and then Resurrects over again.
But, He has no Form, nor Sign, nor Measure nor Price; and it is when one is Pierced through with
the Word that one is Pleased with Him. [9]

O Love, I am the Slave of Thy Slaves,
Yea, of the Blessed and thoughtful seekers of Truth. P. 1035
For, whosoever Accepts the Truth, wins; O, the Lord, of Himself, makes us Love His Truth. [10]
The True ones have gathered Truth in their skirts,
And they love the Word and so the Lord is Pleased with them.
Yea, the Lord Upholds the three worlds with the Power of Truth, and through Truth is He Pleased.
[11]

Everyone calls Him the Greatest of the great,
But, without the Guru, Knows no one how Great is He :
Yea, whosoever Meets with the True One, him the True One Loves, and he is Separated not, nor
Sorrowed. [12]

1. चीता (चीरा) : (Persian चीत, चीरह), valour ; power.

They, who're Separated by God, Wail grievously:
 Yea, when their time is over, they die only to be reborn.
 But he, whom the Lord Forgives, him He Blesses with Glory; and Uniting Him with Himself, He
 Regrets not. [13]
 The Creator-Lord Himself Creates and Himself Enjoys (all pleasures) :
 Yea, He Himself is Satiated; and yet Himself He keeps Detached.
 He, the Lord of Emancipation, Himself Blesses all with Emancipation, and Rids man of Desire and
 the sense of 'mine-ness.' [14]
 O God, I consider Thy Bounties to be the most sublime of all :
 For, Thou art our (only) Infinite God, the All-powerful Cause of causes.
 And, Thou Watchest what Thou Createst : and makest us do what Thou Willest. [15]
 O, they alone sing Thy Praise who Love Thee, O True One:
 And they issue forth from Thee and also Merge in Thee.
 Says Nānak : "I utter this Truth that whosoever Meets with the True One, is in Bliss". [16-2-14]

Māru M. 1

For aeons of years, there was nothing but chaos :
 And there was neither earth, nor the sky: only the God's Infinite Will was.
 And there was neither night nor day, neither the sun nor the moon, and God was seated in His
 Absolute Trance. [1]
 Neither there were the (four) sources of creation, nor of speech ; neither air there was, nor water ;
 Neither birth nor death; nor coming nor going.
 Neither divisions of the world there were, nor of the under-world, nor the seven seas, nor rivulets. [2]
 Neither was then the sky, nor the earth, neither the world, nor the underworld;
 Neither the celestial regions, nor the nether regions; neither death, nor time;
 Neither being nor becoming, neither heaven nor hell, neither coming nor going. [3]
 Neither was there the trinity of Brahma, Vishnu and Shiva;
 No, there was not another but the One Absolute Lord.
 Neither woman then was, nor man: neither caste, nor station, neither pleasure, nor pain. [4]
 Neither there were the celibates, nor men of charity, nor the forest-dwellers;
 Nor the adepts, nor seekers, nor indulgers in joys of the flesh;
 Neither the Yogis, nor *Jangams*, nor *Nāthas*, (nor any sect or creed). [5]
 Neither were the practicers of Austerities or Contemplation, nor of Self-control, or worshippers or
 fasting men:
 And, there was no one to utter, "Lo, there is also another."
 The Lord only Himself was in Absolute Bliss and Prized only Himself His Own Glory. [6]
 There was no code for self-abnegation or ablution, nor the *Tulsi*-rosary;
 Neither Krishna, nor his consorts, neither the cows nor their herdsman;
 Neither *Tantra* nor *Mantra*, nor any (like) deceptions, nor any one played on the flute. [7]
 No one knew then the Way of works, nor the ever-buzzing fly of *Māyā* :
 Nor could one see any man of caste or birth, high or low,
 Nor was attachment, involvement and death Writ in any one's Lot, nor any one Contemplated nor
 knew whom to Contemplate. [8]
 Neither there was slander nor rejection, neither life, nor body,
 Nor *Gorakha*, the Guru of Yogis, nor *Machhindra*, his disciple,
 Nor any thought of wisdom, nor the beginning of clans, nor was there the reckoning of the Account.
 [9]
 There were no distinctions of colour, or coat, or of the Brahmins and the Kshatriyas; P. 1036
 Neither there were gods, nor temples, nor (the sancity of) the cow, nor the recitation of the *Gayatri*,
 Nor the offering to the Sacrificial fire, nor *Yajnas*, nor pilgrimages, nor worship (of the gods). [10]
 There were neither the Mullahs, nor the Qazis,
 Neither the Sheikhs, nor the *Hajis*.
 Neither the kings, nor the subjects, nor the world of Ego, and no one there was to pride on one's
 self. [11]
 Neither there was Loving Adoration (of God), nor consciousness, nor unconsciousness :
 Neither friends nor mates, nor ovary nor the sperm.
 And He, the Lord Himself was the Merchant and Himself the Pedlar: for, such was His Will. [12]
 Neither there were the Vedas, nor the Semitic Texts, Smiritis nor the *Shāstras*,
 Nor the reading of the *Purānas*: neither the sunrise nor the sundown,
 He, the Lord, alone uttered Himself remaining Unperceived, Knowing only Himself His Unknowa-
 ble Self. [13]

When such was His Will, He brought the Universe into being,
And without a seeming contraption, Upheld He its Vast Expanse¹.
And Created He also the Brahmā, Vishhnu and Shiva, and instilled in men the ever-mounting
desire for being attached. [14]
But rare is the one whom the Guru caused to hear His Word.
For, the Lord Gave the Command and Saw it Happen and be all over.
And (thus) He Created all the universe and their parts and the underworlds, and from the Absolute
Self He Became Manifest. [15]
O, no one knows the Extent of my God :
And, it is only through the Perfect Guru that He is Revealed unto us.
Says Nānak : "They who are Imbued with His Truth are Inebriated with His Wonder : and thus
wonderstruck, they Sing ever His Praise. [16-3-15]"

Māru M. 1

The Detached God of Himself Creates Himself,
And Creates also He, the Compassionate One, His True Abode :
Yea, He Binds air, water and fire together, and out of them Creates the fortress of the body. [1]
To it the Creator-Lord has fixed the Nine Doors,
And within the Tenth, Lives He, the Unfathomable and Infinite Lord :
Yea, the sevens eas of the God-conscious being are brimful with the Lord's Nectar and he is Stained
no more. [2]
The sun and the moon both derive all their Light (from God) :
Yae, He it is who Creates them and Witnesses His Own Glory.
For, He is the Embodiment of Light, our Bliss-giving God, and Blesses the True ones with Glory [3]
Within the fortress of the body are the townships and the shops: and the Trade goes on in there :
And lo, the Merchant, our Lord, Weighs His Wares with the weights of Truth.
And He Himself Buys the Jewel, and Himself He puts His Price on it. [4]
He Prizes Himself the Thing, yea, the Name.
And lo, Self-dependent is He whose Treasure is Inexhaustible.
And He Holds all Powers in His Hands: and rare is the one whom He makes Realise Himself
through the Guru. [5]
When He is in Mercy, He Leads us on to the Perfect Guru,
And then the wild Yama hurts us not.
And as the lotus flowers in the water, so doth He Flower (within us), and Contemplates He Himself
upon Himself. [6]
The Lord, of Himself, Rains His Nectar upon us,
And His Jewels and Rubies and Pearls of Infinite Worth :
Yea, when the True Guru is Met with, one Attains unto the Perfect Lord and the Blessing of Divine
Love. [7]
Yea, Priceless is the Blessing of True Love :
For, it weighs not less whenever it is weighed,
But, he alone who Deals in Truth, attains unto the substance of Truth. [8]
Yea, rare is the one who gathers the substance of Truth :
For, it is when one Meets with the Perfect Guru that one Meets with God ;
And he alone, who is God-conscious, Knows the Lord's Will and Accepts and Merges in the Will.
[9]
'Tis through the Lord's Will that one comes (into the world) and then Merges in His Will : P. 1037
Yea, it is through the Will that the world came into being,
And the heaven and the earth and the underworld; and He upholds His creation too through His
Will. [10]
'Tis the Bull of the Lord's Will that carries the load of the earth on its head :
Yea, it is through the Lord's Will that air, water and the space came into being;
It is through the Lord's Will that the Soul comes to abide in the house of Māvā, and in His Will doth
one play one's part. [11]
In the Lord's Will is the sky vaulted all over.
Yea, in His Will abide creatures in the water, over the earth and in the three worlds.
In His Will do we breathe and gather our sustenance; and, in His Will, He keeps His Watch over us
and makes us See (His Wonders). [12]

1. आडाव (आडाव) : (Sans. उडु + स्थान), the celestial sphere, the firmament

In His Will, He Created His ten Incarnations,
 And countless angels and numberless demons :
 Yea, whosoever submits to the Will is Robed at the Lord's Court, and him the Lord Causes to Meet
 with and Merge in His Truth. [13]
 In His Will the Lord (Sat in Himself) the thirty-six *yugas* through.
 And in His Will He Created His seekers and the adepts and men of Wisdom :
 Yea, He, the Master, has Yoked man to Himself, and Forgiving him, Emancipates him. [14]
 In the Fortress of the body, abides the King (our Mind),
 With its special Assistants¹, Courtiers² and with a beauteous Door,
 And within the (inner) Home, there's neither Greed nor Illusion ; and one grieves if one sin or
 covets. [15]
 This township (of the body) is manned by Truth and Contentment.
 And by Chastity and Charity and Self-control, if one but seeks the Lord's Refuge :
 And all-too-spontaneously, one is Met with the Life of all life and one is Blest with the Glory
 through the Guru's Word. [16-4-16]

Māru M. 1

The Transcendent Lord was Seated in His Seedless Trance :
 Yea, He the Infinite One, Detached,
 And then He Himself Created nature, and lo, the inanimate nature sprang out of chaos that was. [1]
 Out of His Absolute Self came air and water,
 And the whole universe, and the fortress of the body, and within it the kingly (Mind).
 And into the fire and water of the body He Breathed His Own Light; yea, in His Absolute Self lay
 (unmanifest) all the Power of Creation. [2]
 Out of His Absolute Self came Brahmā, Vishnu and Shiva :
 Yea, His Absolute Self Manifested itself in all the universes :
 And lo, whosoever Knows (the mystery of) this state, Him the Lord Meets and Dispels all his
 Doubt. [3]
 Out of His Absolute Self came the seven seas :
 And He, who Created the Creation, also Kept Watch over it.
 If one's mind bathes in that Pool of Truth, by the Guru's Grace, one is cast not into the womb
 again. [4]
 Out of His Absolute Self came the moon, the sun, and the canopy of the sky.
 And, lo, He Informed all the three worlds with His One Light.
 But He Himself was Absolute, Unfathomable and Infinite, Attuned to His Absolute Self. [5]
 Out of His Absolute Self came the earth and the sky.
 And lo, they stood whole and firm without a visible support, save the Power of the Lord's Truth.
 Creating the three worlds, He created also the cord of Māyā (to bind all) : and Creating, He
 Himself Destroyed all. [6]
 Out of the Absolute Self came the (four) sources of creation and of speech.
 Yea, all that came from the Absolute Self Merged in the Absolute Self ;
 And through His Word He Created His Wonders and, lo, the wonder that things sprang out of the
 womb of the earth. [7]
 Yea, out of His Absolute Self came the day and night :
 And the resurrection and dissolution and pleasure and pain.
 But the God-conscious being was Detached, above pain and sorrow, and so became Eternal he, and
 Attained he to his own Self. [8]
 And the Sam Veda, Rig Veda, Yajura Veda and Atharva Veda
 That Brahma uttered through the mouth involved men in the Māyā of three Modes. P. 1038
 But Him, the God, no one could prize : but one utters as is His Will. [9]
 Out of His Absolute Self were Created the seven under-worlds,
 And all the worlds rest only on His Absolute Self :
 Yea, the Infinite Lord Himself Caused it all, and everyone went as was His Will. [10]
 And the three Modes³ also were evolved out of His Self,
 And birth and death and the pain of Ego.
 And on whomsoever was His Mercy, he, by the Guru's Grace, was Emancipated attaining unto the
 Fourth State. [11]

1. ਨੇਬ (ਨੇਬ) : (Persian نایب, नायब), a deputy, vicegerent, lieutenant, subordinate.
2. ਖਵਾਸ (ਖਵਾਸ) : (Arabic خدّاء, خدّاء ; plural of خدّاء, خدّاء), high officials, ministers, etc.
3. The three modes are : *Satva* (Rhythm), *Rajas* (Motion) and *Tamas* (Inertia).

Out of His Absolute Self came the ten Incarnations,
And the whole Expanse of a myriad universes,
And the gods and the demons and the attendants of Shiva and the heavenly musicians; and everyone
did as was Writ in his Lot. [12]

He, who Knows through the Guru, is sorrowed not,
But rare is the one who sees the ladder of the Guru's :
Yea, the Guru's has been the only Way¹ to Emancipation and Glory. [13]

Out of His Absolute Self came the five elements,
And of them was assembled the body and one practised deeds.
And good and bad were Writ on the Forehead of men, and the seeds of virtue and sin were sown.

[14]
The true Guru, the sublime Purusha, is the (only) Detached being,
And Imbued with his Word one is Inebriated with God.
And from him one receives all extra-psycho powers and Wisdom and earthly joys : but it is through
perfect Destiny that one is led on to the Guru. [15]

This mind is deeply attached to Māyā :
O wise ones, know ye this and discriminate,
For, Hope and desire and ego and Doubt, yea, these are the attributes of the avaricious man, who is
attached to Greed and Illusion. [16]

One attains Wisdom through the true Guru,
And one is Attuned to the House of Truth, of Seedless Trance,
And within him rings the pure, white music of the Word, and he Merges in the Lord's True Name.
[17-5-17]

Māru M. 1

Wherever I see, I See the One Compassionate Lord :
Yea, He, our Merciful God, neither Comes nor Goes.
In all life Pervades He in a mysterious way but He Himself, our King, keeps Detached. [1]
The world is the reflection of Him who has neither father, nor mother,
Nor has He earned a sister or brother,
Nor is He born nor dies He, nor belongs to any class or clan; O, that Ageless One is pleasing to my
Mind. [2]

O God, Immortal art Thou, the Purusha : over Thy head, death is not :
Unfathomable, Infinite, and Detached art Thou.
And Compassionate, Content and Cool art Thou, known through the Word, and one is Attuned to
Thee through Equipose. [3]
The world moves and has its being within the three Modes, while Thou Abidest in the Fourth State
of Bliss.

Yea, Thou hast over-powered and art above birth and death,
And Thou art the Life of all life, Pure Light : and one Realises Thee through the Unstruck Melody
(of the Word), by the Guru's Grace. [4]

Blessed are the Saints, Beloved of God.
For, they're ever Imbued with the Lord's Love and Emancipate others.
Nānak seeks to be the Dust treaded over by the Saints : yea, it is through the Guru-Saint that one
Attains unto God. [5]

O God, the Inner-knower of all hearts, all life belongs to Thee :
Yea, Thou art my Compassionate Lord : I am but Thy Slave :
Bless me in Thy Mercy with Thy Nectar-Name, and let the Guru's Jewel of Wisdom Illumine (my
mind). [6] P. 1039

Of five elements was this body created,
But (only) when it Attains unto the All-pervading God, it is in Bliss;
And deeds of such a one yield the Nectar-fruit (of God), and his Mind treasures the Jewel of the
Lord's Name. [7]

His Mind is content, yea, he Hungers not, nor Thirsts,
And he Sees the Detached Lord in all hearts,
And he, becoming Detached, is Imbued with the Lord's Nectar, steeped in the love the Guru's Word. [8]
He does the Deeds of the Soul, night and day,
And deep within him Burns ever the Pure Light of God,
And Inebriated with the Nectar-essence of the Word, his tongue emits the sweet notes of a flute. [9]

1. पराधित (पराइण) : (Sans. परायण), attached or devoted to, adhering to ; depending on, subject to ; intent
on, solely devoted to or absorbed in.

Yea, he alone emits the sweet notes of the Flute,
Who Knows the Mystery of the three worlds.

Says Nānak : "Know this state, O ye men, through the Guru's Word, and be Attuned to the Lord's Name" [10]

Yea, all-too-rare are such men in the world

Who, Reflecting on the Guru's Word, remain Detached;

And, Emancipating themselves, they Emancipate their clans too; O, Fulfilled is their life of the world. [11]

He alone knows his True Home and the (Tenth) Door within the temple (of the body),
Whose mind is Awakened through the Perfect Guru:

Yea, within the fortress of the body is the castle of the True Lord; and the Lord Sits (therein) on the True Throne. [12]

The fourteen (*Lokas*) and the (two) Lights, the sun and the moon, are the witnesses

That the Servants of God, yea, the elite, Taste not the Poison (of *Māyā*).

Within us is the Priceless Things of Incomparable Beauty; and Meeting with the Guru, one Attains to it, the Riches of the Lord. [13]

He alone sits on the Throne (of the Self) who is worthy of it,

And who 'Serves' the Guru's Word, and silences the five (desires).

And Realises that God is since the beginning of the beginning and will also ever be; and purges himself of all Doubt. [14]

To this Throne (of the Immaculate Self) everyone pays his obeisance, night and day:

This is the True Glory that one earns, Attuned to the Guru's Word.

Says Nānak : "Contemplate ye the Lord's Name and thus Swim Across : and Attain unto the God who Stays with ye to the end". [15-1-18]

Māru M. 1

O friends, treasure ye the Riches of the Lord,

And Serve the True Guru and abide ever in his Refuge.

The Lord's Riches are thieved not, for, the Melody of the Word keeps one ever Awake. [1]

O God, the only Supreme Being, the Detached King !

Thou Thyself Fulfillest all deeds of Thy Saints.

Eternal art Thou, and Moveless and Infinite and Priceless : O ever-abiding is Thy Beauteous Abode. [2]

Blessed is that township of the body

Wherein the five virtues² reign supreme,

And which Believes in the One Supreme, Detached Being above, and is Attuned to Him in the Seedless Trance. [3]

The township of the body has nine doors,

Yea, the Creator-Lord has Blest all with these.

But within the Tenth (Door) Abides the Detached Unfathomable One, Realised only if He makes us Realise. [4]

True is the Lord's Court : Unaccountable is He, the *Purusha*,

And True is His Standard and His Writ runs over all.

Says Nānak : "Search ye the True Home and find the Name of the All-pervading Lord". [5]

He, the Lord, is All-wise, Detached from all :

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He's 'contained' in the Guru's Wisdom and does Justice to all.

And He Strikes at one's Lust and Wrath in the neck, and purges one of Ego and Greed. [6]

In the True Abode, Abides the Formless Lord,

And Realises Him he who Reflects on the Word and Knows himself.

Deep within the True Home Abides He ever, and Rids one of coming and going. [7]

And, then, one's mind wobbles not, nor the wind (of Desire) him drifts,

And, then, within the Yogi Rings the Unstruck Melody of the Word,

And, yea, the Symphony of the five sounds Rings sweetly within one : lo, the Detached Lord Himself makes the Divine Music. [8]

One is rid of one's fears and Merges in Equipoise,

And is purged of Ego, Imbued with the Eternal Lord,

And he knows the reality of *Māyā* as also of the King, the Detached Lord of all. [9]

1. पण्डित (पाइक) : (Persian पैव, पैक), a servant.

2. Truth, contentment, compassion and righteousness.

The Eternal Lord-rids us of our Woes and Fears,
And rid of all maladies, the Yama's noose is no more for us,
Says Nānak : "That Lord is the Dispeller of fear, and one Attains unto Him, Meeting with the Guru"

[10]

He, who Knows the Detached Lord 'eats up'¹ death :
Yea, he who Realises the Lord's Grace, Knows the (Essence of the) Word :
Yea, He alone Knows all : for, the whole universe is His Own Wonder. [11]

The Lord Himself is the Merchant and the Pedlar too,
And He it is who Himself Judges all,
And Testing each on his Touchstone, Evaluates each and all. [12]

Compassionate and Merciful is our Lord, the God :

Yea, He, the Master of the woods, Pervades all hearts.

And yet He, the God, Remains Detached, and it is the Guru, who makes us eetM with our God. [13]

The All-wise Lord Purges us of our Ego,
And Rids us of the sense of Duality and makes us See the One alone,
And in the midst of the world of hope, we keep Detached : and and sing of the One Casteless Lord of Dispassion. [14]

Ridding oneself of ego, he, who Attains Bliss through the Word,
And Knows himself, is indeed the man of Wisdom.

Says Nānak. "He reaps the Eternal Fruit of the Lord's Glorious Praise, associating with the Saints"

[15-2-19]

Māru M. 1

If you seek to abide in the house of Truth, utter nothing but Truth,
And die (to the self) while yet alive, and thus Swim across the Sea of Existence :
Yea, the Guru is the ship, the boat, the raft : and Contemplating Lord (by the Guru's Grace)
one Crosses to the yonder Shore. [1]

And one is rid of Ego and Greed and the sense of 'mineness',
And released out of the grip of the nine 'doors' and is seated in the 'Tenth'.
And one Sees the Transcendent Lord who is Highest of the high and is Born of Himself. [2]
Accept the Guru's Wisdom and be Attuned to God to Swim Across :

Yea, if one Sings of the Attributeless² Lord, one dreads not Death.
And wherever one Sees, one Sees the One God, and one Sings not of the Other. [3]

True is the Lords Name, True is his Refuge :

True is the Guru's Word, holding on to which one Swims Across,
And one Utters the Unutterable (Gospel) and Sees the Transcendent Lord, and is cast not into the womb again. [4]

Without Truth, one gathers not Contentment or Compassion³ :

Yea, without the Guru, one is Emancipated not and comes and goes.

(Through Him) one is Blest with the Mahāmantram,⁴ yea, the Bliss-giving Name of God, and one Attains unto the Perfect Being. [5]

Without Truth, one can swim not across the Sea of Existence.

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For, limitless is this Sea, brimful with Poison.

(But), whosoever keeps Detached and above (Desire), through the Guru's Word, he finds his God in the House of Fearlessness. [6]

O, false is one's Pride on the attachments of the world,

For, in no time do these come and go.

And whosoever forsakes the Lord's Name, due to his Ego, is born only to be wasted away. [7]

One is born to die and be bound (to Desire) over and over again :

Yea, thiswise one is caught in the noose of Māyā and I-amness.

Yea, whosoever Cherishes not the Lord's Name, through the Guru's Word, he is driven to the Land of Death. [8]

1. बहल (कवल) : (San. कवल), a mouthful.

2. अकल (अकल) : Sans. (अकल), not in parts, without parts; an epithet of the Supreme Spirit.

3. सत् (सत्) : (Sansk. सत्यम्), lit. Sincerity ; goodness, virtue, purity.

4. मूल मंत्र : (मूल मंत्र) : the root of all the formulas (of prayer), i.e. Onkār.

O, how can one find Emancipation without the Guru ?
 And, how can one Contemplate the Lord's Name without the Guru ?
 So Cherish ye the Guru's Wisdom to Cross the tempestuous Sea of Existence, and be Emancipated and in Bliss. [9]
 Through the Guru's Wisdom, Krishna lifted the mount of Govardhana :
 Through the Guru's Wisdom, the stones were made to swim across (by Sri Rama) :
 So hold on to the Guru's Wisdom to Attain unto the highest state of Bliss, and be rid of all thy Doubt through the Guru. [10]
 Accept the Truth of the Guru's Wisdom and Swim Across through Truth,
 And Reflect on thy Self, Cherishing thy God in thy heart,
 And thou art Released from the Yama's noose and Attainest to thy Casteless and Detached God. [11]
 Through the Guru's Wisdom are the Saints, friends and brothers-in-faith United :
 Through the Guru's Wisdom is our (inner) Fire quenched and is contained.
 So Cherish Thou the Name of the Lord of Life through the mouth and mind and Know the Unfathomable Lord within thy heart. [12]
 He, who Knows through the Guru, is pleased with the Word,
 For, there is naught that one may praise, dispraise.
 So Know Thyself and Contemplate God, and be pleased in the Mind with the Master of the universe. [13]
 He who is in the entire universe and all its parts, Know thou Him.
 Yea, know thou Him through the Guru, through the Guru's Word.
 He Enjoys all hearts and yet remains Detached from all. [14]
 Utter the Pure Praise of God through the Guru's Word :
 And See thou Him, the Highest of the high, with thy Eyes,
 And Hear His Word, yea, the Name, with thy Ears, and be Imbued with His Love. [15-3-20]

Māru M. 1

Shed thou thy Lust and Wrath and the Slander of others,
 And abandon thy Greed and be care-free :
 Yea, break the chains of Doubt and be Detached : for, thiswise one Sucks the God's Essence within. [1]
 As one sees light¹ at night through a spark of lightning,
 So See thou the Light of God, night and day, deep within thee :
 Of Unparalleled Beauty is He, the Embodiment of Bliss, and He's Seen by the Perfect Guru's Grace. [2]
 Meeting with the True Guru, the God Himself Ferries one across,
 And within the moon of the (Mind's) sky, one finds the sun (of Wisdom).
 And Seeing the Unsee-able, one is Attuned to Him and Sees Him Pervade the three worlds through. [3]
 When one is Blest with the Nectar (of God), one's Craving and Fear are dispelled,
 And one enters into the state of Unitive experience, and sheds one's self,
 And practising the Immaculate Word, one becomes the Highest of the high. [4]
 Infinite is the Lord's Name and Unsee-able and Unperceivable :
 But sweet, too sweet, is its Essence, the Beloved of me. P. 1042
 O God, Bless me with Thy Praise, age after age ; and though I'd Contemplate Thee, I'd find not Thy limits. [5]
 Within one can be found and Attained the Jewel of the Lord's Name :
 Yea, Contemplating God, the mind is comforted by the Mind itself,
 And one Attains to God, the Destroyer of Fear, through whom one's thorny Path is smoothed,
 and one comes not into the womb again. [6]
 O God, I seek the zeal for Thy Devotion, through the Guru's Word :
 Yea, I seek to Sing Thy Praise to Attain to the Bounty of Thy Name,
 And, if Thou so Willest, Thou Leadest me on to the Guru ; thiswise, Thou Makest the whole world Swim Across. [7]
 He who has Contemplated God, Attained the Guru's Wisdom,
 And the Couriers of the Yama and Death Serve at his Feet :
 Yea, through the holy companionship (of the Saints), his state and ways are holy, and he Swims across the Sea of Existence. [8]

1. चंचलित = चानल (चंदाइण) : light.

This Sea of the world one Swim across through the Guru's Word,
And then one's Duality is burnt down within one,
Ann one aims the five arrows¹ at the *Yama*; stretching the bow (of the Word) in the (Minds)
sky. [9]

How can the worshipper of *Māyā* get consciousness of the Word?
And, without being conscious of the Word, one but comes and goes.
Says Nānak : "It is the God-conscious being who gets the Refuge of Deliverance, yea, it is by
good fortune that one Attains unto God". [10]

The True Guru is fearless, the Refuge of all,
And it is through Loving Adoration that one Attains unto the Guru-God,
And within one Rings the Blissful Unstruck Melody of the Guru's Word, and lo, one Sees the Lord
of Dispassion. [11]

He alone is fearless who is subject not to the writ of another :
Yea, such a one is the Lord Himself who is seen through His Wondrous Nature;
And Detached is He, not cast into the womb, Self-born, and Attained through the Guru's Wisdom.
[12]

The True Guru knows our inmost state,
And he alone is fear-free who knows (God) through the Guru's Word,
And yoking to Within, finds the Lord therein, and wobbles not. [13]

He alone is fear-free whose heart Charishes God,
And is Imbued, night and day, with the Immaculate Name of the Lord :
Yea, the Lord's Praise one finds through the Society (of the Saints), and, all-too-spontaneously, one
Merges in God. [14]

He, who Sees God both within and without,
And remains Detached and brings back to the Home the outgoing (mind),
He Sucks in the True Nectar-Essence (of God), who is above all, has been since the beginning of
Time, and Pervades the three worlds. [15-4-21]

Māru M. 2

Infinite is God, the Creator-Lord, who Manifests Himself through His Power.
O, the created one is helpless before Him.

He Creates all beings and Feeds all and His Writ is over the heads of all. [1]

The Lord Pervades all and He Drives all as is His Will :
So, how can one say who is near unto Him and who is far?

Yea, find the Lord in every heart, both Manifest and Unmanifest ; for, He Works in all with
Discrimination. [2]

He, whom the Lord Unites with Himself, in his consciousness Abides He,
And he, through the Guru's Word, Contemplates the Lord's Name.
And, Meeting with the Guru, he is rid of his Doubt : and he becomes the embodiment of Bliss, of
unparalleled beauty and unperceivable. [3]

The (Lord's) Name is dearer to me than my body, mind and riches :
It goes along with me in the Yond; it is my only friend in the end.

P. 1043

O, who has ever attained Peace without the Guru in the world of Desire, where no one owns any
one? [4]

He, on whom is the Mercy of the Perfect Guru,
Him the Chivalrous Guru yokes to His Wisdom through the Word.

Says Nānak : Serve ye at the Guru's Feet, who brings the strayers back to the Path". [5]

The Saints are in love with the Lord's Riches, yea, the Lord's Praise,
And through the Guru's Wisdom are blest with the Lord's Name.
The seeker Serves at the Lord's Door, and sings His Praise ever in His Presence. [6]

Whomsoever Meets the True Guru, he is called into the (Lord's) Presence.
And he is Blest with Honour and Emancipation at the True Court :

But, the worshipper of *Māyā* get no Refuge in the Temple of God, and he comes and goes and
Grieves for ever. [7]

1. i.e. compassion, righteousness, fortitude, truth and contentment.

O man, Serve the True Guru, the Unfathomable Sea (of Wisdom),
And be Blest with the (Lord's) Riches, yea, the Jewel of the Lord's Name.
And the Soil of Māyā is washed off, bathing at the Guru's pool of the Nectar-(Name), and you are
Blest with Contentment. [8]

Tarry not, and Serve the True Guru,
And remain Detached even in the midst of (the world of) hope,
And Serve Him who Rids you of Doubt and Woes, and you are gripped not by Pain again. [9]
He, whom the True One Likes, Him He Blesses with Glory,
And there is not another who may instruct Him in any other way,
And lo, the Guru and God work on the same plane : for, the God Loves the Guru. [10]

One reads the Vedas and Purānas and other sacred texts,
And another sits and hears with the ears,
But how can the Huge Door be opened without the True Guru that one finds the Quintessence? [11]
One besmears one's body with the ashes,
But within one are the demons of Wrath and Ego :
Yea, through contrivances one Attains not *Yoga* : without the True Guru, one Attains not the
Unfathomable God. [12]

One goes on a pilgrimage and fasts and observes a set code of (religious) conduct, and lives in the
woods.
And discourses on Wisdom and Charity, and Self-control,
But, without the Lord's Name, one attains not Bliss, and, without the True Guru, one is rid not of
Doubt. [13]

The inly-cleanings and the passing of the breath through the furnace of the *Bhuyangma* vein,
And the inhaling¹ and exhaling² and the holding³ of the breath by forcing one's will,
This showmanship of religion God loves not; yea, it is through the True Guru's Word that one Sucks
in the Quintessence of God. [14]

Seeing the Lord's Powers, my Mind Believes :
And through the Guru's Word, I See the God Pervading all.
Says Nānak : "The All-pervading God I See in all : yea, it is through the True Guru that I Fathom
the Unfathomable Lord. [15-5-22]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 3

In His Will the Lord Created the universe all-too-spontaneously :
Yea, He Works and then Sees His Own Wonders,
And, the Lord Does it all by Himself and Remains He Absorbed in His Own Will. [1]
The world is enveloped by the chaos of Delusion and Desire,
But rare is the one who Reflects upon and knows (it);
Yea, he alone Attains (unto God) on whom is the Lord's Grace, and God, of Himself, Leads us on to
the Guru and then Meet us He. [2]

He Blesses us with Glory and Unites us with Himself: P. 1044
Yea, it is by the Guru's Grace that one knows the Worth (of God).
The Egocentric wanders about Wailing, and is Wasted away by Duality. [3]

Ego is a part of the world of Illusion :
And as the Egocentric strays (from the Path), he loses Honour,
But he, who is God-conscious, is Imbued with the Name, and Merges in the True One. [4]
It is from the Guru that one is Blest with Wisdom and the Jewel of the Name,
And one stills one's desires and one's mind stays :
Yea, all this is the Play of God; and the Lord, of Himself, makes us Realise Himself. [5]

1. धृतक (धूरक) : inhaling breath.
2. वेचक (वेचक) : exhaling, especially through one of the nostrils (opp. धूरक).
3. वेडक (कुंभक) : stopping the breath by closing the mouth and both the nostrils with the fingers of the right hand.

He who Serves the True Guru, shedding his self,
He Meets with his Loved God and attains Peace through the Word,
And he's Inebriated with the Loving Adoration of God, and his Mind, staying in Poise, he's at one
with his Lord. [6]

It is from the Guru that one Attains to God, Dispeller of Sorrow :
Yea, him Meets the Compassionate Lord, the Life of all life ;
And he, whom God Yokes to Himself, Realises Him, and he is rid of Fear and Doubt. [7]

The Lord of Himself Leads us to (the companionship of) the Saints,
And, through the True Word, one Serves the True Guru,
And him age and death touch not, and he's Pleased with his God. [8]

The world burns in the fire of Desire,
And is thus wasted away by Error and Sin :
Yea, the Egocentric finds Refuge never : and its through the True Guru that the Truth is Revealed
unto him. [9]

O, Fortunate are they who Serve the True Guru :
They are ever Attuned (to God) through His True Name !
Yea, their Within is Imbued with the Immaculate Name, and their Craving is stilled through the
Word. [10]

True, ever-True is the Guru's Word,
But, rare is the Detached one who, by the Guru's Grace, Knows,
And he, the Detached one, is Imbued with the True Word, and cease his comings and goings. [11]

He, who Realises the Word, is rid of the Soil (of his mind),
And within his Mind Abides the Immaculate Name,
And he Serves ever the True Guru, ridding himself of his Ego. [12]

He, who Knows, through the Guru, knows the Lord's Door:
Yea, he who is bereft of the Name, utters but in vain.
This, forsooth, is the Glory of Serving the True Guru that one is rid of one's Craving and Desire. [13]

He, whom the Lord, of Himself, Meets alone Knows :
Yea, he, who is bereft of Wisdom, knows naught,
And he, within whom is the Bounty of the Guru's (Wisdom), within him ever Rings the Melody of
the Word. [14]

That what is Writ for one by God, that one does,
For, no one can erase what Comes from the Lord,
And he alone abides in the Society of the Saints in whose Lot it is so Writ by God. [15]

He, alone Attains (unto God) on whom is His Grace,
And lo, he is ever Attuned to the True Word.
Nānak prays: "O God, Bless me, a beggar at Thy Door, with the Alms of Thy Name", [16-17]

Māru M. 3

He, the One alone, Works all over,
But rare is the one who knows (it) by the Guru's Grace :
Yea, the One alone Permeates all beings; no, there is not another without Him. [1]

The Lord has Created eighty-four lakhs of species .
Yea, this is what the men of Wisdom utter and proclaim.
And the Lord brings sustenance to all : no other but God can Evaluate Himself. [2]

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Māyā and Attachment are born out of the black darkness (of Ignorance),
And the whole Expanse of the world is involved in Ego and I-amness,
And one is ever consumed by his inner Fire, and, without the Guru, one is Comforted not. [3]

The Lord, of Himself, Unites and also Separates :
Yea, of Himself, He Establishes and Disestablishes.
And True is His Command, True His Expanse; and one another than Him can command no one. [4]

He, whom He Yokes to Himself, is Yoked to Him,
And, by the Guru's Grace, he's rid of the Yama's fear,
And within him Abides the ever Bliss-giving Word; but rare's the one who Knows, by the Guru's
Grace. [5]

The Lord, of Himself, Unites all with Himself,
 And that what is Writ by God, is erased not,
 And he Dwells ever on God, and Serves Him, by the Guru's Grace. [6]
 Serving the True Guru, I've found Eternal Bliss,
 And the Lord, who is Compassionate to all, has, of Himself, Come to Meet with me.
 And lo, I'am rid of my Ego and the fire of Desire, and Realising the Word, I've found Bliss. [7]
 He, who is attached not to the love of the body and the family,
 And is God-conscious, Sees (God) with his own Eyes :
 And utters ever the Lord's Name, and Meeting with his Love, he is in Bliss. [8]
 The mind of the Egocentric wanders for he is attached to the Other :
 O, why was he, the Unfortunate one, not dead as soon as he was born ?
 For, he wastes his (human) birth in coming and going, and, without the Guru, he is Emancipated
 not. [9]
 That body is Impure which is Soiled by Ego,
 And howsoever one washes it, it is cleansed not :
 Yea, it is Washed clean only through the Word, and then it is Soiled not again. [10]
 The five Demons have overwhelmed one's body :
 And as one Reflects not on the Word, one comes and goes,
 And within one is the Darkness of Desire, born of Delusion : and one sees not the Reality as in a
 dream. [11]
 Some there are who have overcome the five (Passions) and are attached to the Word
 Them, the Fortunate ones, the True Guru Meets,
 And within them, is Truth, and they are Imbued with the Love of God, and they Merge in Equipoise.
 [12]
 The Guru's Way one finds only through the Guru;
 Yea, the Perfect Servant knows (it) through the Word.
 And utters ever he the Word within, and his tongue too Tastes its true Taste. [13]
 He, who overcomes his Ego, through the Word,
 And Enshrines the Lord's Name in his heart,
 Knows not any but the One God; and lo, this Wisdom comes to him all-too-spontaneously.
 [14]
 Without the True Guru, no one attains the State of Poise.
 But he, who Knows, by the Guru's Grace, Merges in the True One.
 And Serves he the True One and is Attuned to the True Word, and thiswise rid of Ego. [15]
 The God-conscious being Reflects on God who Blesses us with Virtue,
 And his Chess-figures always come out Victorious.
 Says Nanak: "Through the Name, he Merges in the True One, and through Him, he is Blest with
 Honour". [16-2]

Māru M. 3

Our True, Beneficent God is the only Lord of all life,
 And He is Revealed unto one by the Service of the Guru, yea, by Contemplating the Word,
 And there's only but one Benign Rule and one Command: yea, it is He who Yokes each to his task
 age after age. [1] P. 1046
 He alone is Pure and Immaculate who Knows him,
 Him the Bliss-giving God Meets of Himself;
 His tongue, Imbued with the Word, utters the Lord's Praise, and he is Honoured at the True
 Door. [2]
 The God-conscious being is Blest with Glory through the Name,
 But the Egocentric slanderer loses caste with God.
 Yea, they, who're Imbued with the Name, are the Perfect Beings, the Detached ones, Attuned to their
 Self. [3]
 He, who Dies to the self through the Word is the Perfect being.
 This is what our Guru, the Hero, proclaims :
 Yea, within the body is verily the Pool of Nectar, and the Mind in-drinks it with Devotion. [4]

1. परमहंस (परमहंस) : one who has controlled and subdued all his sense-faculties by abstract meditation.

The Pandit reads and then instructs others,
But knows he not that his own House is on Fire :
Yea, without Serving the True Guru, one is Blest not with the Lord's Name and the more one reads,
the less one is in Peace. [5]

Some there are who wear the coat of ashes:
But is there one who has laid low his Ego without the Word ?
He's ever in Fire, deluded by Doubt and the Coat he wears. [6]
Some there are who remain Detached even within the household,
And they Die (to the self) through the Word and abide ever in the Lord's Name,
And they're Imbued ever with the Lord's Love, and, through Love-in-Fear of God, they're Attuned
to Him. [7]

The Egocentric slanders (God) and is wasted away,
And within him barks the dog of Avarice;
Him the Yama seizes with a firm grip, and regretfully he quits the world [8]
Through the True Word, one is truly Honoured,
Yea, without the Name, no one there is that's Emancipated;
And without the True Guru, none finds the Name: for, such is the Will of God. [9]
There are seekers and the adepts who give immense thought to God.
While there are others who are Imbued ever with the Name of the Absolute Formless Being;
Yea, whosoever the God Meets of Himself, he alone Knows (His Mystery), and through Loving
Adoration (of God) he is rid his fears. [10]

One washes oneself clean and gives in charity, but Knows not,
But another struggles with, and subdues his mind,
And single-mindedly is Imbued with the True Word, and through it is United with God. [11]
The Lord, of Himself, Creates and then Blesses with Glory,
And, of Himself, He Unites (such a one) with Himself in His Will,
And Comes He into the Mind, by His Grace; O, this is what my Lord Proclaims. [12]
They, who Serve the True Guru, are the True beings :
Yea, the False Egocentrics know not how to Serve Him.
The Lord of Himself Creates and then Watches all and Yokes all, as is His Will. [13]
There is but One Beneficent Lord age after age,
And it is when one's Destiny is Perfect, that one Knows Him through the Guru's Word.
And, he, who Unites (with God) through the Word, is Separated not, but, it is by His Grace that
one Meets with Him, all-too-spontaneously. [14]

In Ego, one earns (in the world) the scum of Māyā,
And comes and goes, clinging to the Other :
But one is Emancipated not without Serving the True Guru; O mind, reflect thou on this, and see. [15]
Yea, that alone comes to pass what is in the (Lord's) Will,
And, of oneself, one can do naught, nor will ever do,
And, it is through the Lord's Name that one is Blest with Glory, and one is Honoured at the True
Court. [16-3]

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Māru M. 3

He who came, must also depart,
And he who is attached to the Other, is caught in the Yama's Noose :
Yea, he whom the True Guru Saves, Swims Across; and, through Truth, Merges in the True One.
[1]

The Creator-Lord Creates all by Himself and then Watches all :
Yea, he alone is of account to Him on whom is His Grace,
And he, who has Attained Wisdom, by the Guru's Grace, Knows all, while the man of Ignorance
commits Dark deeds. [2]

The Egocentric is in Doubt: so he Knows not;
And he is born and reborn only to be wasted away,
But he, who's Imbued with the (Lord's) Name, Attains Bliss, and Merges in Truth all-too-spon-
taneously. [3]

Running out and involved in Strife, the mind rusts,
But when one Meets with the Perfect Guru, one is transmuted into Gold again.
And the Lord him Forgives and he Attains Bliss, and Meets he (with God) through the Perfect
Word. [4]

The Bride of False mind remains Unapproved ;
 Without Merit, she Sins and commits Error upon Error ;
 Her mind is unstable and she utters that is insipid; and being of False mind, she Attains not unto
 the Name. [5]
 The Unvirtuous Bride is loved not by her Lord:
 Yea, she has an Impure mind and commits Vice,
 And knowing not the Taste of her Spouse, the Unwise one knows not without the Guru. [6]
 Yea, she has a Vicious mind and commits Sin :
 She Bedecks herself but the Spouse Loves her not :
 But, the Virtuous Bride ever Enjoys her Lord, and Unites with Him, by the True Guru's Grace. [7]
 The Lord Himself Commands and Watches all,
 And some He Forgives in accordance with His Eternal Writ.
 (For) they are ever Imbued with the Name and Attain unto the True One; yea, the Lord of Himself
 Unites them with Himself. [8]
 Ego makes the mind run out and to be Attached.
 But he, who is Attuned truly (to God), by the Guru's Grace, Merges in Equipoise-
 Yea, the Lord, of Himself, Unites and Does and Watches all, but no one Knows (it) without the
 Guru. [9]
 Some there are who're ever Awake, Reflecting on the Word;
 Others are attached to Māyā and they, the Unfortunate ones, are ever Asleep:
 Yea, the Lord is Himself the Creator and the Cause, and no one else can do a thing. [10]
 Through the Guru's Word, one must overcome Death,
 And Cherish the Lord's Name in the heart:
 Yea, through the True Guru's Service, one Attains Bliss; and one Merges in that Lord's Name. [11]
 (The world) goes like mad, being attached to the Other,
 And deluded by Māyā, its heart is in Pain,
 And wears it many garbs but Attains naught: yea, without the True Guru, one finds not Peace.
 [12]
 Whom is one to blame when the God, Himself, Does all
 And as is His Will so Drives He all thatwise,
 And Himself is He Beneficent and Bliss-giving, and as is His Will, so are men Driven along ? [13]
 He Himself is the (Absolute) Creator, Himself the Enjoyer,
 Himself is He Detached¹, Himself is He Attached;
 Himself is He Pure and Compassionate *Madhusudana* whose Will can be erased not. [14]
 They alone are of good Fortune who Know the One alone :
 Yea, Him who Abides in all hearts, the Lord of all life;
 He is Manifest and Unmanifest at the same time; and he, on whom is the Guru's Grace, is rid of
 Fear and Doubt. [15]
 By the Guru's Grace, one Knows one's only God,
 And within him is the Name, Revealed through the Word,
 But he alone is so Blest whom Thou Blessest, O God; Yea, through the Name, one earns (this)
 Glory. [16-4]

Māru M. 3

I Praise my True, Unfathomable God,
 For, the whole world is swayed by no one but Him.
 And He it is who Enjoys ever in all hearts and Abides ever in Bliss. [1]
 True is the Master, True is His Name,
 And it is by the Guru's Grace that one Enshrines Him in the Mind:
 Yea, He, of Himself, Comes to Abide in my heart, and the *Yama's* Noose is loosed for me. [2]
 Whom shall I Serve and Praise ?
 I shall Serve the True Guru and Praise the (Guru's) Word.
 Through the True Word one's, Mind is Illumined for ever, and blooms the Lotus of one's heart. [3]
 The body is impermanent like the paper :
 And if falls a drop of water on it, lo, it is wasted away without delay:
 But he, who Knows, by the Guru's Grace, and lives Within, with the Name, his body sparkles like
 gold. [4]

1. संज्ञा (संज्ञा) : *lit.*, self-control.

2. भिक्खु (भिकदार) : (Arabic), like.

Pure and unspoil't is his kitchen-square : it is marked off by the lines of (Awakened) consciousness,
 And he feeds himself on the Lord's Name : his Mainstay is God's Truth,
 And he is Satiated ever and is Pure and Sanctified in whose heart is the Lord's Name. [5]
 O, I am a Sacrifice unto him who's Dedicated to Truth
 And Utters the Lord's Praise and is ever Awake.
 Lo, within him is True Peace, and his tongue is Imbued with the Lord's Essence. [6]
 I Cherish only the Lord's Name : yea, I Worship naught else,
 And I Dwell only on the One God, nay, not another.
 The Perfect Guru has Revealed unto me the whole Truth, and I Abide in the True Name. [7]
 I wandered through a myriad births,
 Being strayed from the Path by no one but my Lord :
 Yea, if the Lord Meets with me, the Truth is Revealed unto me, by the Guru's Grace, and I know
 the Eternal Word. [8]

I, the Sinner, am shot through with Lust and Wrath :
 So with what face shall I utter aught, O God; when I neither have Virtue nor Served Thee.
 O Lord, let this sinking Stone be Saved in Thy Mercy : Thy Name is Eternal and Ever-true. [9]
 No, no one can do a thing (but my Creator-Lord),
 And whatever He'll Do or Cause to be Done, that alone will Come to pass,
 And if He, of Himself, Forgives one, one is Blest with Bliss, and one lives ever in the Lord's Name. [10]
 (If) this body be the earth and the Infinite Word the seed,
 Then one Deals ever with the True Lord,
 For, within one grows the grain of Truth, in utter abundance, and within one Abides the Name. [11]
 O God, Bless me, the Sinner, with Virtue .

And Forgive me and Bless me with Thy Name :
 Yea, he, who's God-conscious, is truly Honoured and lives with the Name of the One God alone. [12]
 The Lord's Riches are within us, but we know not,
 And, rare's the one who Knows by the Guru's Grace :
 Yea, he, who is God-conscious Attains unto these Riches, and lives he ever in the Name. [13]
 They, within whom rages the fire (of Craving) and the wind (of Desire), are ever strayed by Doubt,
 And attached to Māyā, they Know naught :
 Yea, the Egocentrics are Blind and so they See naught : but through the Guru's Wisdom, the Name
 Illumines (the mind). [14] P. 1049

The Egocentrics are Asleep due to Ego and Māyā :
 Yea, they're wasted away, for, they look not after their (inner) Home,
 And they slander others, and burn in the fire of Care, and ever abide in Pain. [15]
 The Creator-Lord Himself Does all what He Does,
 But, one knows only if one be God-conscious.
 Says Nānak : "They, who are Imbued with the Name, their minds are Pure, and Abide they ever in
 the Name". [16-5]

Māru M. 3

Serve thou only thy One Lord who is Eternally True,
 But, the world, that is attached to the Other, is Illusory and False.
 Through the Guru's Word, one Praises ever the True One, yea, only the man of Truth is pleased
 with Truth. [1]

Thy Virtues are many, O God, I know not but one.
 It is of Thyself that Thou Unitest me with Thyself, O Life of all life !
 It is Thou who Forgivest and Blessest with Glory ; and my Mind is Imbued with the Guru's
 Wisdom. [2]

I now ride the tide of Māyā, Blest with the (Guru's) Word,
 And my mind has become Pure and I am rid of my I-amness,
 And, in utter Poise, I sing Thy Praise, Inebriated with Thy Love, O God; and my tongue utters Thy
 Name. [3]

The Egocentric passes his days saying, "This is mine, mine",
 And wanders he thus in Ignorance (from birth to birth),
 And the Angel of Death watches him each moment and his days wear off. [4]

One practises Greed, Knowing not :
 Yea, he sees not Death hovering over his head.
 Lo, whatever one does here, one is confronted with it in the Yond : and then one can do nothing
 when one's days are over. [5]

True is the repute of those who are Dedicated to Truth .
 Yea, the Egocentrics, who are attached to the Other, Grieve and Wail in the end.
 O, our Lord is the Master of both ends, and it is with the Virtuous that He is Pleased. [6]
 One looks Beauteous, decked with the Guru's Word :

Yea, by the Essence of the Name, the Mind is bewitched.
 And, one is Stained not a bit by the Love of Māyā; it is through the Guru's Wisdom that the
 Mind is pleased with the Lord's Name. [7]

The One Lord Works amidst all,
 And it is by the Guru's Grace that He becomes the Manifest One.
 Yea, he, who slays his Ego is ever in Bliss, and in-drinks Nectar, through the True Name. [8]
 The Lord rids us of our Sin and Pain:

Yea, it is by the Guru's Grace that one Reflects on the Word and (thus) Serves (God).
 And hark, that the Lord, of Himself, Does it all; and, by the Guru's Grace, our body and Mind are
 imbued' (with God). [9]

The world burns in the Fire of Māyā,
 And it is by Reflecting on the Word that it is quenched in the God-conscious being.
 And one's Within is in Peace, and one is ever in Bliss, and, through the Guru's Word, one Utters
 the Name. [10]

Even Indras seated on their thrones are in the fear of death,
 And they do many works, but the Yama spares them not :
 Yea, when one Meets with the True Guru, one is Emancipated, and one's tongue in-drinks the
 Lord's Essence. [11]

The mind of the egocentric Adores not (God),
 But the God-conscious beings are in Bliss and Peace.
 O, Pure and Sanctified is ever the Word of him, whose Within is Imbued with the Guru's Wisdom. [12]
 I've given thought to Brahmā, Vishnu and Shiva,
 But they are bound down by the three Modes and so Emancipation is not in their lot.
 The God-conscious being Knows but this Wisdom that he utters ever the (Lord's) Name. [13]
 One reads the Vedas, but Realises not the (Lord's) Name, P. 1050
 And, beguiled by Māyā, one reads only to enter into Strife :
 Yea, he, Within whom is the Dirt (of Sin), O, how can he, the Ignorant and Blind one, Cross the
 Impassable Sea (of Existence). [14]

Many discourse upon the differing view-points on the Vedas,
 But their Within is soaked not (in God) and they Know not the Word,
 For, the Vedas tell only of virtue and vice, but the God-conscious being seeks the Nectar (of God).
 [15]

There is but One True Lord :
 Nay, there is not another without Him.
 Says Nānak : "He who is Imbued with the Name, his Mind is Pure, and he utters only the what
 is True." [16-6]

Māru M. 3

The True Lord has Established His True Throne :
 Yea, He Abides in our Self where there's neither Attachment, nor Māyā.
 And here, in our heart, He Abides ever ; and Pure become the deeds of the God-conscious being. [1]
 True is his Merchandise : True is his Trade,
 And there is in him neither Doubt, nor involvement with the Other.
 And he earns the Inexhaustible Riches of Truth : but it is only he who Reflects on it that knows. [2]
 He alone is Dedicated to Truth who is led by God.
 His Lot is great and within him is the Word,
 And through the True Word, he Sings the Lord's Praise, and is Imbued with the Word and
 Reflects on it. [3]

One should Praise only the True Lord,
And See the one alone and not another.
The Guru's Wisdom is the ladder to reach upto the Celestial Wisdom, and it is through the Jewel of
Wisdom that one rids oneself of Ego. [4]

Through the Word, one burns down one's love of Māyā,
But, when such is the Lord's Will, one's mind loves the Truth :
Yea, all that the man of Truth does is True, (for), he overcomes the Thirst that an Egotist has. [5]
It is God who also Created Māyā and Attachment,
But, rare's the God-conscious being who Knows :
Yea, such a one practises Truth, and True and Pure are his deeds. [6]

He 'practises' deeds which are Pleasing to my God,
And through the Word, he burns off the sense of Ego and Craving within him,
And, instructed in the Guru's Wisdom, his Within is ever Cool; (for,) he overpowers his 'I-amness'.
[7]

They, who are Dedicated to Truth, like all (that God Does),
And they look Beauteous through Truth, being Blest with the True Word.
Yea, they, who are True here, are also True at the (Lord's) Door : and they are Blest by the Lord's
Eye of Grace. [8]

He, who is yoked to the Other, and not the (God's) Truth,
Is all over in Pain, being attached to Illusion.
And without the Guru, he knows not what indeed is Pain, what Pleasure, and he is gripped by the
Pain that love for Māyā brings. [9]

They, whose minds are Pleased with the True Word,
They practise what was Writ for them by God,
And they Serve and Contemplate the True One, and they, the Wise ones, are Imbued with God's
Truth. [10]

The Service of the Guru seems Sweet to them,
And they are ever in Bliss, being wrapt in the Trance of Equipoise,
And uttering God's Name, their mind becomes Stainless, and they love the Guru's Service more and
more. [11]

They, whom the True Guru yokes to (God's) Truth, are in Bliss,
For, such is the Lord's Will, and (so) they ~~Māyā~~ with their Lord.
Yea, they, whom the True Guru Saves are Emancipated, and the others are wasted away by their
love of Māyā. [12]

One Knows the True One through the Word by the Guru's Grace :
Yea, the True One who neither has family nor a mother :
And He, the One alone, Pervades all hearts, and is the Mainstay of all life. [13] P. 1051

He, who loves his self and loves the Other,
Takes nothing along (into the Yond), for, such is the Lord's Will.
Yea, whosoever practises Truth, instructed by the True Guru, he is rid of his Woes by the True One. [14]
O God, when Thou Blessest, I am ever in Bliss,
And I practise Truth through the True Word,
And within me art Thou the True One, yea, my mind and body become sanctified, and my (heart's)
treasure is brimful with Thy Devotion. [15]

The Lord Himself Watches all and Gives the Command :
Yea, all that is His Will, He Himself makes it Work,
And whosoever is Detached, being Imbued with the Name, his body and Mind and the tongue are
Embellished (with the Lord's Grace). [16-7]

Māru M. 3

The Lord, of Himself, Created Himself,
And lo, He the One Works through all, hid in our midst,
And whosoever Knows himself knows too that God, the Life of all life, is the Mainstay of all. [1]
He, who Created Brahmā, Vishnu and Shiva,
He also Yokes each to his task,
And, whomsoever He Loves, him He Unites with Himself ; yea, he, who Knows the One alone by
the Guru's Grace. [2]

What is this world ? It is 'coming and going' :

(Within), one gets involved with-Illusion, and one's mind is fed upon¹ thoughts of Sin.

But, he, who Realises the Guru's Word, Praises ever the Ever-abiding God. [3]

They who're rooted in God are ever in Bliss.

But they who're attached to the branches waste their lives in vain.

Yea, they who Utter the Nectar-Word yield the Fruit of Nectar. [4]

O God, we are Meritless : so, what shall we say unto Thee ?

For, Thou Watchest all and Weighest all in Thy Scale.

I know but this, by the Guru's Grace, that as Thou Willest, so shall I abide. [5]

When such is Thy Will, Thou Yokest me to the True Task,

And I shed my Evil and Merge in Thy Virtues,

For, Thou art the only Stainless One who Lives in Virtue: and it is through the Guru's Word that Thou art Revealed. [6]

I See Thee, my only God, wherever I See,

(For), through the Word, I've cast off the sense of Evil and the Other;

And lo, I See Thee, my only Lord, Merged in Thy Singleness, wrapt in Thy Love. [7]

The body's lotus withers away forsooth,

(But still) the Egocentric, in his ignorance, Realises not the Word.

If he searches his Within, by the Guru's Grace, he finds in himself the Lord of all life. [8]

The Lord purges the Fortress seized (by Sin),

And one Enshrines the Lord, our Love, in the heart.

And whatever one seeks, that one finds, (and one is Imbued with the Lord's Love) as madder is with its colour. [9]

The Egocentric utters wisdom, but knows it not,

And he comes and goes and find no Refuge,

But the God-conscious being, Wise in the Lord's Praise, Knows the One alone, age after age. [10]

The Egocentric does the deeds which lead to Pain,

(For), he Cherishes not the Word within, then how shall he enter into God ?

If, by the Guru's Grace, the True Word Abides within one's Mind, one Serves ever the Biss-giving Lord. [11]

O God, I See Thee alone wherever I See :

'Tis through the Perfect Guru that I know it all,

And Dwell ever only on the Lord's Name, and my Mind is Imbued with it. [12]

P. 1052

When one is Imbued with the Name, one's body is Sanctified :

Yea, without the (Lord's) Name one is Drowned without cause²,

And one comes and goes Realising not the Name : but others 'Recognise' the Word, by the Guru's Grace. [13]

It is the Perfect Guru through whom the Truth is Revealed :

That without the (Lord's) Name, one is Released not,

And it is through His Name that one is Blest with Glory, and one is Imbued with God's Love, all-too-spontaneously. [14]

The Township of the body falls in the end,

And without the (Guru's) Word, cease not one's comings and goings,

But he, who Praises the True Lord, Merges in the True Being ; yea, he, who Knows the One alone by the Guru's Grace. [15]

He, whom the Lord Blesses, Attains unto (the True One),

And within him is Enshrined the True Word.

Says Nānak : "They, who're Imbued with the Name of the Formless Being, Know the True One at the True Door". [16-8]

Māru Solhās : M. 3

O Creator Lord, Thou of Thyself Dost all,

An all creatures are but in Thy Refuge,

And Thou Actest Hid within all, and art Revealed through the Guru's Word. [1]

O God, Brimful is the Treasure of Thy Devotion,

And Thou of Thyself, Blessest with the Contemplation of the Word,

And Thou Dost what is in Thy Will ; and with Thee, the True One, is my Mind Imbued. [2]

1. चिउं(चितं) = चिउदरा उं : (Sans. चित्), lit. to perceive, observe, see.

2. Lit. without water.

Yea, Thou art Thyself the Priceless Jewel and Diamond,
 And of Thyself Thou Weighest Thyself with Thy Grace,
 And everyone is in Thy Refuge : and it is by Thy Mercy that one Knows Thee. [3]
 He, on whom is Thy Own Grace, O God,
 He is born not to die : his comings and goings are ended,
 And he Sings Thy Praise, night and day, and he Knows Thee, the One alone, age after age. [4]
 The whole created world is involved with the love of Māyā,
 Whether he be Brāhmā or Vishnu or any other god.
 O God, they, with whom Thou art Pleased, are Dedicated to Thy Name and through Thy-given
 Wisdom, they See Thy Face. [5]
 The world is involved with virtue and sin,
 And with pleasure and pain, which lead to Sorrow.
 Only the God-conscious being is in Bliss who Realises the Name, by the Guru's Grace. [6]
 No one can erase the Writ of deeds,
 And it is only through the Guru's Word that one enters the Door of Salvation :
 Yea, that what is Writ for us by God, that one gathers ; yea, he, who Slays himself and Knows.
 [7]
 In the love of Māyā, one minds not God,
 And one loves the Other and so comes to Sorrow Hereafter.
 Yea, the Egocentrics are strayed by Doubt, and wear various garbs, and then regret in the end. [8]
 If such be the Lord's Will, one Sings the Lord's Praise :
 And lo, one is rid of one's Woes and Sins,
 And through the Immaculate Word of the Immaculate God, one is Imbued with one's only Lord. [9]
 He, on whom is the God's Grace, is Blest with God, the Treasure of Virtue,
 And he's rid of 'me, my and mine.'
 Yea, our only Lord Blesses us with Merit and Demerit, but rare's the one who Knows (it) by the
 Guru's Grace. [10]
 Our God is Infinite : Immaculate is He,
 And He, of Himself, Unites us with Himself when one Reflects on the Guru's Word,
 And He Forgives us and Makes us Cherish the Truth, and our body and Mind are Imbued with the
 True One [11]
 Though the body and mind be So led, within us is the Infinite Light (of God).
 But he who gives thought to it, through the Guru's Wisdom, alone Knows. P. 1053
 And he slays his Ego and his mind becomes Stainless for ever, and his tongue 'Serves' the Bliss-
 giving (God.) [12]
 In the Fortress of the body are a myriad Streets and Stalls¹ :
 Yea, therein they Deal in the Infinite Name (of God),
 And, through the Guru's Word, one looks Beauteous at the (Lord's) Door ; and overcoming one's
 Ego, one Knows. [13]
 The Jewel (of the Name) is Priceless, Unfathomable and Infinite :
 O, who can evaluate and prize it, pray ?
 'Tis through the Guru's Word that one weighs its weight ; yea, through the Word doth one
 Recognise (the Lord) within. [14]
 The Smiritis and the Shāstras utter a myriad words
 But all these open up before one the vast visions of Māyā and Desire.
 The Ignorants read them but Know not the Word : its the Rare one who Knows it, by the Guru's
 Grace. [15]
 The Creator Lord Does all by Himself,
 And He it is who makes us Cherish the True Word,
 And we are Blest with the Glory of the Name, and Know the One God, age after age. [16-9]

Māru M. 3 .

Serve ye Him, the True Creator-Lord.
 Who purges ye of Pain through the Word.
 He is Unfathomable and Unperceivable and one can evaluate Him not : He being what He is—Infinite
 and Transcendent. [1]
 The Lord, of Himself, makes His Truth Manifest,
 And of Himself He Yokes men to His Truth,
 And then one Serves and Practises Truth, and Merges in the Name of the True Being. [2]

1. Mind, intellect, etc.

The Lord, of Himself, Unites His Devotee with Himself,
And Yokes He Himself to His True Devotion,
And one Sings ever His Praise through the True Word : and earns the Merit of the human birth.

[3]

The God-conscious being (too) 'Trades', but Knows himself,
And Knows not any but the One God.
(And in his Trade) the Merchant is the True (Lord) and Pedlars the True (Devotees) who buy up the
Lord's Wares. [4]

The Lord, of Himself, Creates and Embellishes His Creation,
But rare is the one whom He makes to Realise the Guru's Word :
Yea, whosoever Serves the True Guru, the Bonds of the *Yama* are snapped for him. [5]
The Lord, of Himself, Creates, Embellishes and Annihilates ;
But owing to the love of Illusion, the creatures are attached¹ to the Other :
Yea, the Egocentrics wander about aimlessly practising Dark deeds, and then the *Yama* seizes them
by the neck. [6]

The Lord, of Himself, Forgives, Dedicating one to the Service of the Guru,
And through the Guru's Wisdom, makes one Cherish the Name in the Mind,
And one Contemplates ever the True Name, and earns in this world the Profit of the Name. [7]
Ever-True is the Lord : ever-True is His Name,
And 'tis of Himself that He Plants the Name within our Mind through the Guru,
And whosoever Cherishes Him is Embellished (with Grace), and his head is no longer under the sway
of Strife². [8]

Unfathomable and Unperceivable is God, no one can Evaluate Him,
And it is by the Guru's Grace that one Cherishes Him in the Mind,
And through the Word one Praises ever Him, the Giver of Virtue, and then no one asks one to render
the Account (of deeds). [9]

Brahmā and Vishnu and Shiva too but Serve our only God.
Yea, no one can Fathom the Unfathomable and Mysterious Lord.
O God, whomsoever Thou Blessest with Thy Grace, he, through the Guru, Fathoms Thy Unfathomable
Depths. [10]

The Perfect Guru makes us See and Know,
And we Cherish only the One Name (of God),
And we Utter and Contemplate only the Name and we Sing His Praises entering into His Presence³. [11]
The Servant Serves God by submitting to His Infinite Will, P. 1054

But the Egocentric Knows not the Essence of the Lord's Will.
'Tis by surrendering to the Lord's Will that one is Blest with Glory and one becomes Care-free. [12]
He, who Knows the Will by the Guru's Grace,
He holds his mind and brings it back to its only Home,
And, Imbued with the Name, is ever Detached : yea, his Mind treasures (only) the Jewel of the Name.

[13]

The One Lord Pervades the whole universe,
But it is by the Guru's Grace that He becomes Manifest,
And he, who Praises the Word, becomes Pure, and Abides he verily in his Self⁴. [14]
O God, Thy Devotees are ever in Thy Refuge.
O Unfathomable, Unperceivable Lord, no one can Evaluate Thee,
And as Thou Willest, so Thou Keepest all, and, by the Guru's Grace, we Dwell on Thy Name. [15]
I Utter ever Thy Praise, O Lord,
That Thou, my True Master, be Pleased with me.
Nānak utters this prayer in all sincerity : "O God, Bless me with Thy Truth that I Merge in it".

[16-1-10]

Māru M. 3

How Fortunate are they who Serve the True Guru,
And are Attuned ever to the True Name,
And the Bliss-giving God Abides ever in their heart, and zealously they Cherish the True Word. [1]

1. पाजे(पाजे) = पाजे steeped.

2. वार (काहा) : (Sindhi), *lit.* attack, invasion; *i.e.* strife.

3. *Lit.* mansion.

4. *Lit.* home.

When the Lord is in Mercy, He Leads us on to the Guru,
 Who makes us Cherish the Lord's Name in the Mind,
 And the Bliss-giving God Abides in our Mind, and zealously we Cherish the Word. [2]
 Then the Lord is in Mercy, He Unites one with Himself,
 And rids one of one's Ego and 'mineness' through the Word,
 And one is for ever of one Mind and Emancipated, and enters into Strife with no one. [3]
 Without Serving the True Guru, one is enveloped by utter Darkness :
 Yea, without the Word, no one Knows the Extent (of God);
 But he, who is Imbued with the Love of the Lord, is truly¹ Detached : and he earns the Profit
 of Truth through the Word. [4]
 Our God has Himself Writ pleasure and pain in our Lot :
 Yea, He Himself also has put within us the sense of the Other.
 The God-conscious being remains Detached : but how can one trust the Egocentric? [5]
 They alone are Egocentric who Realise not the Word,
 And lack awareness of the Fear of the Guru.
 But, how can one Attain unto the Fear-free (God of) Truth without His Fear, for the *Yama* will
 deprive him of life-breath. [6]
 The wild, irresistible *Yama* can be slain not
 Save through the Guru's Word when he comes not near :
 Yea, when he Hears the Word, he runs away from afar, lest the Self-dependent God puts him to
 Death. [7]
 All over is the Rule of God :
 So what can the poor *Yama* do before our Lord?
 (The *Yama*) doth as is the Will (of God), and deprives one of life, if such be the Lord's Will. [8]
 The God-conscious being knows that all Forms are formed by the True One,
 And that the whole Expanse of the universe is from Him :
 Yea, it is the God-conscious being who Realises the Truth, for, through the True Word is all Bliss. [9]
 The God-conscious being knows that the Lord Awards to each according to his deeds,
 And, through the Guru's Word, he Sees Him Pervade through all the ages,
 And he is born not to die, for, he Merges (eternally) in the Word. [10]
 The God-conscious being Praises ever the Name of God, P. 1055
 Who is Unfathomable and Unperceivable, yea, the Self-dependent Being :
 (God's) One Name Emancipates in all the four ages ; and it is through the Word that
 one Deals in the Name. [11]
 The God-conscious being is ever in Bliss and Comfort,
 (For) he Enshrines ever the (Lord's) Name in the heart :
 Yea, he who is God-conscious, Realises the Name, and snaps the Bonds of Sin. [12]
 The God-conscious being Emerges out of Truth and Merges also in Truth.
 Nay, he comes not, nor goes, and is cast not into the womb (again) :
 Yea, the God-conscious beings are ever Imbued with God, and they ever reap thiswise the (Lord's)
 Profit. [13]
 The God-conscious beings look Glorious in the (Lord's) Court :
 And it is the Word, the (Guru's) True speech, that Embellishes them,
 And they Sing the (Lord's, Praise night and day, and return to their Home in a state of Equipose. [14]
 It is the Perfect Guru who Proclaims the Word :
 So be ye Devoted (to God) ever (through the Guru's Word),
 For, he, who Sings the Lord's Praise, becomes Pure and Stainless, and is, therefore, the King (of
 all). [15]
 The True Lord it is who Blesses us with Virtue :
 But rare's the one who Realises this Truth.
 Says Nānak : "He, who Praises the (Lord's) Name, is in Bloom; for, Self-dependent is the Name,
 (yea, our only God)". [16-2-11]

Māru M. 3

O men, Serve ye the Lord, who is Unfathomable and Infinite,
 And whose end and finitude no one knows,
 And in whichever heart He becomes Manifest, through the Guru, that heart is Illumined with
 Infinite Wisdom. [1]

1. Lit. immensely.

The One Lord Pervades all beings,
But it is by the Guru's Grace that He becomes Manifest :
Yea, He, the Lord of all life, brings Sustenance to all. [2]

The Perfect Guru Knows and then makes us Know,
That 'tis through the (Lord's) Will that the world is Emancipated,
And that whosoever submits to the (Lord's) Will is in Bliss, and that even the kings of kings are
subject to the (Lord's) Will. [3]

True is the True Guru : Infinite is (His) Word :
And it is through his Word that the world is Emancipated,
And the Creator-Lord Himself Does and Watches all, and Sustains all with life-breath and
sustenance. [4]

O, it is one among millions¹ whom God makes so to Realise :
And Imbued with the Guru's Word he's in Love (with God),
And he Praises ever the Bliss-giving God, (for), God Blesses His Devotee with Devotion. [5]

True and Ever-true are they who Serve the True Guru,
But they, who're born only to die, are False and Impermanent.
O, our God is Unfathomable and Unperceivable, Self-dependent, Infinite and the Lover of His
Devotees. [6]

The Perfect Guru makes us Cherish the Truth,
And (then) we Sing ever the (Lord's) Praise through the True Word :
Yea, our Lord, the Giver of Virtue, Works in all, and Writes out for all heads their life-span. [7]

By the Guru's Grace, the Lord ever seems the Presence,
And whosoever Serves Him through the Word is Comforted,
And he Contemplates ever the True Word and zealously clings to it. [8]

The Blind man of Ignorance does many deeds,
But, he forces his will to do the deeds and so is cast into the womb again,
And he practises Greed, led by Māyā, for, he is torn between the two paths counselled by Vice. [9]

The Perfect Guru makes us Wise in (God's) Devotion. P. 1056
And, through the Guru's Word, one is Attuned to the Lord's Name,
And the Lord Permeates one's body and Mind and heart; and one's Mind, being Imbued with
God, one Praises one's God with Devotion. [10]

My True Lord is verily the Destroyer of Demons,
And His Devotee He Ferries Across through the Guru's Word :
Yea, my God is True, Ever-True, and He is the King over the heads of kings. [11]

O God, they alone are truly Devoted to Thee who are Pleasing to Thy Mind,
And are Embellished with the Guru's Word and Sing Praises at Thy Door,
And they Utter ever the True Word; yea, the Poor have only (God's) Name as their credit. [12]

They, whom God, of Himself, Unites with Himself, them He Separates not,
And they, through the Guru's Word, Praise ever their God.
O my Master, Thou art the only One over the heads of all; and it is through the (Guru's) Word that
one Praises Thy Name. [13]

Yea, without the Word, no one can Know Thee ;
But it is Thou who Utterest Thy Unutterable Gospel;
And Thou Thyself art the Word, the Beneficent Guru, and the One who Contemplatest Thy (Own)
Name and Blessest others with it. [14]

O God, Thou Thyself art my Creator-Lord,
And no one can erase what is Writ by Thee.
Yea, Thou Thyself Blessest the God-conscious being with Thy Name, and he's no longer in Doubt,
nor there's any Judgment for him. [15]

O Lord, Thy Devotees ring True at Thy Door :
Yea, they, who Serve Thee through the Word with utter Devotion.
And they, who are Imbued with the Name, are truly Detached, and they are wholly Fulfilled through
Thy Name. [16-3-12]

1. Lit. 10 millions.

Lo and behold the Wondrous Play of my True-Lord

That He has Created no one like unto the other :

And, the distinctions He Himself Creates in His Joy, and puts in (each) body all the flavours that there are. [1]

It is through God that breath keeps its melodious beat within the body :

And the Soul and Māyā too abide within it.

And, if by the Guru's Grace, the Soul turns away (from Māyā), one is Blest with the Word, yea the Jewel of Wisdom. [2]

He, the God Himself, Creates Light and Darkness,

And He alone Acts within all, nay, not another,

And he, who, by the Guru's Grace, Knows himself, flowers the lotus of his Mind. [3]

The Lord alone Knows how deep, how high is He.

The others utter what is but hearsay,

But, he, who is the man of Wisdom, Knows through the Guru, and Utters the True Praise of God.

[4]

Within the body is the Infinite Thing.

He it is who opens the (Tenth) Door (of the Mind).

The God-conscious being Sucks-in the Nectar all-too-spontaneously and the fire of Craving (with-in him) is quenched. [5]

All flavours that there are within the body,

But rare is the one who finds them, through the Guru's Word,

And searches his within and runs not without, and Praises the Word. [6]

Without Tasting (God), how can one know His Taste ?

Yea, it is through the Guru's Word that one Sucks-in the God's Nectar;

And who in-drinks the Nectar becomes eternal; but the Nectar he Tastes through the Guru's Word. [7]

He, who Knows himself, Knows all Virtues,

And he, through the Guru's Word, utters the Lord's Name,

And he is Imbued ever with the Name, being rid of Māyā and Attachment. [8]

Lo, one attains everything through the Service of the Guru,

P. 1057

And one is rid of the sense of 'I-anness' and 'mineness',

And the Lord, of Himself, Blesses one, and one is Embellished with the Guru's Word. [9]

Nectar-sweet is the Guru's Word :

So, whosoever utters ever the Lord's Name,

And in whose heart is Enshrined the True God, that heart becomes Stainless and Immaculate. [10]

The Servant Serves (God) by Praising Him through the Word,

And, Imbued ever with His Love, Sings the Lord's Praise,

And Forgives He, of Himself, and Unites He with Himself, through the Word, and one's Mind abides in the fragrance of Chandan. [11]

Through the Word, one Praises (God) and Utters the Unutterable :

Yea, the Lord, who is Ever-True and Self-dependent.

'Tis, through the Word that one Meets with the Giver of Virtue and Tastes the Taste of the Word.

[12]

The Egocentric is strayed and so finds not God's Refuge,

But whatever is Writ for him, only that he does :

Yea, he is Imbued with Poison and searches Poison ever, and suffers the Pain of birth and death. [13]

The Lord, of Himself, Praises Himself,

And His Virtues only He Himself has,

And True is He, True also is His Word; yea, He's Unfathomable and Infinite. [14]

Without the Beneficent Guru, one Attains not (God),

Even if one does a myriad deeds,

It is by the Guru's Grace that God comes into us, and we Praise the True One through the Word.

[15]

Yea, they alone Meet with God, whom he Meets of Himself,

And who are Embellished with the True Word.

Nānak Sings the Praise of the True God, and thus Merges He in the Lord of Virtue. [16-4-13]

Māru M. 3

Eternal only is the One True Lord :
 But this one Knows only through the Perfect Guru.
 Yea, they who're Imbued with the Lord's Essence, Contemplate Him ever, and the Guru-given Cul-
 ture is their (only) coat-of-mail. [1]
 Within them is the Love of the True One,
 And, through the Guru's Word, they Love the Lord's Name:
 Yea, the Name, the Treasure of Bliss¹ abides in their heart, and they forgo the fruits of Māyā. [2]
 Both the subjects and the kings are seized by Duality,
 And if they Serve not the True Guru, they Know not the One alone:
 Yea, if they Dwell upon One God, they're ever in Bliss, and eternal becomes their Rule. [3]
 No, no one can protect us from birth and death,
 And it is only from Him, the God, that both come.
 So Contemplate the True One, by the Guru's Grace, and be Emancipated. [4]
 It is through the True Guru that one is Blest with Truth and Self-control,
 And, through the Word, one overcomes one's Wrath and Ego,
 And Serving the True Guru, one is ever in Bliss, and one is Blest with Culture² and Contentment. [5]
 The world is born of Ego and Attachment,
 And it Dies if it forsakes the (Lord's) Name.
 But, without Serving the True Guru, one Attains not the Lord's Name: the True Profit is
 only of the True Name. [6]
 True is the Lord's Command looking beautiful in the (Guru's) Word:
 Yea, through it, Rings the Melody of the five sounds (within).
 It is through the True Name that one is Fulfilled: O, what are one's deeds worth, without the Word?
 [7]
 One now laughs and now cries, P. 1050
 And being led by the Other, one is Fulfilled not.
 And the Union and the Separation are Writ by the Creator-Lord: for, how can one negate the fruit
 of the (past deeds.) [8]
 One becomes Emancipated-in-life if one Practises the Guru's Word,
 And one Merges for ever in one's Lord, the God,
 And one is Blest with Glory by the Guru's Grace, and one is riddled not with the Malady of Ego. [9]
 One tastes all tastes and one's body over-grows:
 And one wears various garbs but Practises not the Word,
 And within one is the great Malady (of Ego), and one is wasted in Dirt. [10]
 One reads the Vedas and then indulges in Strife,
 And the God, who is within the heart, Him one Realises not through the Word.
 But he, who is God-conscious, churns up the Quintessence, and Tastes (also) the Taste of God with
 the tongue. [11]
 He who Sees not the Thing within and goes out of himself,
 Yea, he, the Blind Egocentric, Tastes not the Taste (of God).
 He is imbued with the taste of the Other, and what his tongue utters is insipid, for, it Tastes not
 God. [12]
 The Egocentric has Doubt as to his Spouse,
 And being led by the Other, he Dies and is Wasted away,
 And he attains not Peace even in dream, being attached to the Other, owing to his Wrath and Lust.
 [13]
 (Of the God-conscious being) the body is glorious, gold-like, for his Spouse is the Word,
 And he Loves God and Enjoys His Nuptial Love,
 And within the Mansion (of the Self), one finds the 'Place-less' Lord, and, Realising His Will,
 Merges in it. [14]
 The Giver Gives of Himself what He Gives,
 And no one can stand upto Him to say 'why and wherefore'?
 Yea, He, of Himself, Forgives and Unites through the Word; and All-too-deep and Unfathomable is
 His Word. [15]

1. ਨਉ ਨਿਧਿ (नउ निधी) : lit. the nine treasures.

2. ਸੋਲੁ (सोलु) : (Sans. शीलम्), good disposition or character; virtuous life, chastity, uprightness.

Our body and Soul belong to Him, the God:

Yea, the True God alone is my Lord.

Says Nānak : "I've found Him through the Guru's Word, and Contemplating Him, Merge in Him". [16-5-14]

Māru M. 3

What the God conscious being Dwells upon, that for him is the *Nāda* and *Veda* :

For, infinitely rewarding are his Wisdom and Concentration (on God)

And what he does is Pleasing to the Lord, and lo, he Attains unto the Perfect Being. [1]

The God-conscious being turns his mind away from *Māyā*, and holds it (in its Home),

And through the (Guru's) Word plays the Melody (on the instrument of the Mind) :

Yea, he is Imbued with God's Truth and so is (truly) Detached, and Abides he in His Self. [2]

I utter the Guru's Instruction :

Yea, I've uttered the God's Truth through the True Word,

And my Mind is wholly Imbued ever with the Lord's Truth, and I am Merged in His Truth. [3]

Immaculate is the Mind of the God-conscious being, having bathed in the Pool of Truth,

And he Merges in Truth and him the Soil soils not,

And he practises Truth ever, his mind Embedded in the True Devotion (of God). [4]

Truth is in the speech of the God-conscious being, Truth is in his eyes;

Truth, forsooth, he Practises:

And utters he nothing but Truth, and makes others too utter the (God's) Truth. [5]

True and Sublime is the Word of the God-conscious being,

For, it is Truth and nothing but Truth that he utters,

And he Serves ever the One who's ever True and utters he the Word unto others. [6]

He, who is God-conscious, to him is (Truth) Revealed,

And he rids himself of Illusions, Delusions, and Ego,

And he mounts to the Heights, through the Guru's Sublime Ladder, and Sings he the Lord's Praise at the True 'Door'. [7] P. 1059

The God-conscious being has a Pure Conduct, and follows he the Way of Truth,

And he attains unto the Door of Salvation,

And he's ever Imbued with the Loving Adoration (of God), and losing his self, he Merges in God. [8]

The God-conscious being searches his Mind (and what he finds therein) he utters:

Yea, he is ever, ever, Attuned to the Lord's Name,

And he does what Pleases the True God. [9]

When the Lord so Wills, He Leads us on to the True Guru,

And when it so Pleases God, one Enshrines Him in the Mind :

Yea, the Lord is Inebriated with His Own Pleasure and, when He so Wills, Comes He into the Mind. [10]

He, who forces his will, wears off,

For, the Lord is Pleased not howsoever is one cloaked.

And whosoever loves the Poison (of *Māyā*), earns Pain, and is lost in Pain. [11]

The God-conscious being earns nothing but Bliss,

And he knows (the mystery of) life and death:

Yea, whosoever looks upon life and death alike, he alone is Pleasing to my Lord. [12]

The God-conscious being, who Dies (to the self), is Approved (by God).

For, he knows that life and death are in God's Will,

And so he's neither born nor dies he, and his mind Merges in the Mind. [13]

O Blessed are they who've Attained unto the True Guru,

And have rid themselves of Ego and Attachment,

And their Stainless minds are Stained not again, and they attain Glory at the True Door. [14]

The Lord Himself Does (all), and Causes (all) to be done,

And He, of Himself, Establishes, Disestablishes, and Watches (all His Play).

The Service of the God-conscious being is Pleasing to my God, and, hearing the Truth, He Approves of it. [15]

The God-conscious being Practises the Truth ever:

Yea, he is Stainless ever, and is Stained not by aught

Says Nānak: "They, who Reflect on the Name and are Inebriated with it, Merge in the Name, through the Name." [16-1-15]

Māru M. 3

In His Will, the Lord Creates all His Creation,
And, of Himself, He Establishes, Disestablishes and Embellishes:
And, of Himself, the True One Adjudges (all), and, through Truth Merges He in His Turth (whomso-
ever He Wills). [1]

The form of the body is the Fortress (of God):
But 'tis, surrounded on all sides by Māyā and Attachment,
And so if it Cherishes not the Word, it falls and is reduced to the dust. [2]
Yea, the body is the boundless Fortress of gold,
Which is Permeated through with the Infinite Word.

The God-conscious being Sings ever the Praise of the Meritorious Lord, and, Meeting with his Love,
he is in Bliss. [3]

The body's Temple the God Himself Embellishes,
And within it Abides the Lord, the Destroyer of Demons,
Through the Guru's Word, the Merchants Deal with Him, and by His Grace, He Unites them with
Himself. [4]

He alone is Pure who overcomes his temper,
And Knows through the Word and Bedecks himself:
Yea, the Creator-Lord, of Himself, Does all, and of Himself He Comes into the Mind. [5]

Immaculate and Pure is the single-minded¹ Devotion to God:

Yea, he, who Reflects on the Word, Washes clean his body and mind,
And, he's Imbued ever with the Lord's Love, and the Lord, in His Mercy, Yokes him to His Wor-
ship. [6]

Of the (body's) temple, which houses the mind, the mind out-runs,
And abandoning its Peace, like straw, it comes to immense Sorrow,
And without Meeting with the True Guru, it gets no Refuge: O, all this is the Play of God. [7]
Infinite is the Lord: Himself He Dwells on Himself,
And, of Himself, Provides He the occasion to do good.

P. 1060

O, what can the poor creature do? It is God who, in His Mercy, Forgives and Unites us with Himself.
[8]

The Perfect One Himself Leads us on to the True Guru:
Yea, through the True Word, He Makes of us heroes and men of prowess,
And Blessing us with Glory, Unites us with Himself, and we Cherish ever Him, our True God. [9]
Within our Home is He, the True Lord:

But rare is the one who Knows, by the Guru's Grace,
And Cherishing the Treasure of the Name in the heart, utters the Name with the tongue. [10]
One wanders through distant lands, but searches not Within,
And one is bound down by the Angel of Death, being attached to Māyā and Desire:
Yea, the Yama's Noose snaps never, if one loves the Other, strayed by Doubt [11]

There is no True Meditation, Austerity or Self-control,
So long as one Practises not the Guru's Word:

Yea, attaining to the Guru's Word, one attains Truth, and, through Truth, one Merges in the True
One. [12]

Lust and Wrath overpower the whole world,
And though men do the deeds, they're involved more and more in Pain:
Yea, whosoever Serves the True Guru, Merges in God, through the True Word. [13]

The water and air and fire (build the body),
And all bodies are permeated with Māyā and Desire.
But, whosoever Knows the Creator-Lord, he's purged of Māyā and Desire. [14]

Some are afflicted with Māyā, Desire and Ego,
And, strayed by I-amness, they are lost in themselves,
And they know not Death, and so regretfully they quit the world. [15]

He alone Knows the Way who Created the creation:
Yea, He alone Blesses us to Know the Word, by the Guru's Grace.

"And then," Says Nānak, "one is Attuned to the True One" [16-2-16]

Māru M. 3

The Beneficent Lord is from the beginningless time,
And He is Realised through the Word of the Perfect Guru:
Yea, whosoever Serves Him Merges in Him, and He it is who Unites him with Himself. [1]

1. निराली (निराली) : स्वर्गी, when one separates the mind from material objects.

O God, Infinite, Unperceivable art Thou, Priceless and beyond Value,
And all Thy creatures seek but Thy Refuge,
And howsoever Thou Willest, so Drivest Thou them, yea, Thou it is who Showest them Thy Path.

[2]

Thou art True, and will also ever be so,
And Thou it is who Createst (all); nay, there's not another,
And Thou, our Bliss-giving God, takest Care of all and Bringest them their feed. [3]
O Infinite and Boundless and Unperceivable Lord,
There is no one who knoweth Thy Bounds:
Yea, Thou it is who Knowest Thyself: and it is through the True Guru's Word that Thou Revealest
Thyself. [4]

The underworlds, the spheres, the regions, the forms :
Over all is Thy All-powerful Command,
And it is through Thy Will that Thou Establishest and Disestablishest, and Unitest us with Thyself. [5]
He who Knoweth Thy Will, Praiseth Thy Will, P. 1061
For, Thou art Infinite and Unperceivable and Self-dependent.
And as Thou Instructest me, so do I become; yea, of Thyself Thou Revealest Thyself through the
Word. [6]

Each day, our days wear off,
For, are not both day and night witnesses (unto our loss)?
But, the Blind Egocentric minds not God, though Death ever hovers over his head. [7]
One's body and mind are cooled when one clings to the Guru's Feet,
And then one is rid of one's Fears and Doubt,
And one is ever in Bliss and Praises the Virtues of the True One, and Utters the True Word. [8]
He, who Knows Thee as the Builder of our Destinies,
He, of Perfect Lot, Knows Thee through the Guru's Word,
And he is rid of his Ego and Thou, the Ever-True Lord above, art his Caste and Honour, and him
Thou Unitest with Thyself. [9]

That mind is wooden-hearted which Cherishes the sense of the Other,
For, thiswise, the Unfortunate one wanders about, lost in Doubt:
Yea, if God's Grace be upon one, one Serves the True Guru, and one is in Bliss, all-too-spontane-
ously. [10]

It is God Himself who has Created eighty-four lakhs of species,
And also human life that man be Devoted to the Guru,
For, without Loving Adoration, one falls in Dirt and is reborn to be wasted away again. [11]
It is when God's Grace is upon one, that one is Devoted to the Guru.
But without Destiny, how can one Attain (unto the Guru)?
Yea, the Creator-Lord, of Himself, Does and Causes (all) to be done, and as is His Will, so Drives
He (all) on. [12]

Neither the Smiritis nor the Shāstras know His end:
Yea, the Blind fool knows not the Quintessence,
And it is the Creator-Lord who Himself is the Doer and the Cause, and Himself He Strays us from
the Path. [13]

The Lord, of Himself, Causes everything to be done,
And, of Himself, He Yokes each to his Task:
Yea, of Himself, He Establishes and Disestablishes and Watches (all), and, of Himself, He
Reveals Himself through the Guru. [14]
O, True is our Master, Unfathomable and Deep,
And the mind is comforted if one Praises Him ever.
Unfathomable and Unperceivable and Priceless is He, our God; it is by the Guru's Grace that he
Comes into the Mind. [15]

The Lord alone is Detached: the others are involved in Strife.
But, rare is the one who Knows, by the Guru's Grace,
That the (Lord's) Name Abides in our heart and it is through the Guru's Wisdom that we are United
with our God. [16-3-17]

Māru M. 3

Through thirty-six Yugas, the world was enveloped by chaos.
The Creator-Lord Himself alone Knows that state,
For, what can any other say when the God alone Knows His Own Worth. [1]

It is when He, the One Supreme, became Manifest that He Created the world,
And lo, all the Play that there is, is a witness unto the Glory of God.
And, of Himself, the Lord Creates distinctions, and, of Himself, He Melts and Moulds (all). [2]
It is through the Perfect Guru that one sees
That the world is but the Juggler's Play,
And so one must remain Detached, through the Guru's Word, and be Attuned to the True One. [3]
Lo, the instruments of the body emit notes (of various kinds):
But, it is the Player, the Lord Himself, who Plays upon these,
For, through every heart, passes the Melodious Air (of God) that makes the hearts Sing. [4]
That what the Creator-Lord Does, indeed comes to pass,
And, through the Guru's Word, one is rid of one's Ego:
Yea, the Lord Blesses one with Glory, by the Guru's Grace, and one Contemplates nothing but the
Lord's Name. [5] P. 1062

There is nothing as Profitable as the Service of the Guru:
So one must Cherish the Name in the Mind, and Praise the (Lord's) Name;
Yea, through the Name one is Blest with the Bliss-giving God and earns the Profit of the Name. [6]
Without the Name, one earns immense Woes in the world,
And the more deeds one does, the more Sinful one becomes:
Yea, if one Contemplates not the Name, one attains not Peace, and earns nothing but Pain. [7]
The Lord Himself is the Doer and the Cause:
But rare is the one who Knows by the Guru's Grace.
Yea, he, who is God-conscious, breaks his Bonds and lands in the House of Emancipation. [8]
He, who becomes calculating, Burns (in the fire of the) world,
And his Doubt is dispelled not, nor his Sin goes:
Yea, the God-conscious being rises above calculations, and, through Truth, Merges in Truth. [9]
He alone, whom God Blesses with Truth, Attains unto it,
And (the Truth in him) becomes Manifest, by the Guru's Grace,
And he Praises the True Name, Inebriated with (God's) Love, and he attains Bliss by the Guru's
Grace. [10]
The Loved Name is his meditation, austerity and self-control.
For, it rids one of all one's Sins:
Yea, through the Lord's Name, one's body and mind are Cooled, and through Poise, one Merges in
Poise. [11]

If within one is Greed and one is Contaminated by the Soil (of Sin),
One does Sinful deeds and earns Pain,
He deals in Illusion and, uttering Falsehood, he comes to Grief. [12]
Rare is the one who Cherishes the Immaculate Name in the Mind,
He, by the Guru's Grace, is rid of his Doubt.
And he walks ever in the Guru's Will and, Cherishing the Name, he attains Bliss. [13]
The True Lord, of Himself, Creates all,
And, of Himself, He Destroys and Resurrects:
Yea, he, who is God-conscious, ever Praises his God, and, Meeting with the True One, Attains Bliss.
[14]

One tries in a myriad ways, but one's desires are overcome not,
And everyone burns in the fire of Lust and Wrath:
Yea, whosoever Serves the True Guru overcomes the mind, and, subduing it, Merges in the Mind.
[15]

O God, Thou Thyself Created the sense of 'mine' and 'thine',
For, all creatures are Created by Thee: yea, all life is Thine.
Says Nanak: "O mind, Cherish ever the (Lord's) Name, through the Guru's Word". [16-4-18]

Māru M. 3

Our Beneficent Lord is Unfathomable and Infinite,
And He covets nothing; yea, Self-dependent is He,
And no one can reach upto Him; and He, of Himself, Unites one with Himself. [1]
All that the Lord Wills comes to pass, forsooth:
Yea, without Him, there is no other Beneficent God,
And, whosoever He Blesses with the Name, he Attains unto Him; yea, it is through the Guru's
Word that one is United with Him. [2]

Throught the fourteen spheres are Stalls where they Deal in Goc
 And lo, one Sees them within oneself, by the Guru's Grace,
 And whosoever seeks to Deal in God, he Attains to Him, through the Guru's Word. [3]
 Serving the True Guru, one attains the Peace of Poise,
 And within one's heart, Abides God, the Support of the earth :
 He is Devoted ever to God: but the Lord, of Himself, makes him so Devoted. [4] P. 1063
 They, who're Separated from the Guru, writhe in Pain,
 Yea, they're wholly in Sorrow, and are Punished night and day,
 And their Foreheads are Blackened and they find not (God's) Refuge, and they Suffer ever in Sorrow.
 [5]

Fortunate are they who Serve the True Guru,
 For, all-too-spontaneously, they are Attuned to the True One,
 And they Practise ever the Truth, and the Guru, through His Grace, Unites them with the True God.
 [6]

He who is Blest by the True One, Attains to Him,
 For, within him is Truth, and he is rid of Doubt.
 The Lord, of Himself, Blesses with His Truth; yea, he alone Attains unto it whom He Blesses. [7]
 The Lord Himself is the Creator of all,
 And, he alone Knows Him, whom He Makes so to Know:
 Yea, He Himself Forgives and Blesses with His Glory: and, of Himself, He Unites us with Himself
 [8]

In I-amness one wastes the Merit of human birth,
 And thereafter too, cling to one Desire and Māyā,
 And the Yama calls one to Account, and Presses he one like the sesame-seed in the Oil-press. [9]
 It is through Perfect Destiny that one Serves the Guru:
 Yea, if God's Grace be upon one, then Him one Serves,
 And, the Yama comes not near him, and one Attains Bliss in the True Abode. [10]
 O God, they alone are in Bliss with whom Thou art Pleased,
 And they, by great good Fortune, are yoked to the Service of the Guru:
 Yea, all Glory is in Thy Hands; and whomsoever Thou Blessest, he alone is Blest. [11]
 It is through the Guru that one's 'within' is Illumined,
 And one Cherishes the Name, the object of one's life:
 And lo, with the Jewel of Wisdom, his heart is ever Illuminated, and the Darkness of his Ignorance
 is dispelled. [12]

The Blind, Unwise ones are attached to the Other,
 And lo, they, the Unfortunate ones, are Drowned without cause;
 And as they quit (the world), they see not the Lord's Abode, and bound-down by the Yama, they
 Suffer and Wail. [13]

Without Serving the True Guru, one is Emancipated not;
 Ask, if ye may, any man of Wisdom or Contemplation:
 Yea, whosoever Serves the True Guru is Blest with Glory at the True Door. [14]
 He, who Serves the True Guru, him the Lord, of Himself, Unites with Himself,
 And he's rid of his Attachments and is Attuned to God's Truth,
 And he Deals ever in Truth, and earns Merit through the Name. [15]
 The Creator-Lord, of Himself, is the Doer and the Cause,
 And he alone is Emancipated who Dies (to the self) through the Word.
 Says Nānak: "The Name, then, is Enshrined in his Mind, and he Dwells ever on the Name."
 [16-5-19]

Māru M. 3

O God, that what Thou Wantest to Do, that Thou Doest,
 But rare is the one who submits to Thy Will.
 Yea, he alone attains Bliss who accepts Thy Will. [1]
 The God-conscious being is pleased with Thy Will,
 And he earns Truth and Bliss all-too-spontaneously.
 But though myriads try to understand the Will, it is God, who, of Himself, makes one Surrender to His Will. [2]
 O God, he, who walks in Thy Will, Meets with Thee:
 Yea, he who is Pleased with Thy Will, Merges in Thee.
 O Glorious is one's Submission to God, but rare is the one who Submits to it. [3]

When the Lord so Wills, He Leads us on to the Guru,
And one Attains unto the Object of one's life, the Name, by the Guru's Grace:
Yea, the Lord, in His Will, Creates the whole creation, and whomsoever He so Blesses, to him
seems sweet the Lord's Will. [4]

The Blind Egocentric plays clever,
And as he submits, not to the Will, he suffers great Sorrow,
And, led by Doubt, he comes and goes, and mounts not to the (God's) Mansion, yea, the (True)
Home¹. [5]

The True Guru Blesses us with Glory and Unites us with God:
Yea, the Lord Himself Wills and one Serves the Guru,
For, through the Guru's Service, one Attains unto the Name, and through the Name, one Attains
Bliss. [6]

Everything comes out of the 'Name²' everything is dissolved through the Name,
And it is by the Guru's Grace that one's body and mind are Pleased with the Name,
Yea, when the tongue utters the Name, it is imbued³ with its flavour, and one is lost in the Essence
of the Name. [7]

Rare is the one who finds within his (body's) mansion the Mansion (of God),
And through the Guru's Word is Attuned to the Lord's Truth:
Yea, whomsoever the Lord Blesses with Truth, he Attains to it, and he's Merged in Truth. [8]
Forsaking the Lord's Name, one's body and mind are gripped by Pain,
And one is afflicted with the Maladies of Māyā and Desire:
Yea, without the Name, one's body and mind are leprous, and one falls into Hell. [9]
They, who're Imbued with the Name, Immaculate is their body:
Lo, Pure is their Swan-soul and they're ever in Bliss, for, they Love (God):
Yea, Praising the (Lord's) Name, they attain Gladness, and bide in their Self. [10]

Everyone trades and deals in this and that,
But without the Name, one earns nothing but loss,
And as one comes naked, so one goes naked, and suffers Sorrow without the Name. [11]
He whom the Lord Blesses he is Blest with the Name,
And he Cherishes God through the Guru's Word:
Yea, the Name comes to Abide in the heart, by the Guru's Grace, and one Dwells on naught but the
Lord's Name. [12]

Everyone that is created craves for the Name:
But he alone Attains to it who had toiled for it since the ages yore³.
Yea, Fortunate are they who Attain unto the Name, (but) they attain unto it, through the Guru's
Word. [13]

Infinite and Boundless is the fortress of the body.
And Abiding in it, the Lord Gives Thought (to Himself),
And Adjudges Truly: and one Deals (only) in Truth and Moveless becomes one's state. [14]
Within one are beauteous and glorious seats⁴,
But rare is the one who sits therein and finds Peace, by the Guru's Grace;
Yea, if one keeps their companionship and Praises the True One, then the Lord of Truth is Enshri-
ned within. [15]

Such is the Wondrous Play of my Creator-Lord,
That He has put within the body everything that one seeks.
Says Nānak: "Those Imbued with the Lord's Love, Deal in His Name, and Attain unto the Name,
by the Guru's Grace. [16-6-20]

Māru M. 3

If one Reflects on the Word, one's body sparkles like gold,
For, within us Abides God, who has no end and no bounds.
So, Serve ye the God ever, through the True Word; for, through the Word is the God Met with. [1]

1. i.e. the Self.

2. i.e. God, God's Will.

3. पुरि पुरवि बमारी (पुरि पूरवि कमाई) : who have practised (बमारी) it in the past (पूरवि, पूरव) as writ by

God, our Beginning (पुरि).

4. Like heart, mind etc.

I am a Sacrifice unto those who Cherish my God :
They Meet their Guru-God through the Guru's Word,
And with the Dust of their Feet I anoint my Forehead and Countenance; and, associating with the
Saints, I Sing the (Lord's) Praise. [2] P. 1065

I'd Sing the Lord's Praise if I'm Pleasing to the Lord,
And, then, within me Abides the Name through the beautiful Word,
And I Hear the Guru's Word echoing through the four corners of the earth, and I Merge in the True
Name. [3]

He alone is True who searches his within,
And, through the Guru's Word, Sees the God with his Eyes :
Yea, he applies the Collyrium of the Guru's Wisdom through the Guru's Word; and the Beneficent
God; in His Mercy, Unites him with Himself. [4]

It is by great, good Fortune that I've been Blest with the human body,
And through this human birth, I've Attuned my Mind to the Word :
Yea, without the Word, all is Darkness, but rare is the one who Knows, by the Guru's Grace. [5]
O, why have the Egocentrics come into the human form to waste away its Merit,
For, they Love not God, being attached to the Other,
And once they lose this opportune time, it comes not again to them; and slips the ground under
their feet and they Grieve. [6]

Pure becomes the body through the Guru's Word,
For, within the body, then becomes Manifest the True God of Unfathomable Virtue.
He Sees the True One all over and, Hearing of Him, Enshrines Him in the Mind. [7]
The egotistic calculations are overcome, through the Guru's Word,
So, keep thou thy Loved God in thy heart,
And Praise Him through the Guru's Word, and be in Bliss, Meeting with the True One. [8]
He alone minds God whom God so Blesses,
And through the Guru's Word, He comes to Abide in the mind :
Yea, the Lord of Himself, Sees, of Himself Knows and Himself He Merges in Himself. [9]
He alone Knows (the Mystery) who puts the 'Thing' in the Mind :
Yea, it is through the Guru's Word that one Knows oneself.
And he, who Knows himself, he alone is Immaculate, and recites he ever the Word. [10]
O, Pure and Sanctified is this body,
And it is through the Guru's Word that one minds (God), the Treasure of Virtue:
And one Sings the Lord's Praise, and Uttering His Praise, Merges in the Praise-worthy Being. [11]
But, this body becomes the source of Māyā,
If it is led by Doubt, and is strayed by the sense of the Other,
And one minds not God and comes to Grief. [12]
He who Cherishes the True Guru is Approved (by God),
His Swan-soul is Immaculate, and rings True at the True Door :
Yea, he, who Serves and Cherishes God in the Mind, looks Beautiful, Singing the Lord's Praise.
[13]

Without Destiny, one can Serve not the Guru,
And the Egocentrics are led astray and die Wailing :
Yea, they, on whom is His Grace, then the Lord Meets of Himself. [14]
In the body's Fortress are the eternal well-knit 'stalls' (of God),
And the God-conscious being buys his Wares therefrom and Cherishes the 'Thing',
And Contemplates the Lord's Name, and attains unto the Sublime State (of Bliss). [15]
The Blissful Lord is True and His Truth is self-born :
Yea, it is through the Word of the Perfect Guru that He is Revealed.
Nānak : Praise thou the True Name, but it is through Perfect Destiny that one Attains unto it.
[16-7-21]

Māru M. 3

It is through the Formless Lord that all forms came into being,
And it is (also) through His Will that Māyā and Infatuation were born :
Yea, all this is the Wondrous Play of the Creator-Lord; so Hearing of Him, Cherish Him thou in the
mind. [1] P. 1066

1. i. e. the Name.

Yea, it is the Lord (they say), who Mating with Māyā, the Mother, gave birth to the three Modes,
And uttered the four Vedas to Brahmā.
And Created He the years, montns, days—lunar and solar—and Created consciousness (of these) in
the world. [2]

(But), When one Serves the Guru, all that one does, is Holy,
And one Cherishes the Lord's Name in the heart.
For, the Word Pervades the whole world, and through this Word, one Attains the Name. [3]
One reads the Vedas, but ever harbours Strife in the mind,
And minds not the Name: so one is bound down by the Angel of Death,
And, led by the sense of the Other, one comes to Sorrow, and, working within the bounds of the
three Modes, one is led astray by Doubt. [4]

The God-conscious being is Attuned to the One alone.
And the desires born of the the three Modes, he silences within the mind:
Yea, through the True Word, one is ever Emancipated, and one is rid of Māyā and Infatuation. [5]
They, who were Imbued (with God) from the Beginning, they are Imbued with Him even now,
And they are Inebriated with Equipoise, by the Guru's Grace:
Yea, Serving the True Guru they Attain unto God, and Himself, the Lord Unites them with Him-
self. [6]

Lured by Māyā, one is thrown in Doubt and so finds not (God),
And led by the sense of the Other, one comes to Sorrow:
Yea, the red colour (of the safflower) takes no time to wear off. [7]
This mind one must dye in Love-in-Fear (of God),
For, Imbued thiswise one Merges, in the True One.
It is through Perfect Destiny that one is dyed in this 'colour,' when Blest with the Guru's Wisdom. [8]

The Egocentric prides immensely on himself,
And so he Attains not Honour at the (Lord's) Court.
He's attached to the Other, and so wastes his life and, Knowing not, he comes to Grief. [9]
My God has hid Himself in our 'within,'
And 'tis through the Guru's Grace, that God is Revealed:
Yea, True is the Lord, True is His Trade, and he, who Deals in Him, Attains unto His Priceless
Name. [10]

This body's whole worth no one has found:
Yea, this is the Wondrous Creation of my All-powerful God.
And he, who's God-conscious, searches his body, and with Him he Meets, by God's Grace. [11]
It is within the body that one gains or loses,
So the God-conscious being searches (within) the Self-dependent (Being),
And Dealing in Him, he earns Gladness; and the God Unites him with Himself, all-too-spontaneously.
[12]

True is the (Lord's) Mansion: True are (His) Treasures.
Yea, it is the Lord Himself who, of Himself, Giveth His Bounties.
And the God-conscious being Praises the Bliss-giving God, and the God 'Meets' with his Mind finding
—it worth-worthy. [13]

The 'Thing' is within the body, but we know not,
But, it is the God Himself who Blesses us with the Glory (of the Name), through the Guru:
Yea, He to whom belongs the 'Store-house' alone Knows the 'Thing', He deals in, and Giving away to the
God-conscious beings, He Regrets not. [14]

The Lord Pervades all beings all over;
But 'tis by the Guru's Grace that one Attains unto Him:
Yea, of Himself, the Lord Unites one with Himself; and through the Word, one Merges in Equipoise,
[15]

The True Lord, of Himself, Meets us through the Word,
And through the Word one is rid of one's Doubt,
And one is Blest with the Glory of the Name, and one Attains Bliss. [16-8-22]

Māru M. 3

Unfathomable, Unperceivable, Self-dependent is God:
Yea, our Beneficent Lord is Innate and Boundless,
And no one can reach upto Him, but, He is Met with through the Guru's Word. [1]
O God, he alone Serves Thee with whom Thou art Pleased,
And through the Guru's Word Merges he in Thy Truth,
And he utters ever Thy Praise, and his tongue loves the Taste of God. [2]

P. 1067

They, who Die (to the self) through the Word, their 'Death' becomes holy,
And they Enshrine the Virtues of the Lord in their heart.
And clinging to the Lord's Feet, their life is Fulfilled, and they are rid of the sense of the Other. [3]
The Lord, of Himself, Unites us with Himself,
And, one rids oneself of Ego through the Guru's Word,
And one is Imbued ever with God's Devotion and earns Profit in this world. [4]
O God, which of Thy Merits shall I utter, for, I can say not Thy whole Praise:
Yea, Infinite and Boundless art Thou, and I can evaluate Thee not.
But when Thou, my Bliss-giving God, art Merciful, I See Thee, O Meritorious One, Merged in Thy
Virtues. [5]

This world is enveloped by the sense of Attachment,
And the Unwise Egocentric gropes in utter Darkness,
And out-running after Strife one wastes one's life and suffers Sorrow without the Lord's Name. [6]
If God's Grace be upon one, one attains unto the True Guru.
And through the Word, one is purged of the Soil of Ego,
And the Mind becomes Stainless, Illumined by the Jewel of Wisdom, and lo, the Darkness of
Ignorance is dispelled. [7]

O God, myriads are Thy Names: I can evaluate Thee not,
I can only but Cherish Thy True Name in my heart.
O Lord, who can know Thy whole Worth: yea, Thou art Absorbed in Thy Own Bliss. [8]
Thy Name is Priceless, Unfathomable and Infinite,
So who can weigh Thy Weight, and in what kind of scales?
Yea, Thou Thyself canst Weigh Thyself, and makest me know Thy Measure, through the Guru's
Word. [9]

The Servant Serveth Thee and Prayeth unto Thee:
Yea, Thou, of Thyself, Unitest me with Thyself and thus makest me sit close to Thee.
O God, Thou art the Bliss-giving Lord of all, and it is through Perfect Destiny that one Contem-
plateth Thee. [10]

If one Practises the Truth, this indeed is chastity and self-control:
Yea, if one Sings the Lord's Praise this mind becomes Immaculate;
And one sucks Nectar out of the Māyā's¹ Poison: for, such is the Pleasure of my God. [11]
He alone Realises Him whom God so Blesses,
And He Sings the Lord's Praise, and his Within is Awake,
And cease his sense of 'I-amness' and 'mine-ness,' and he Merges in Truth, all-too-spontaneously. [12]
Without (True) Destiny, myriads Wander about aimlessly.
And they are born to die again and over-again, and ceases not their Round,
And loving the (Māyā's) Poison, they gather Poison, and enter not into God's Peace. [13]
Myriads are the garbs one wears:
But without the Word one is rid not of Ego:

Yea, if one accepts Death-in-life, one Merges in the True Name. [14]
The Craving and Ignorance one must burn within this body:
Yea, his (Fire) alone is quenched, who practises the Guru's Word,
And, he overcomes his Wrath and Ego, and his body and mind are Cooled and he Merges (in God).
[15]

O, True is our Master, True is the Glory He Gives, P. 1068
But rare is the one who attains to it.
Says Nānak: "It is through the Name that one Merges in the Name, yea, our Infinite God." [16-1-23]

Māru M. 3

O God, be Merciful and Unite Thy Devotees with Thyself,
For, Thy Devotees Sing Thy Praises, ever Attuned to Thee.
O Creator-Lord, it is in Thy Refuge that one is Saved: it is Thyself that Thou Unitest us with Thy-
self. [1]
It is through the Perfect Word that Devotion comes right,
And within one's Mind is Perfect Bliss,
And one's Mind and body are Imbued with True Devotion, and one truly Cherishes the True One. [2]
In (the fire of) Ego burns ever the body,
But when the Lord is Merciful, one Meets with the Perfect Guru;
And through the Word is obliterated one's Ignorance, and one finds Bliss through the True Guru. [3]

1. Lit. This.

The Blind Egocentric commits Dark deeds,
 And is in a woeful state and wanders through a myriad wombs,
 And the Yama's Noose is sundered never (for him), and he suffers immense Sorrow in the end. [4]
 It is through the Word that cease one's comings and goings,
 For, thiswise, one Cherishes the True Name in the heart,
 And, through the Guru's Word, one Dies (to one's self), and Subdues the mind and silences its
 Ego. [5]
 In coming-and-going, the world¹ is wasted away.
 Yea, without the True Guru, nothing stays eternally.
 But when, through the Word, one's Within is Illumined, one abides in Bliss, and one's Light Mer-
 ges in the All-Light. [6]
 The five Demons (within) ever think of Evil;
 This is how one gets involved in the mazes of Māyā and is Attached :
 Yea, it is only when one Serves the True Guru that one is Emancipated, and one overcomes the five
 Demons. [7]
 Without the Guru, everyone is enveloped by the chaos of Desire,
 And one is Drowned (in the Sea of Matter) over and over again:
 Yea, if one Meets with the True Guru, one Cherishes God's Truth, and one's Mind Loves the True
 Name. [8]
 True is the Lord's Door, True is His Court,²
 And the True ones Serve (their God) through the Loved Word,
 And through True Melodies Sing the True Praise of the Lord, and Thus Merge in the True One. [9]
 Rare's the one who finds his Home within his home.³
 Yea, through the Guru's Word, he finds it all-too-spontaneously:
 And there, he's afflicted not by the Sorrows of Separation, and he Merges in the Peace of Poise all-
 too-spontaneously. [10]
 It is the accursed ones who are lured by the sense of the Other:
 Yea, they wander out and afar, Thirsting for more and more,
 And associating with Evil, they ever suffer Sorrow, and earn nothing but Pain. [11]
 Without the True Guru, one (truly) Associates not (with God).
 And, without the Word, one is Ferried not Across:
 If one Utters ever the Lord's Praise all-too-spontaneously, one's Soul Merges in the Oversoul. [12]
 On the tree of the body sits the Bird (of the mind).
 And (if) it bides in the Guru's Word, it In-sucks its Peace in the Home of the Self. [13]
 One must Discipline⁴ the body and Reflect on the Word,
 And dispel one's Doubt and be purged of the potion of Desire,
 And, then, the Bliss-giving God is Merciful and Unites one with Himself. [14]
 The God is all-too-near: yea, think Him not afar,
 And See Him, the Presence, in front of thee, through the Guru's Word.
 And then thy 'lotus' flowers and the Ray of (God's) Light Illumines thy Within, and God be-
 comes Manifest to thee. [15] P. 1069
 The True Lord is Himself the Creator-God,
 Yea, there is not another, and He alone Destroys and Gives thee Life.
 Says Nānak: "Through the Lord's Name is one Blest with Glory: and it is when one is rid of one's
 self that one is in Bliss." [16-2-24]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhas : M. 4

The True Lord Himself Embellishes (the God-conscious being),
 And him pleases not any task other than God's.
 Within him Abides the True Lord and he Merges in Him, all-too-spontaneously. [1]

1. परज (परज) : (Sans. प्रजा), the people : hence the world.
2. दरबार = दरबार (दरबार) : court.
3. i. e. body.
4. Also, search.
5. बीजी (बीजी) : second, another.

Within the minds of all Abides the True Lord,
 But, it is through the Guru's Grace that one Merges (in God) all-too-spontaneously,
 And he is ever in Bliss, Dwelling on the Guru, his Mind Attuned to the Guru's Feet. [2]
 All Wisdom and all Worship are contained in Meeting with the True Guru;
 So one must Serve the True Guru and not another;
 For, He Blesses us with the Jewel of the Name, and His Service is ever pleasing to one. [3]
 He, who is attached to the Other and not to the True Guru,
 He comes and goes and he, the Unfortunate one, dies of his ceaseless Wanderings,
 But, even he is Emancipated if he abides in God's Refuge, by the Guru's Grace. [4]

The God-conscious being loves truly (his God),
 So I seek the Lord's Invaluable Name from the True Guru.
 O God, be Merciful and keep me in the Guru's Refuge. [5]
 Through the True Guru drips the (Lord's) Nectar (into one's Mind),
 And lo, (the Lord) becomes Manifest in the Tenth Door.
 There Rings the Unstruck Melody of the Word, and one Merges in Equipose, all-too-spontaneously.
 [6]

They, in whose Lot it was so Writ by God,
 They Utter the Guru's Name ever, night and day:
 Yea, without the True Guru, no one is Fulfilled: so my Mind clings to the Guru's Feet. [7]
 He, on whom is God's Grace, him He Blesses,
 And he Attains unto his life-object—the Name:
 Yea, when God is Merciful, He Blesses Nanak with His Name and he Merges in the Name. [8]

When the Jewel of the Name becomes Manifest in the Mind, which is our life-object,
 It is all-too-spontaneous: and one Attains to it:
 Yea, this Glory one receives from the Guru: O, I am a Sacrifice unto the True Guru. [9]
 When the sun (of Wisdom) rises, the Darkness of the night (of Ignorance) is dispelled:
 Yea, it is through the Jewel of the Guru's Infinite Wisdom that we are rid of our Ignorance.
 For, the True Guru is the most Glorious Jewel of Wisdom: (but) it is through the Lord's Grace that
 one is Blest with Bliss. [10]

When through the Guru, one is Blest with the Name, one is Acclaimed all over:
 Yea, one rings True and Stainless through the four ages and among all men.
 And, Imbued with the Name, one earns Gladness and so one is ever Attuned to the Name. [11]
 It is through the Guru that one Receives the Name,
 And one sleeps in Poise and wakes too in Poise,
 And one is Merged in the Name, yea, in God, and ever Contemplates one the Lord's Name. [12]

In the mouth of the Devotee is the (Guru's) Word,
 And he, by the Guru's Grace, utters the Lord's Name,
 And his Mind blossoms forth, Uttering of God, and his Mind is Attuned to the Lord's Feet. [13]

O God, we are Ignorant and Unwise; we Know not Wisdom; P. 1070

And, it is through the True Guru that our Mind Knows.
 O Lord, be Compassionate and Merciful and Yoke me to the Service of the Guru. [14]

They, who Know the True Guru, Know the God to be One alone,
 And See Him, the Blissful Lord, to Pervade all, all over,
 And they Know their Self and Attain unto Supreme Bliss, and their conscious mind is absorbed in
 the Service (of God). [15]

They, who are Blest with Glory by God,¹
 In their Mind abides the True Guru, they being Attuned to Him,
 And with them Meets the Beneficent Lord of all life, and they, O Nānak, Merge in the very Being
 (of God). [16-17]

Māru. M 4

Infinite, Unperceivable, Never-dying is our God:
 Yea, He, who Abides in the heart, Pervades all, all over,
 And there is no other Beneficent God: so Worship ye Him alone. [1]

1. अदि (आदि) : *lit.* since the beginning.

He, whom the Lord, our Saviour, Saves,
Him no one can¹ destroy.
So Serve ye such a God, O Saints, whose Word is Sublime and Ever-true. [2]
Where it seems that there's all void and naught fills it,
There too Pervades our Creator-Lord, the God.
He Makes the dry wood blossom forth: so Dwell ye on Him, the Lord of Wonder.² [3]
He who Knows the inmost state of His creation,
Unto Him, the God, I'm ever a Sacrifice.
O man, Pray thou to Him who Blesses thee wholly with Bliss. [4]
He, who knows not thy inmost state,
Say not a word unto him, O Unwise one:
Yea, struggle not with a fool and Contemplate thy God who Ushers thee into the State of *Nirvān*. [5]
And care not, for, thy care thy God takes,
And thy God Gives to all creatures over land and sea,
And He Blesses thee with His Bounties, unasked,³ yea, He Sustains even the worms locked in stones.⁴
[6]
And rest not thy hope on friends, sons, brothers,
Nor on any king, nor any other business nor deal,
For, without the Lord's Name, nothing is of avail to thee: so Dwell thou on the Lord of the whole earth. [7]
Yea, Contemplate ever the Lord's Name,
That all thy Hopes and Desires are fulfilled,
And Dwell thou on the Name of One who Ferries thee Across, and the Night (of thy life) passes in Peace and Poise. [8]
They who Serve God, Attain Bliss,
And they Merge in the Lord's Name, all-too-spontaneously;
And He Keeps the Honour of the one who seeks His Refuge: ask if thou may the Vedas and the Purānas. [9]
Yea, he alone is Dedicated to God's Service whom the Lord Blesses,
And his Doubt and Fears are dispelled though the Guru's Word,
And he lives Detached in the midst of the household, as the 'lotus' lives (detached) in water. [10]
If one is lured by Ego, one's Service is Approved not:
He's born only to die and to be reborn to be wasted away:
Yea, that alone is Perfect Austerity and Service which is Pleasing to my God. [11]
Which of Thy Merits shall I Praise, O God!
Thou art the Inner-knower of all hearts:
Yea, I ask for all the Bounties from Thee, O Creator-Lord, and Utter ever Thy Name. [12]
Some pride on their power of speech;
Others that they have riches to lean⁵ upon.
Bnt I have no other Support but God's: O Creator-Lord, Save me, Thy meek Slave. [13]
The powerless who lean on Thy Power, with them Thou art Pleased.
While there are others who strive in vain and their comings and goings cease not.
O Master, they, on whose side art Thou, their Purpose in life Thou crownest with success. [14]
They, who ever Contemplate Thy Name, O God,
They, by the Guru's Grace, Attain unto the Sublime State of Bliss:
Yea, they Serve their God and attain Gladness; and they, who Serve not God, regret in the end. [15]
O Master of the universe, Thou Pervadest all:
But, he alone Contemplates Thee, on whose Forehead is Thy Hand,
And surrendering to Thy Refuge, he Realises Thee, O God, Nānak is a Slave of Thy Slaves. [16-2]

P. 1071

1. ਸਾਕਸਿ, ਸਕਦਾ (ਸਾਕਸਿ) : can.
2. ਚੋਜਵਿਡਾਣੀ (ਚੋਜਵਿਡਾਣੀ) : whose play (ਚੋਜ) is wondrous (ਵਿਡਾਣੀ).
3. ਅਚਿੰਤ (ਅਚਿੰਤ) : that what is not thought of or cared for.
4. ਪਖਾਣੀ (ਪਖਾਣੀ) : (Sans. पाषाण) : a stone.
5. ਦੋਬਾਨਿ (ਦੋਬਾਨਿ) : the court; i. e., the lawful support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solbās M. 5

He, who has Created His Power and Upheld with that Power the earth,
And who Upholds the sky on the Feet of His Will,
And who Created fire, locked in the wood; He, our God, Protects us ever. [1]
He, who Provides Sustenance to all His Creatures,
He is the only Creator and the Cause; He Himself¹ (alone) is our All-powerful God. :
Yea, He, who Creates and Destroys in an instant, He alone Saves thee ever. [2]
He, who Provided thee Sustenance in the mother's womb,
And Abiding ever with thee, takes Care of thee,
Dwell ever thou on Him, thy only Love, whose Glory is Great. [3]
He may reduce the kings and the chiefs to the state of worms,
And Bless the poor to become heroes and kings :
Yea, He is the Destroyer of Ego and the Support² of all : O, no one can evaluate the Merit of my
God. [4]

He alone is Rich : he alone is Honourable,
In whose Mind Dwells our Lord, the God :
He alone is our Mother, Father, Son, Kinsman and Brother, who has Created the universe. [5]
I've now sought the Lord's Refuge and I fear naught,
And lo, I'd Swim Across forsooth, associating with the Saints :
Yea, he who Contemplates God through word, deed and thought, he comes not to Sorrow³. [6]
He, whose body and mind are Permeated by God,
He is cast not into the womb, nor goes the Round,
And his Woes are Dispelled and Gladness abides in his Mind, when he is wholly saturated with
God. [7]

He, our Master, alone is our Friend,
Yea, He, the Inner-knower, who Pervades all space and inter-space.
So Contemplate thou Him, thy Perfect God of gods, who rids thee of thy Care and all Calculations.
[8] P. 1072

He, who Cherishes the Lord's Name, has the powers of a myriad arms :
Yea, he, who has with him the Riches of the Lord's Praise,
Him the Lord, in His Mercy, Blesses with the Sword of Wisdom, and he Slays the Demons (within)
with a flourish. [9]
Yea, Contemplate ever the Name of the Lord, the God,
That you Win (the life's game) and come to abide back in your Home,
And you fall not into the hell of a myriad wombs, and Utter the Lord's Praise with utter Devotion.
[10]

The Lord Saves the universe and all its parts;
Yea, He, who is Sublime and Unfathomable and Infinite and Boundless :
And on whomsoever is His Mercy, he alone Contemplates Him. [11]
The Lord Snaps our Bonds and Unites us with Himself,
And, in His Mercy, Makes us He His Slaves,
And within us Rings the Unstruck Melody of Poise : yea, this is the True Task one does. [12]
O God, in my Mind is Thy Belief :
And I'm rid of my Ego and the sense of 'mineness',
And Thou Ownest me, and the world rings with my Glory. [13]
O Victory be to the Lord : Contemplate ye Him, O men !
Yea, be a Sacrifice unto Him, your All-powerful God,
For, there's not another without Him, and the One Lord Pervades the whole world. [14]
True, True, Ever-true is He, our God.
And, by the Guru's Grace, my Mind is ever Imbued with Him.
O God, Thy Servants live only if they Dwell on Thee, and they Merge in Thy Being, O Supreme
One ! [15]

1. ਆਪਹਿ = ਆਪ ਹੀ (ਆਪਾਹਿ = ਆਪ ਹੀ) : himself.
2. ਸਧਾਰਣ = (ਸਧਾਰਣਾ) ਸਾ-ਆਧਾਰਣ : the support.
3. ਸਜਾਈ = (ਸਜਾਈ) ਸਜਾ : lit. punishment.

The Lord is the Beloved of His Devotees:
Yea, our Master is the Emancipator of all,
And whosoever Contemplates Him, all his Wishes are fulfilled, (for), God Saves the Honour (of His Devotees). [16-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

The Soul, whose freedom is like a Yogi's, clings to 'his' woman, (the body),
And so is involved, indulging in the taste of the flesh:
Through a strange coincidence of deeds, they've joined together, and lo, they revel with abandon. [1]
That what (the Soul), the Groom, does, to it the (body's) Bride submits,
And lo, the Groom Embellishes the Bride and keeps it attached to itself,
And, together, they pass their days and nights, the Groom ever caressing the Bride. [2]
What the Bride asks for, the Groom strives hard to fulfil.
And whatever he finds, he presents it to his love.
But, unto one thing he can Attain not: and so the Bride ever Hungers and Thirsts- [3]
The Bride to him prays with joined palms:
"O Lord, go not to the Yonder Land and bide ever with me,
And do such work here within thy home that may rid me of my Hunger and Thirst." [4]
Through the ages, the Bride does a myriad pious deeds;
But, without the Lord's Flavour, she knows no Peace.
Yea, associating with the Saints, the Lord is Merciful, and the Bride and Groom Enjoy Bliss. [5]
The Bride is Blind, the Groom Clever and Wise,
And, of the five elements is (the Bride) created: P. 1073
But, the Thing the Bride comes here for, that she Receives only from the True Guru. [6]
Says the Bride: "O Love, bide ever with me,
O blissful lord, my darling dear, O youthful Gopāl!
For, without thee, I am of no account: so pledge thy word that thou wilt leave me not." [7]
Says the Groom: "I have to submit to my God's Will,
And my Master is Great, and He is Dependent on no one,
And I'll bide with thee so long as the Lord Wills, and when He Calls me back, I'll have to leave." [8]
Though the Groom utters the words of Truth to the Bride,
The Bride understands not, being of Unstable disposition,
And she asks for his (eternal) company, again and over again, but he laughs it away. [9]
When such is the Lord's Will, He Calls back the Groom,
And he consults not with the Bride, nor asks her opinion,
And lo, he marches off, leaving the Dust widowed behind: say, O Nānak, was it love or illusion? [10]
Hark, O my avaricious mind, hearken to me,
And Serve thy True Guru ever², night and day,
For, without the True Guru, the worshipper of Māyā is Wasted away, being caught in the Yama's
Noose. [11]
The Egocentric comes and goes ceaselessly,
And suffers he Sorrow again and over again,
And as many are the Hells, their Pain he suffers, while the God-conscious being is affected not a
bit. [12]
Yea, he alone turns Godwards whom God Loves:
Pray, who can diminish his Glory whom the Lord Himself Robes?
For, he is ever in Bliss, being Blest by God Himself with the Robe of Honour. [13]
O, I am a Sacrifice unto the Perfect and True Guru,
Who offers me His Refuge and keeps His Word (to Redeem me),
And now I've found such Bliss-giving God, that He Leaves me not. [14]
The Lord is the Treasure of Virtue: I can evaluate Him not:
And, lo, He Pervades all hearts, all over.
Nānak ever seeks the Refuge of Him, who Destroys the Sorrows of the poor: O God, I've become
the Dust for Thy Servants to tread upon. [15-1-2]

1. भिषन भोगसा (मिषन मोहासा) : भिषन (मिषिआ, illusory) is भोगसा (भोगसा, भोग, attachment).

2. सदेवे (सदेरे) = सदा : ever.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solbās : M. 5

The Blissful Lord is ever in Bliss,
And He Fills all and Adjudges all as are their deeds:
Yea, He, the True Master, is the King of kings: nay, there is not another without Him. [1]
He is infinitely Compassionate and ever in Joy,
And His Light is Manifest, for He Gives Light to all.
He Creates forms and Enjoys their sight, and Himself He Worships Himself. [2]
He Creates Nature, and then, Himself Gives it thought:
Yea, He, the True One it is, who Creates all the Expanse:
And He Makes His creatures play, night and day : Himself is He Pleased with their utterance. [3]
True is His Throne: True His Kingdom,
Yea, True is His Treasure: True is He, the Treasurer:
And He Himself Upholds His Truth and Functions only on the Plane of Truth. [4]
True is the Justice of our True Lord! P. 1074
O God, True, ever-True is Thy Abode:
Yea, True is Thy Power, True Thy Word, and the Bliss Thou Givest, is also Eternally True. [5]
Thou alone art the Sublime King, O God.
Yea, through Thy Command, O True One, all our tasks are fulfilled,
And Thou Knowest inside out of us, and of Thyself Thou art Pleased with Thyself. [6]
Thou art the Great Reveller, and the one who Indulgest in life's pleasures,
And Thou art Detached too, the Yogi, the Lord of *Nirvān*,
And all Bliss and Poise and Gladness is in Thy Home, and Thy Eye sheds the Nectar (of Grace)s [7]
Thou alone Blessest with Thy Bounties, O God,
And Givest all to Thy men, yea, to all Thy creatures:
And while they are satiated, Thy Treasures remain Inexhaustible and Brimful as ever. [8]
O Lord, the seekers, the adepts, the dwellers of forests, all seek but Thee:
Yea, seek Thee men of continence and chastity, and they who abide in Joy.
O God, Thou art the only Giver while everyone else is the seeker: O Lord, Bless Thou Thy whole
creation with Thy Bounties. [9]
Myriads are they who Worship and Adore Thee Lovingly.
Thou Createst and Destroyest in a moment:
Yea, Infinite art Thou and Invaluable, O Master, and it is by submitting to thy Will that we become
Thy Devotees. [10]
He alone Knows Thee whom Thou Blessest with Thy Vision,
And he ever Enjoys Thy Love, through the Guru's Word.
O God, he alone is Clever and Wise with whom Thy Mind is Pleased. [11]
He, who minds Thee becomes Care-free:
Yea, he, who Cherishes Thee, is the True King:
And he, who Loves Thee, is rid of his fears, and he needs no other effort (to Please Thee). [12]
His Craving is stilled: his 'within' is cooled,
And, through the Perfect Guru, his torn Love is re-sewn¹,
And his Consciousness is awake to the Word, and he feeds himself upon the Lord's Nectar with
abandon.² [13]
He Dies not: yea, he Lives ever,
And becomes Immortal and Deathless he,
And he is rid of his Doubt, and now he neither comes nor goes. [14]
Perfect is the Word of the Perfect Guru,
And he, who clings to the Perfect One, Merges in Him,
And with each day his Love increases: and wherever it is weighed, it weighs its full weight. [15]
Yea, he rings True, like pure gold.³
And as the Guru-Jeweller Tests him, he finds him of beautiful⁴ Colour
And Testing him so, he is Accepted into the Lord's Treasury, and he is cast not into the Fire again. [16]

1. i.e. his Separation is ended.

2. झंलि झंलि (झोलि झोलि) : *lit.* shaking it up thoroughly.

3. घावरु वंरु (बारह कंचनु) : gold (वंरु) that is pure in its twelve (māshās). i.e. absolutely pure.

4. रंनीस (वंनीस) : रंन : (Sans. वर्ण), colour

O Loved Master, Nectar-sweet in Thy Name,
And Nānak, Thy Servant, is a Sacrifice unto Thee.
Yea, associating with the Saints, he has attained immense Bliss, and, Seeing the Lord's Vision, his
Mind is Imbued with it. [17-1-3]

By the Grace of the One Supreme Being, The Eternal, The Indightener.

Māru M. 5 : Solhās

The Guru is the Support, the Mainstay of the earth,
The Guru is ever Beneficent and ever-forgiving:
Yea, the Guru is the Shāstra, the Smiriti, the six kinds of works, the Holy place of Pilgrimage. [1]
Contemplating the Guru, one is rid of all one's Sins,
Yea, Contemplating the Guru, the Yama can trap one not. P. 1075
Contemplating the Guru, the mind becomes Stainless, and the Guru rids us of our Ego. [2]
He, who Serves the Guru, falls not into Hell :
Yea, the Servant of the Guru Contemplates the Transcendent Lord,
And he associates ever with the Saints, and Blesses us with the Life of the Soul. [3]
At the Guru's Door one hears the Lord's Praise:
Yea, Meeting with the True Guru, one utters the Lord's Praise with the tongue,
And one is rid of one's Woes and Afflictions, and the Lord Blesses one with Glory in His Court. [4]
The Guru makes us See the Unfathomable, Unperceivable Lord,
And to the Strayed one, he shows the God's Path:
Yea, the Guru's Servant is ever Dedicated to God's Devotion, and he is Instructed in the Perfect
Wisdom of God. [5]
The Guru shows God to be everywhere:
Yea, He, the Master of the earth, who Fills the earth as well as the sea,
And before whom the high and the low are alike; and the Mind is Attuned to God in a state of
Equipoise. [6]
Meeting with the Guru, all one's Craving is stilled:
Yea, Meeting with the Guru, Māyā eyes one not,
And one is Blest with Truth and Contentment, and one Attains unto, and in-drinks, the Nectar-
Name. [7]
The Guru's Word Pervades everything, all over.
(The Guru) himself Hears (its subtle Melody) and then Utters it he.
Yea, whosoever Dwells upon it, is Emancipated and attains a Moveless State. [8]
The True Guru's Glory only the True Guru himself knows,
And whatever He does, does in His Will.
O Guru, Thy Servants seek the Dust of the Saint's Feet, and Nānak is ever a Sacrifice unto Thee.
[9-1-4]

By the Grace of the One Supreme Being, The Eternal, The Indightener.

Māru Solhās : M. 5

The Immaculate, Primal Lord, the Formless He,
Yea, the Detached One, Pervades all.
But, He has no caste or colour, and the whole creation springs from His Will. [1]
There are eighty-four lakhs of species,
But the man is Blessed with Glory above them all,
And whosoever misses the opportunity in this birth, he suffers the Woes of coming and going. [2]
He, who is himself created, O, how can one praise him?
It is through the Guru that one is Blest with the Bounty of the Name.
Yea, he alone Knows whom God Blesses, and he, whom He Strays, he Strays. [3]
The Township (of the body) breeds both pleasure and pain,
And he alone is Saved who seeks the Guru's Refuge:
Yea, he, who remains Detached, above the three Modes, he, the God-conscious being, is Blest with
Glory. [4]

1. अपमाना = (अपमाना) अभिपान, : ego.

One does a myriad deeds,
But the more one does, the more is one involved,¹
And out of season whatever one sows, it grows not, and one loses Profit along with the Capital.

[5]
In the Kali age, only the Lord's Praise is Sublime:
So one must Contemplate God with singleness of the mind. P. 1076
And, lo, one is Emancipated along with one's whole lineage, and goes to the Lord's Court with Honour and Glory. [6]

The whole world, the underworld, the islands, the spheres,
Are all subject to death: for, such is the Lord's Will.
Eternal only is the Deathless God; and he, who Dwells upon Him, becomes Eternal too. [7]
The Lord's Servant is like unto the Lord:
Yea, think him not to be distinct due to his human frame;
And like the myriad waves of the sea, he Merges in his like,² the God. [8]
The seeker asks for Alms at Thy Door, O Lord,
And, when such is Thy Will, Thou art Merciful to him.
O God, Bless me with Thy Vision that my mind is comforted: it is through Thy Praise that my mind stays whole. [9]

Our Beauteous Lord is Swayed not in anywise,
And whatever He Does, with that His Saints are ever pleased:
But what the Saints want their God to do, that He Does, and, no one at the Lord's Door can say to them, 'O why?' [10]

Whenever a man is in Pain,
He must Contemplate his God, the Support of the earth.
For, where the sons, wife and friends are of no help, there God alone Comes to our rescue. [11]
The Lord is Great, Unfathomable and Infinite:
O, how is one to Meet this Care-free, Self-dependent God?
Yea, He, who Snaps our Bonds and Shows us the Path, He Abides ever in the Society of the Saints. [12]

He, who Knows the Lord's Will, he alone is the Servant of God.
And he takes what is bad along with good,
And when he is purged of his Ego, he Knows the One alone, and he, by the Guru's Grace, Merges, in the (Lord's) Equipoise. [13]

The Lord's Devotees are forever in Bliss,
Yea, our Lord has a child's mind, and Detached is He and Care-free.
And, He Sports in a myriad ways and fondles us as does a loving father his child. [14]
The Lord is Unfathomable and Unperceivable, and no one can evaluate Him.
And one Meets with Him only if He Meets with us,
And, by the Guru's Grace, He becomes Manifest only to them in whose Lot it is so Writ by Him the God. [15]

O God, Thou alone art the Doer and the Cause,
And Creating the world, Thou Upholdest it too.
O Lord, Nānak seeks but Thy Refuge, and if Thou so Willest, Save Thou his Honour. [16-1-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

All that seems is Thou, O God,
And, all that we hear is Thy Speech:
Yea, there is no place where Thou art not, and it is Thou who Upholdest all. [1]
Thou Thyself Givest thought to what Thou Createst,
And Thou wert Self-born, Created only by Thyself,
And becoming thus Self-existent, Thou Created the Expanse of the world, and Thyself Sustainest all hearts. [2]

1. बंधन पेटे (बंधनु पेटे) : lit. has fetters on one's feet.

2. मलले मलल ममहिदा (मलले मलल समाहिदा) : lit. as water (मलल) mingles with water.

3. हेरु=हेरा (फेरु) : obstruction.

Some the Lord has Created who hold a large court,
While the others are recluses or keep the household;
Some are Hungry while others are Satiated : but they all lean on Thee, O God! [3] P. 1077
The Lord Himself is True, Ever-true:
And He is woven warp and woof into the very being of Devotees.
Himself is He Manifest, Unmanifest, and Himself He Spreads Himself out. [4]
Our Lord, the God, ever is and will ever be:
Yea, He, the Sublime One, Unfathomable and Infinite:
He Empties those that are Full, and those that are Empty He Fulfils: O, such are the
Wondrous doings of our Master. [5]
With my tongue, I ever utter His Praise:
Yea, Him I See with my Eyes who is Unfathomable and Boundless,
And hearing of Him with the ears, my body and Mind are ever in Bloom; lo, my Master Emanci-
pates all. [6]
The Lord Creates and then Oversees what He Creates;
So, all His creatures Dwell on Him alone, their only God,
And, He it is, who Knows His Own Powers, and He, the Beneficent¹ One, Blesses all with His Eye
of Grace. [7]
O God, wherever the Saints congregate, there Thou too art,
And they Revel in Joy, Dwelling on Thy Wonders,
And they Praise Thee through the Unstruck Melody of the Word; and there, Nānak, Thy Slave,
also Dwells on Thee. [8]
This 'coming and going' is Thy Wonder, O God:
O, Infinite is Thy Play which Thou Stagest and See-est:
Yea, Thou, the Creator-Lord, Createst all, and then Sustainest all that Thou Createst. [9]
I live only if I Hear² of Thee, O God:
O Lord, I am ever a Sacrifice unto Thee.
O my Infinite, Unfathomable Master, I pray before Thee, night and day, with joined palms. [10]
There is not another that I may worship or praise,
So I Cherish only Thee, my only Lord and Master,
And, Knowing Thy Will, I' ve been Emancipated, for, this is what Thy Devotees practise. [11]
Let me, therefore, Contemplate the True Wisdom of the Guru's,
For, it is through the Guru's Wisdom that one is Imbued with the Love of God:
Yea, through the Guru's Wisdom are snapped all our Bonds, and Attachment and Doubt (with-
in one) are dispelled.³ [12]
Wherever the Lord Keeps me, that alone is the haven of Peace,
And that what comes spontaneously (from God), that alone is pleasing to me.
And I am rid of my Envy; and now no one is my enemy for I see the One God in all. [13]
One is rid of one's Fears and one's Darkness is Illumined,
And, lo, the Detached Lord becomes Manifest to one,
(If) one loses one's self and surrenders to His Refuge; but the Lord, to whom one belongs, of Him-
self Drives one into His Refuge. [14]
O, rare is the Fortunate one,
Who Contemplates his Master, eight 'watches' (of the day and night);
He Emancipates all his associates and he Redeems his whole generation. [15]
This Bounty I Received from my Lord, the God,
That I may Dwell on Him night and day with joined palms;
And I Utter and Contemplate ever the Name, and through it, Merge in Equipoise. [16-1-6]

Māru M. 5

O Fool, be not thou misled by the mere forms,
For, all this is False Attachment, an expanse of Illusion;
Yea, no one abides eternally in the world save for thy God. [1]
Enter thou into the Refuge of the Perfect Guru,
And rid thyself of Attachment, Doubt and all Sorrow,
And Cherish only the one Mantram of God, the Cure-all, and Hymn the True Name in thy heart. [2]

1. ਨਦਰੀ (नदरी) : He who Blesses with his Eye of Grace . (नदर, नजर).

2. ਸੋਇ (सोइ) : lit. news.

3. ਪਰਜਾਲਣਾ (परजालणा) : lit. to burn.

The Lord's Name, for which crave myriads of gods,
 And to which are Devoted all the Devotees of God,
 And which is the Support of the supportless, and the Destroyer of the Pain of the poor, unto Him
 one attains through the Perfect Guru. [3]
 There's no other Door for me, but Thine, O God!
 Even if I wander through three worlds, I attain naught :
 Only the True Guru is the Merchant whose Treasure is Brimful with Thy Name, and it is from Him
 that one Receives this Priceless Jewel. [4]
 He it is, the Dust of whose Feet Sanctifies one,
 O friend, with that Sacred Dust not even the gods and the angelic beings are Blest.
 The True Guru is the True Purusha, True Purusha, the God of gods, Meeting with whom one is [5]
 Ferried across. O friend, if you search for the Elysian tree.
 Or want that thy 'Court' be embellished with the *Kāmadhenu*, the wish-fulfilling cow,
 Then Serve the Perfect Guru and practise the Bliss-giving Name, that you are Satiated and Content. [6]
 Through the Guru's Word are silenced the five passions¹,
 Yea, through the Lord's Fear, you become Immaculate,
 And when you Meet with the Perfect Guru, the Philosopher's Stone, His Touch Reveals thy God
 unto thee. [7]
 Not myriads of heavens can equal (the Lord's) Name :
 (Blest with it), the Wise one sheds even the desire for Emancipation :
 Yea, the One God the True Guru alone Reveals unto us; so I'm a Sacrifice unto His Vision. [8]
 Nay, no one knows how to Serve the Guru,
 For the Guru is Himself the Unperceivable, Transcendent He.
 And he, whom He yokes to His Service, he alone Serves him; and he alone is Dedicated to Him
 whose Destiny is great. [9]
 Not even the Vedas know the Glory of the Guru's,
 And what one says is but hearsay, only a particle of what it is.
 The True Guru is the Transcendent God, Highest of the high, Contemplating whom one's mind is
 Cooled. [10]
 Hearing of whom one's mind Lives,
 And if He Abides in the heart, one is Cool-comforted.
 Yea, what the Guru utters that Blesses one with Glory, and one treads not the Path of the *Yama's*.
 [11]
 I have sought the Refuge only of the Saints,
 And have surrendered my Soul, my vital breath and my riches to them.
 O Saints, I know not how to Serve ye; so be Merciful ye to me, a mere worm. [12]
 Pray associate me, the Meritless one, with ye,
 And Bless me, that I am Dedicated to your Service,
 And wave the fan to ye, and grind corn for ye, and wash your Feet that I am in Bliss. [13]
 O God, I've Wandered through a myriad Doors,
 And, now that Thou art Merciful, I've sought Thy Service,
 So keep me Thou with the Saints that I am Blest with Thy Name. [14]
 Says Nānak, "The Lord is Merciful to me,
 And through the Perfect Guru, I am Blest with His Vision,
 And I am ever in Bliss and Poise, and become a Slave of His Slaves." [15-2-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

O God, the earth Dwells upon Thee and also the sky,
 And the sun and the moon too Dwell upon Thee, the Treasure of Virtue,
 And the air, water and fire too : yea, the whole Creation Dwells upon Thee. [1]
 All divisions of the universe, all islands, all worlds,
 And underworlds and all spheres look upto Thee, the True One, O God!
 Yea, Contemplate Thee the four sources of creation and speech, and all Thy Saints. [2]
 O Lord, Brahmā, Vishnu and Shiva also Dwell upon Thee,
 And all the thirty three crores of angels,
 And the gods and demons too, yea, countless are Thy Devotees that Praise Thee, O Lord! [3]

1. पात्रु (पात्रु) : any one of the properties of the five elements; i.e. रूप, रस, गंध, स्पर्श, शब्द. (form, flavour, smell; touch, sound)

The quadrupeds Dwell upon Thee and also the birds, and all life,¹
 And the woods and the naked² mountains,
 And the creepers³ and the boughs too, for, Thou, the Master, Pervadest all minds. [4]
 All bodies, subtle and gross, Dwell upon Thee,
 Yea, Thy *Mantram* is Dwelt upon by the seekers and the adepts,
 And, all that is manifest and unmanifest, for, Thou art the Master⁴ of all the worlds. [5]
 Yea, Dwell upon Thee all men, all women, through all the four stages,⁵
 And men of all kinds and castes and intellects and colours,
 And all men of wisdom and merit and knowledge, and also night and day. [6]
 Yea, Dwell upon Thee the hours, the moments, the instants,⁶
 And Life and Death too, and all ideas of purification.
 And the Shāstras that tell of auspicious moments and coincidences; O Unfathomable Lord, I can
 evaluate Thee not even for a moment. [7]
 Thou, the Master, art the Doer and the Cause:
 Yea, Thou art the Inner-knower of all hearts,
 And whomsoever Thou Yokest to Thy Devotion, he earns the Merit of the human birth. [8]
 He, in whose mind becomest Manifest Thou, O God,
 He is of Perfect Destiny, and he Dwells upon the Guru's Word,
 And he Knows Thee who art within all, and he is cast not again into the wombs to grieve. [9]
 He, whose mind Cherishes the Guru's Word,
 He is rid of his Woes and Sorrows and all Doubt,
 And he is ever in Bliss and the Peace of Poise, and, Tasting the Flavour of Thy Name, the Uustruck
 Melody Rings within him in a state of Equipoise. [10]
 He alone is Rich who Treasures God.
 Yea, He (alone is) Honourable who associates with the Saints:
 Yea, in the mind of whomsoever is the Transcendent Lord, he is of Perfect Destiny and is Renowned⁷
 he all over. [11]
 That Lord, our God, Pervades the earth and the waters,
 Nay, there is not another but our only God.
 The collyrium of the Guru's Wisdom rids one of all Doubt, and one Sees not any but the One
 God. [12]
 Highest of the high, the most Sublime is the Lord's Court,
 And one can say not where's His end, His finitude;
 He is Deep, too Deep, Unfathomable and Boundless: He can be Weighed not, nor Measured. [13]
 O God, Thou art my Creator-Lord; Thou it is who Created all,
 And lo, there is not another without Thee:
 Yea, Thou art the beginning, the middle and the end of everything; Thou art the Root and
 all else is Thy Expanse. [14]
 The Courier of the *Yama* comes not near unto him,
 Who, associating with the Saints, Sings Thy Praise:
 Yea, he is wholly Fulfilled, who hears the Lord's Praise with the ears. [15]
 O God, Thou belongest to all, and everyone belongs to Thee,
 Thou art our only True Master, Deep and Calm:
 O Lord, they alone are the Perfect beings who are Pleasing to Thy Mind. [16-1-8]

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Māru M. 5

The Lord is All-powerful: He it is who Blesses us with all Joys,
 I, therefore, Contemplate His Name that He be Merciful to me.
 The Lord is the only Giver and all creatures but beg at His Door: the Saint too seeks but His
 Grace. [1]

1. ਭੂਤਾ (भूता) : Forms.
2. ਅਉਪੂਤਾ (अउपूता) : Sans. (अवभूतः) : lit. an ascetic who has renounced all worldly attachments and connections.
3. ਲਤਾਬਲੀ (Sams. लता,), creeper; ਬਲੀ, (बली, बेल) creeper.
4. ਧਨਾ (धना) = ਧਣੀ : Master.
5. ਆਸਰਮਾ (आसरमा) : Brahmachāryā, Grihastha, Vānaprastha, Sanyāsa.
6. ਨਿਮਖਾ (निमखा) : the period of an eye-twinkle.
7. ਲਾ ਛਿਨਾ (ना छिना) : not (ना) hidden (छिना).

I seek the Dust of the Saint's Feet that I'm Blest with the Sublime State (of Bliss),
And I am rid of the Dirt accumulated (within me), birth after birth,
And the God's Cure-all rids me of all chronic maladies, and I'm Imbued¹ with the Immaculate Lord. [2]

I seek to hear the Lord's Immaculate Praise,
And to lean only on the One God and to abandon the desire for Vice,
And to bend low to touch Thy Saints' Feet and resile not from good deeds. [3]

O God, I seek that my tongue sings only Thy Praise,
So that all the Sins I've committed are washed off.

O Lord, my mind lives on Thy Contemplation, so that I am rid of the five demons that trouble me ever. [4]

Dwelling on Thy Lotus Feet, I board the Boat (of Thy Name) :

Yea, associating with the Saints, I Cross the Sea of Existence,
And know that He Pervades alike, all over: this, indeed, is my flower-offering and obeisance to Him, and then I am Dishonoured² not, by being cast into endless wombs. [5]

O Support of the earth, make me a Slave of Thy Slaves,

O Treasure of Mercy, O Compassionate Lord of the poor,

O my Lord, Perfect Friend and Mate, he who Meets with Thee is Separated³ not again. [6]

O God, I Surrender my body and mind to Thee,

And I become Awake after the slumber of ages,

And now Thou alone Sustainest me to whom I belong, and I've subdued the murderous⁴ Ego (within me). [7]

Our Lord, the Inner-knower, Pervades the waters and the earth:

Yea, He Permeates all hearts, He, the Undeceiveable One;

And through the Perfect Guru, the Partition of Doubt is felled, and I See my One God Permeate all. [8]

Wheresoever I See, I See my All-powerful God, the Ocean of Bliss,

Yea, He who is the Inexhaustible Mine of Jewels.

Unfathomable and Infinite is He: and He alone Realises Him on whom is His Mercy. [9]

My body and mind are cooled: Peace surges in my breast:

And the Fire⁵ of births and deaths is quenched for me :

Yea, the Lord Pulls me out (of the Well of Desire), holding me by the Hand, and the Nectar of Grace oozes out of His Loved Eyes. [10]

Lo, the One God Pervades all, all over;

Nay, there is not another without Him.

The Lord permeates the beginning, the middle and the end (of everything), and our Craving and Doubt are stilled (through Him.) [11]

The Guru is God, the Support of the earth,

And the Creator too, yea, the Ever-forgiving Lord.

Contemplating Him, one gathers the Fruit, and the Light of Wisdom burns (within), when one associates with His Saints. [12]

Whatsoever I see, I See in it nothing but God:

Yea, whatever I hear, is the speech of no one but my Lord.

O God, whatever one does is Thy Doing: Thou Savest those that are in Thy Refuge; yea, Thou whose offspring⁶ are the Saints. [13]

The seeker seeks and Contemplates but Thee, O God,

For, Thou art the Purifier of the Sinners, the Perfect Being, so he Dwells⁷ upon Thee.

O God, the Treasure of Virtue, Bless me only with Thy one Bounty that brings me all Bliss; nay, I ask naught⁸ else from Thee. [14]

1. ਰਾਪੇ (ਰਾਧੇ) = ਰੰਗਿਆ ਜਾਣਾ, 'coloured' with.

2. ਨੰਗਨਾ (ਜੰਗਨਾ) : is it the corrupted form of 'ਨੰਘਣਾ'

3. ਭੰਗਨਾ (ਭੰਗਨਾ) : (Sans. ਭੰਗ:) destruction.

4. ਹਤਿ ਤਿਆਗੀ ਹਤਿਮ ਹੰਤਨਾ (ਹਤਿ ਤਿਆਗੀ ਹਤਿਮ ਹੰਤਨਾ) : the ego that destroys (ਹੰਤਨਾ) I killed (ਹਤਿ) and abandoned (ਤਿਆਗੀ).

5. ਡੰਝਾ (ਡੰਝਾ) : thirst, craving.

6. ਤਨਾ (ਜਨਾ) : (Sans. ਜਨਯ), son, offspring.

7. ਸਾਧੇ (ਸਾਧੇ) : lit. i.e. purifies.

8. ਕਿੰਚਨਾ (ਕਿੰਚਨਾ) : not a bit.

It is Thou who Createst the vessel of the body:
And, so I am Attached to Thee, associated with Thy Saints;
And now Pure rings my repute, for my mind is Dyed, Through Thy Word, in the madder-colour of
Thy Name. [15]
(My Mind) attains the sixteen-fold power (of the Sun of Wisdom),
When my Master of Infinite Powers becomes Manifest to me;
And through the Lord's Name, I am wholly in Bliss, and I Taste the Nectar-taste of God. [16-2-9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

O God, Thou art my Master: I Thy Servant am:
Yea, it is Thou who hast Blest me with my body and Soul.
Thou alone art the Doer and the Cause, and nothing is that I may call Mine. [1]
When Thou sent me into the world, I came,
And whatever was Thy Will, such deeds I did:
Yea, there is naught that can be without Thee: that is why¹ there no is Sorrow for me. [2]
For, there one hears of but Thy Command,
And here too it is Thy Praise that's uttered by all.
Thou Writest the Account (of our deeds) and also Releasest us from Accounting for them: so, how
can one involve oneself in Strife with Thee. [3]
O God, Thou art our Father: we are all Thy children,
And as Thou makest us Play, so do we play (the game of life).
Thou Showest the Path and also Strayest us from it: and no one there is that goeth wrong² (of
himself). [4]
Some Thou Keepest sheltered in their home,
While others there are whom Thou makest to wander from land to land:
Some are grass-cutters, others the kings; so who is to be called False among these? [5]
What, indeed, is Emancipation and what is Hell?
Who, indeed, is a householder and who Thy Devotee?
Who, indeed, is wise, who shallow of intellect; who, pray, is clever and who the stark ignorant? [6]
It is in Thy Will that one is Emancipated or cast into Hell:
In Thy Will, one becomes a householder or a Devotee of Thee:
In Thy Will are men wise, unwise; for, there is no other side but Thine. [7]
Thou it is who Created the vast and immense seas,
And some Thou pushest into hell, for, Thou makest them the self-willed Wreches,
And others Thou, of Thyself, Ferriest Across who board the Guru's Boat of Truth. [8]
It is in Thy Wondrous Will that death lands upon us,
And the creatures that Thou Createst then cease to be.
And Thou See-est it all in Thy Pleasure and Enjoyest all Thy Wonders, for Thy Creation is but a
Playhouse for Thee. [9]
Sublime art Thou, and Most Sublime is Thy Name:
Yea, Sublime is Thy Abode, and Sublime Thy Munificence,
Unfathomable, Unperceivable, Infinite and Unparalleled art Thou: O, Thy Measure⁴ is not known
to man. [10]
No one other than Thee knoweth Thy Worth:
Yea, Thou, the Immaculate One, alone art Thy equal;
Thou alone art All-wise, the Great Contemplator, the Man of Truth, Unfathomable and Deep. [11]
For myriads of days Thou remained Unmanifest,
And for myriads of days Thou remained Merged in Thy Great Silence,
And for myriads of days there was nothing but chaos and then, lo, Thou made Thyself Manifest. [12]

1. ਤਾ ਭੀ (ਗਾ ਮੀ) = ਤਦੇ ਹੀ : that is why.

2. ਵੇਪਾੜਾ (ਕੇਪਾੜਾ) = ਵੇ-ਪਾੜ (ਪਾਟ) : the wrong path.

3. ਸਮਾਇਆ (ਸਮਾਇਆ) : merges in Himself.

4. ਅਹਾੜਾ : ਅਹਾੜ = ਤੋਲ (ਮਾਹਾੜਾ) : lit. measur

Of Thyself, Thou got Renowned as the God of Power, P. 1082
And became Thou the Hero of heroes, and everyone became subject to Thy Command:
Yea, of Thyself Thou became the Lord of Destruction, and of Thyself Thou ice-cooled Thy creation.

[13]

He, whom Thou Honourest and Blessest with Glory, through the Guru,
Into him comes the Name and the Unstruck Melody Rings within him:
He alone is in Peace, yea, he alone is the Ruler of the earth, and the *Yama* comes not near unto him.

[14]

Nay, no one can evaluate Thee, O God, through calculations¹,
For, Thou art Thy Infinite Master of Nānak, Thy Slave,
And Thou art in the beginning, the middle and the end; and the ultimate Judgment is in Thy
Hands. [15]

O men, there is no one to rival our God,
And through no contrivance² can one find His equal:³
ea, He, the Master of Nānak, is all by Himself, and He Himself Enacts and Watches all His
Wonders. [16-1-10]

Māru M. 5

Eternal is our God, and Transcendent too; yea, the Inner-knower, the God of gods;
The Destroyer of demons, *Dāmodara*, the Supreme Master:
And *Rikhiksha*, the Lord And the Lord of all faculties,⁴ the Uplifter of the mount Govardhana, the
Wondrous Lord of the scintillating Flute. [1]
Yea, He is the Enticer of hearts, the *Mādhava*, the Master of *Māyā*,⁵ and Krishna and Murāri
The Lord of the universe, the Annihilator of Evil,
The Life of all life, the Never-dying God, who Abides in all hearts and is ever with us. [2]
He is the Upholder of the earth, the God, the Man-Lion, whose Abode is on the seas,
And He who Tears (the demons) with His Fore-teeth⁶ to save the earth,
And the pigmy *Bāvana*⁷ too; O, He's the Good God of all. [3]
He (alone) is Sri Rāmchandra who hath neither form, nor sign,
The flower-girt God, in whose hands is the *Sudarshan Chakara*, of unparalleled Beauty:
Yea, the thousand-eyed One, who is of a thousand forms; the One Giver, who's sought by all. [4]
He is the Lover of Devotees, the Support of the supportless,
The Master of Gopis, who is ever with everyone,
Vāsudeva, the Beneficent, Immaculate God, even a particle of whose Praise one cannot chime. [5]
He is the Emancipator,⁸ the Lord of Bewitching Beauty, the Master of Lakshmi,
Yea, it is He, who Saved the honour of Daropadi and Emancipated her:
The Master of *Māyā*, who Plays a Wondrous Play, the Sporting God of Joy, and yet Detached. [6]
He is the One whose very Sight is Fruitful: who is not cast into the womb, and is Self-existent,
The Being beyond Time, who's never destroyed,
Eternal and Deathless and Unperceivable: O, all these Merits become Him alone. [7]
He is the One who Enjoys with Lakshmi, who Lives in Heaven,
And who Comes, in His Will, as the Fish and the Tortoise,¹⁰
The Lord of Beauteous Hair and of Mysterious Wonders; and lo, all that He Seeks to do, comes to
pass. [8]

1. ਕਾਗਰ (ਕਾਗਰ) : i.e. in writing.
2. ਬੁਤ = ਬਹਾਨਾ (ਬੁਤ), excuse, contrivance.
3. ਜਬਾਬੁ ਨ ਹੋਈ (ਜਬਾਬੁ ਨ ਹੋਈ) : it may also mean, "one can stand not upto Him."
4. ਰਿਖੀ ਕੋਸ (ਰਿਖੀ ਕੋਸ) : (Sans. ਰਿਖੀਕ + ਈਸ), the master of Sense-faculties.
5. ਮਾਧਵ (ਮਾਧਵ) : the master of Lakshmi (*Māyā*).
6. ਦਾੜਾ ਅਗੇ (ਦਾੜਾ ਅਗੇ) : the fore (ਅਗੇ, ਅਗੇ) teeth (ਦਾੜਾ-ਦਾੜ).
7. Name of Vishnu in his fifth incarnation as a dwarf to humble down the demon Bāli.
8. ਮੁਕੰਦ (ਮੁਕੰਦ) : Emancipator.
9. ਕੰਤੂਹਲ (ਕੰਤੂਹਲ) : (Sans. ਕੀਤੂਹਲ), anything exciting curiosity, wonder.
10. ਮਛ ਕਛ ਕੁਰਮੁ (ਮਛ ਕਛ ਕੁਰਮੁ) : Incarnations of Vishnu.

He is Fed without food; yea, He's without Envy, Merged (in all);
 And this too is His Wonder that He's called the God of Four Arms¹.
 Yea, He it is who Assumes the form of Blue Beauty² to entice everyone with His Flute. [9]
 He it is who is Decked with the Garland of Flowers; whose Eyes are Lotus-like,
 And who wears a Crown over His Curly Hair of unmatched Beauty: yea, He (alone) is the Lord of
 the Flute,
 Who is equipped with the Conch, the Steel-disc and the Bludgeon, the great Charioteer, who's ever
 with His Saints. [10]
 He (alone) is the Lord of yellow Robes, the Master of the three worlds,
 The God of the universe, the Support of the earth: ever, ever Utter His Name.
 Yea, He alone is the Wielder of the Bow, the All-powerful Lord, *Vithala*, O, I can describe not all
 His parts. [11] P. 1083
 He is subject not to Pain and Sorrow³: yea, Immaculate⁴ and Pure is He.
 The Master of Riches,⁵ who is on the earth as upon the waters and between both,
 And who's near as much in the mortal world, as in the underworld; and whose Abode is Eternal
 and Indestructible. [12]
 He is the Purifier of the Sinners, the Destroyer of Sorrow and Fear,
 And of Ego, and of I-amness and of coming and going⁶;
 And He is Pleased only with Devotion, yea, He, the Compassionate Lord of the poor, is swayed⁷
 not in any other wise. [13]
 Formless is He, and Moveless and Calm, and Undeceivable,
 And the Embodiment of Light through whom the whole world is in Bloom;
 And he alone Meets with Him Whom He Meets of Himself; yea, no one Attains unto Him of
 Himself. [14]
 He Himself is the Gopi, Himself the Krishna,
 Himself He Grazes the Cows in the Forest.
 Himself He Creates and Destroys all, but Keeps He Detached, and is Stained not. [15]
 I have but one tongue: O God, which of Thy Merits shall I utter,
 When the thousand-tongued Sheshnāga⁸ knows not Thy end:
 Yea, it Utters each new day a new Name of Thine, but can Dwell not even on one of Thy Virtues. [16]
 O Father of the world, I've but sought Thy Refuge,
 For, the *Yama* is utterly dreadful, and the (Sea of) *Māyā* is impassable.
 O God, be Merciful and Save me in Thy Will, associating me with Thy Saints. [17]
 All that seems is but an Illusion,
 So I seek the Boon of the Dust of Thy Saints' Feet.
 And, lo, when I Anoint my Forehead with it, I am Blest with the Sublime State (of Bliss); but he
 alone will be so Blest in whose Lot it is so Writ. [18]
 They, on whom is the Pleasure of the Bliss-giving God,
 They have weaved the Saints' Feet into their heart;
 And they Attain unto the Name, the Treasure of Bliss, and in their Mind Rings the Unstruck
 Melody (of the Word). [19]
 My tongue hath uttered only Thy acquired⁹ names, O God,
 But 'Ever-Abiding' is Thy age-old Name.
 * Saith Nānak: "Thy Devotees surrender to Thy Refuge: O God, Bless them with Thy Vision, for
 their Mind is wholly Imbued with Thy Love." [20]
 Thou alone Knowest Thy Extent and State, O God,
 And Thou alone canst Utter and Dwell upon it.
 O Lord, make me the Slave of Thy Slaves,
 And, in Thy Will, Keep me ever in the Society of Thy Saints." [21-2-11]

1. i.e. *Brahmā*.
2. i.e. Lord Krishna.
3. ਨਿਹਕੰਟਕੁ (निहकंटकु) : Sans. (निहकंटक), free from thorns, i.e. troubles, dangers or harms.
4. ਨਿਹਕੇਵਲੁ (निहकेवलु) : Sans. (निष् कैवल्य), perfectly isolated; immaculate.
5. ਪਨੰਜੇ (घनंजय) : (Sansk. घनंजय), conqueror of wealth.
6. ਭਵ (भव) : (Sansk. भव), worldly life, worldly existence, i.e. coming and going; transmigration.
7. ਭਿਗਾ = ਭਿਜਿਆ (भिगा,) to melt, to be compassionate.
8. ਸੇਖ (सेख) = ਸੇਖਨਾਗ : The king of the serpent-race, and of the *Pātāla*, as the abode of the snakes. He is represented as a thousand-headed snake, at once the couch and the canopy of Vishnu and upholder of the world, which rests on one of his heads. He is sometimes called *Ananta* (the endless or infinite), and, as such, as regarded as an emblem of eternity.
9. ਕਿਰਤਮ (कितम) : (Sansk. कृत्रिम), artificial, not spontaneous, acquired.

Māru M. 5

O man of God, O creature of the Unfathomable Allāh,
Give up the thoughts of the world and be involved not in its strife.
And be like a mendicant, a lone traveller, and become the Dust for others to tread upon: for, such
a one alone is Approved at the (Lord's) Door. [1]
Offer the prayer of Truth on the prayer-mat¹ of Faith,
And silence thy Desire and overcome thy hopes,
And make thy body thy mosque and thy Mind the Mullāh,² and (inner) Purity and Wholesomeness
the God's Word. [2]
The religious conduct³ is, indeed, the Practice (of the Lord's Name),
And the (mind's) ablution⁴ is that one becomes Detached and Searches (within);
And see, O seer, the (God's) Wisdom⁵ is that one Overpowers the mind, and Meets with the Real
that one dies not again. [3]
One must practise the Qurān and the other texts⁶ within one's heart, P. 1084
And prevent the ten (sense-) faculties from straying one into evil ways,
And bind down the five Men (of desire) with (the rope of) Faith, and find Contentment in giving,
to be Approved (by God). [4]
One must look upon Compassion as pilgrimage to the Mecca, and keep the Fast of Humility,⁷
And deem the practice of the Prophet's Word as heaven:
And look upon God as Beauty and Light and Fragrance, and the Contemplation of Him as the
only good Retreat.⁸ [5]
He alone is a Qāzi who Practises the Truth,
And he alone is a Hāji who Disciplines his heart,
And he alone is a Mullāh who overcomes Evil,⁹ and he a Darvesh whose only support is God's
Praise. [6]
All times, all moments are auspicious,
When one Cherishes the God of man in the heart.
And let one's rosary be the overpowering of the ten (sense-faculties), and let Self-culture and Self-
control be one's circumcision; [7]
And let one know that all that seems is but for a brief day.¹⁰
And that one's household,¹¹ O brother, is nothing but total ¹² involvement,
And that all kings and chiefs and leaders of men are reduced to the dust, and stays only the Lord's
Abode. [8]
First, the Lord's Praise, and then Contentment,
And then Humility, and then Charity of disposition,
And last the gathering at a single point of the five (outgoing faculties), let one keep these five most¹³
auspicious Times. [9]
To see (God) in all: let this be one's daily prayer,¹⁴
And the abandoning of evil deeds the ablution-pot;
And Knowing one's only God, let this be one's call to prayer, and to be the God's obedient child,
one's trumpet.¹⁵ [10]

1. ਮੁਸੱਲਾ (ਮੁਸਲਾ) : (Arabic) ਮਸੱਲਾ, ਮਸਲਾ, prayer-mat.
2. ਮੁਲਾਹਾ (ਮੁਲਾਹਾ) : (Arabic) our Master; a wise or learned man, scholar; a priest of a mosque.
3. ਸਰਾ (ਸਰਾ) : (Arabic) ਸਰਅ, ਸਰਾ, religious code ਸਰੀਅਤਿ, (ਸਰਿਅਤਿ) : (Arabic) ਸਰੀਅਤਿ, ਸਰੀਅਤ, path, religious code.
4. ਤਰੀਕਤਿ (ਤਰੀਕਤਿ) : (Arabic) ਤਰੀਕਤ, (ਤਰੀਕਤ), way of purifying the mind.
5. ਮਾਰਫਤਿ (ਮਾਰਫਤਿ) : (Arabic) ਮਾਰਫਤ, spiritual wisdom.
6. ਕਤੇਬ ਕਤੇਬ : (Arabic) western texts; i.e. Tauret, Jamboor, Bible and Qurān.
7. ਪੈਖਾਕਾ = ਪੈ ਖਾਕ (ਪੈਖਾਕਾ) : the dust of the feet; ambrosia of the feet.
8. ਹੁਜਰਾ (ਹੁਜਰਾ) : (Arabic) ਹੁਜਰਤ, (ਹੁਜਰਤ), a lonely place for devotion.
9. ਮਲਉਨ (ਮਲਉਨ) : (Arabic) Satan.
10. ਫਲਿਹਾਲ (ਫਲਿਹਾਲ) : (Arabic) ਫੀ ਅਲਹਾਲ, (ਫੀ-ਅਫਹਾਲ), for the time being.
11. ਖਿਲਖਾਨਾ (ਖਿਲਖਾਨਾ) (Arabic), ਖਲਲ ਖਾਨਤ, (ਖਲਲਖਾਨਤ) : family and home.
12. ਹਮੂ (ਹਮੂ) : (Persian) ਹਮੂ, ਹਮੂ : the whole.
13. ਅਪਰਪਰਾ (ਅਪਰਪਰਾ) : (Sans) ਅਪਰੰਪਾਰ, boundless, infinite, most praiseworthy.
14. ਮਉਦੀਫਾ (ਮਉਦੀਫਾ) : (Arabic), ਵਜੀਫਾ, ਵਜੀਫਾ, daily prayers, daily routine.
15. ਬੁਰਗੂ (ਬੁਰਗੂ) : (Persian), a kind of horn or trumpet of great length.

Eat¹ only what is earned with the Right means,²
And Wash thy unclean (mind) in the River of the heart:
Yea, if knowest thou thy Prophet, thou art a man of heaven; and the Angel of Death drives thee
not into Hell.³ [11]

Let good Deeds be thy body, and thy Faith thy woman,
And, revel thou in the Joys only of Thy God's Truth,⁴
And the *Hadis*⁵ is to purge the mind of all Dirt, living ever in God's Presence, with unblemished
body, (honoured like) the 'turbaned' head. [12]

A Muslim is he who is tender of heart,⁶
And who Cleans his inner Dirt with his whole heart,
And who touches not the joys of the world, and is pure like flower, silk, butter and the deer-skin.⁷
[13]

Yea, he, on whom is the Grace of the Beneficent God,
He alone is the man amongst men;
And he alone is a *Sheikh*; a *Hāji*, and he alone is the God's Servant, on whom is the Mercy of God,
the Man. [14]

If one Knows the Powers of the Creator Lord, yea, the Deeds of the Beneficent God,
And Praises and Loves the Infinite and Compassionate He,
And Knows His Will and Truth, then all one's Bonds are sundered and one becomes a Free man.
[15-3-12]

Māru M. 5

Our Transcendent Lord is the Highest of the high,
And, of Himself, He Establishes and Disestablishes to Embellish over again:
Yea, entering into His Refuge one is ever in Bliss, and one is afraid not of *Māyā*.⁸ [1]

He, who Upholds us in the fire of the womb,
And Destroys us not, when we are mere worms in the mother's ovary,
And Sustains us through His Contemplation, He is the Master of all hearts. [2]

O God, I've sought the Refuge of Thy Lotus-Feet,
And, associating with the Saints, hymned Thy Praise,
And, I've overcome the pain of coming and-going; and Contemplating Thee, I fear not death. [3]

O Indescribable Lord, All-Powerful and Unperceivable God,
All creatures Serve but Thee alone,
For, Thou it is who Sustainest all the egg-born, the foetus-born, the sweat-born and the earth-born. [4]

He alone Attains to this Treasure of Bliss,
Who Cherishes within the Essence of the Lord's Name;
And him the Lord Pulls out of the Blind Well with His Hands; but rare is such a Devotee of God.⁹
[5]

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The Lord is in the beginning, the middle and the end;
And that alone comes to pass what the Creator Lord Does.
And, associating with the Saints, one is rid of Fear and Doubt, and then one is afflicted not by any
deadly pain. [6]

1. खेत्तु (खेत्तु): from Persian खेत्तु to eat, drink.
2. उलाल (हलाल) : (Arabic), legal, legitimate, right to slaughter.
3. सेनठरा (दोज़हरा) : सेनध, hell.
4. उबीना (हकीना): truth; Kaban Singh considers the word to be derived from the Arabic उबीन, हकीन from the root उबन (हकन) meaning, keeping in check, restraint, subjection.
5. उदीम (हदीस) (Arabic); the holy books of Muslims next only to the Qurān; the tradition.
6. Lit. wax-hearted.
7. उरा (हरा) = उरतल : deer-skin.
8. मालवा = माला (बालका, बाला) - a young woman; i.e. *Māyā*.
9. मालवा (मालका): (Arabic, मालिक, मालिक), a devotee of God.

O God, I Sing Thy Sublime Word,
 And crave for the Dust of Thy Saints' Feet;
 And obliterating Desire¹, I become desireless, destroying all my Sins. [7]
 Such wonderous are the ways of the Saints,
 That they ever See their God within themselves,
 And Contemplate they Him with their every breath, and laze not. [8]
 Wherever I See, I See my God, the Inner-knower of all hearts.
 O my All-powerful Lord, forsake me not Thou even for a moment,
 And let me, Thy Servant, live by Contemplating Thee alone, O Thou, who Pervadest the woods,
 the waters and the earth. [9]
 Him touches not even the hot wind,
 Who is ever Awake to the Contemplation of God,
 And Joys and Revels in his Dedication to God, and keeps not attached² to Māyā. [10]
 Yea, he is afflicted neither by Sorrow, nor Woes,
 Who Sings the Lord's Praise, associating with the Saints.
 O my Loved Creator God, hear Thou my prayer, and Bless me with Thy Name. [11]
 O Love, Priceless, Jewel-like is Thy Name,
 And Thy Servants are Imbued with Thy Infinite Love.
 But, rarely does one find those that are Merged in Thee. [12]
 My Mind seeks but the Dust of their Feet.
 Yea, of those who Cherish Thee ever and forsake Thee never.³
 In their companionship, I Attain to the Sublime State (of Bliss); and lo, the Lord is then ever with
 me. [13]
 He alone is our loved Friend, the Saint,
 Who Inscribes the One God in our Mind, and rids us of Evil intent,
 And purges us of Lust, Wrath and Ego: O, Pure is the Instruction of such a one. [14]
 There is no one without Thee who Owns me:
 Yea, my Guru has made me cling only to Thy Feet,
 And, so I am a Sacrifice unto the True Guru, who has delivered me of the illusion of the Other.⁴ [15]
 O God, let me forsake Thee not even for a single breath.
 And let me Contemplate Thee, night and day ever and for ever more.
 O Lord, Thy Saints are wholly Imbued, with Thy Love: O, how Powerful and Magnificent⁵ art
 Thou ! [16-4-13]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

I seek to Enshrine the Lord's Lotus-Feet in my heart,
 And pay obeisance, every moment, to my Perfect Guru,
 And Surrender my body and mind (to my God): O, Beauteous only is the Lord's Name in the
 world.⁶ [1]
 Why should one forsake that Lord and Master,
 Who Biesses us with the human body and Soul, and Embellishes us in a myriad ways.
 And Feeds and Protects us every moment (but) one reaps only what one sows. [2]
 Yea, no one comes away empty from the God's Door:
 So Cherish thou thy God in the Mind eight watches of the night and day; P. 1086
 And, associating with the Saints, Contemplate thy Eternal Lord that thou art Blest with Glory at
 the Lord's Court. [3]
 If one seeks the four Boons and the eighteen extra-psychic powers,
 One must Contemplate the Name, which brings in the Nine Treasures of Bliss and Equipoise:
 Yea, if one's mind seeks all Joy, one must Dwell on the Lord, associating with His Saints. [4]

1. वासना (वासन) : (Sans. वासना), a wish, desire, inclination.
2. डालका (डालका) : (Arabic. डालका, डालका), attachment.
3. बेरा (बेरा) : time.
4. अनालका = (अनालका) ना डालका : who is not a permanent companion, i.e. of Māyā
5. द्वाकला = (द्वालका) : द्वाकला (पुष्प) द्वाला luminous, splendid, radiant, glorious, resplendent.
6. Also, that I may win glory in the world.

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This is what the Shāstras, the Smiritis and the Vedas utter:
That one must earn the Merit of the human birth,
And shed Lust, Wrath and Slander, and utter the Lord's Name with the tongue. [5]
He, who has neither form, nor sign, nor caste, nor clan,
He Pervades all, all over, at all times;
And whosoever Dwells upon Him is Fortunate, and he is cast not into the womb again. [6]
He, whom Forsakes the Creator Lord,
He is ever in Fire and looks burnt-out.
Him, the Ungrateful Wretch, no one can Save, and he is cast into the deeps of Hell. [7]
He, who Blest us with our body, Soul, the vital breath and riches of the earth,
And saved and nurtured us in the mother's womb,
His Love one forsakes: then, who is going to Ferry one Across? [8]
O my Master, be Merciful to me,
O Thou, who Pervadest all hearts and art near, too near,
For, in my hands lies nothing: and to whomsoever Thou Revealest Thyself, he alone Knoweth Thee. [9]
He, upon whose Forehead is Writ thiswise by Thee, O God,
Him Māyā affects not, nor sways.
O God, Nānak seeks ever but Thy Refuge, for, there is no one to equal Thee. [10]
All pleasure, all pain, is in Thy Will, O Lord,
But rare is the one who knows the mystery of Thy Nectar-Name.
O God, I can say not Thy whole Praise; yea, Thou Pervadest both here and There. [11]
He alone is the Great Devotee: He alone is the most Munificent God,
Yea, He alone is our Perfect Creator-Lord.
He alone Protects us in our infancy, yea, the God who is Pleasing to our Mind. [12]
Pain and pleasure and death are writ in one's lot
And nothing increases, nor decreases, from what He has Writ.
And that alone happens what the Creator-Lord Wills, and vain is the claim that man can do a thing. [13]
He, the God, alone Pulls us out of the Blind Well,
And the Cuts of myriads of births He alone Mends,
And in His Mercy Saves us He with His Hands: yea, associating with the Saints, we Sing His Praise. [14]
O God, one can say not Thy whole Praise,
Wondrous is Thy Form: Great is Thy Greatness.
Nānak, Thy Slave, but begs for the Bounty of Thy Devotion, and he is ever a Sacrifice unto Thee. [15-1-14-22-24-2-14-62]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Māru : M. 3

Shaloka M. 1

If one sells Virtue to an undiscerning customer, the Virtue sells for a trite.¹
But, if one meets with a discerning customer, the Virtue finds its full price.
From the Virtuous, one gathers Virtue, and thiswise one Merges in the True Guru.
Yea, the Virtue is priceless: it can be bought not at a stall,
And it is Weighed where the Weights are whole and Virtue weighs its full Weight. [1]

P. 1087

M. 4

They, who're devoid of the Lord's Name, they are ever on the Round:
Yea, some there are who are bound to their Bonds, others have found Release and Peace through the Love of God.
Says Nānak: "Have Faith only in the True One and do only the Right Deed, through the Right means." [2]

1. मरुथे (सहचो): Sans. समर्थ, (Sindhi मरुथे, सहायो,) cheap.

Pauri

One finds Wisdom from the Guru; yea, it is the mighty Sword,
That cleaves the fortress of one's sense of the Other and also Attachment and Ego and Greed.
And, the Lord's Name Abides in one's Mind, reflecting on the Guru's Word,
And one disciplines oneself through Truth, and one's mind becomes Sublime, and the Lord seems
Pleasing to one;
And then one Sees the True One alone, yea, Him who is the Creator of the world. [1]

Shaloka M. 3

Blessed are the notes of Kedārā if one loves the Word,
And associates with the Saints, and loves the (God's) Truth,
And purges oneself of one's inner Ego, and thus Emancipates one's whole generation,
And gathers the Capital of Truth, and slays and drives out Sin.
Says Nānak: "He alone is truly United (with God) who forsakes not his Guru and loves not the
Other". [1]

M. 4

When I see the Sea (of Existence), I am afraid of death; but when I Fear Thee, then there is no fear
for me.
And I am comforted through the Guru's Word, and am in Bloom through Thy Name: [2]

M. 4

The Sea is Tempestuous and no boat Ferries me Across
Save for the Boat of Truth; yea there is nothing to obstruct if the Guru is one's Support.
For, He takes one to the Lord's Shore; and lo, the Guru is ever ready to succour one.
Says Nānak: "When the Guru is in Grace, one Attains (unto the Lord), and is Honoured at the
Lord's Court." [3]

Pauri

Enjoy thou a Griefless state of Honour by Practising the Truth, through the Guru's Grace;
For, thy Lord Sits on the Throne of Truth and Ministers Justice; through Him is our association
with the Saints.
The True Wisdom is that one Loves and Realises one's God.
If the Bliss-giving God is Enshrined in the Mind, here He Succours us as also in the Yond.
Yea, if the Guru makes us Wise thiswise, we are in Love with our God. [2]

Shaloka M. 1

I've Strayed from the Path and no one shows me the Way.
I go to ask the Wise ones: Pray, is there one to rid me of my Pain ?
Yea, if the True Guru Abides in the Mind, one Sees also the True Friend, the God (within).
Says Nānak; "Our mind is comforted by God's Praise through the True Name." [1]

M. 3

He alone is the Doer, He the Deed, He the Willer.
He it is who, of Himself, Forgives some, and of Himself Does the Right Deed.
Nānak: "When one is Blest with the Guru's Light, one burns off one's Sorrow through the (Lord's)
Name." [2]

Pauri

O Ignorant Egotist, be not misled by Māyā,
For, thy millions go not along with thee, and they lie where they lie.
Yea, in thy Ignorance thou knowest not that the sword of the dreadful Yama ever hangs over thy head.
They, by the Guru's Grace, are Saved who Taste the Lord's Essence: P. 1088
Yea, the God Himself is the Doer and the Cause, and of Himself, He Saves all. [3]

Shaloka M. 3

He, who Meets not with the Guru, and Fears not God even a bit,
His Cares and Woes cease not, and he ever comes and goes.
As the cloth, when washed, is struck against the stone or as the gong is beat every hour,
So is one's head involved (and beat) without the Lord's True Name. [1]

M. 3

I've seen through the three worlds; there's nothing as bad as Ego.
O heart, care not and proclaim the Truth; for, save for the Truth, nothing is True. [2]

Pauri

The God-conscious beings the God Forgives, and they Merge in the Lord's Name.
Of Himself the Lord makes them His Devotees, and they are Stamped with the Guru's Word.. [3]
They Abide ever in the Lord's Presence and are Approved at the True Door:
Yea, they who Realise their God, are Delivered both here and Hereafter.
O, I'm a Sacrifice unto the Blessed ones who've Served their God. [4]

Shaloka M. 1

The Bride has no Merit save for being wrapt in flesh, for she is black (in deeds) and of unclean mind.
Only if she has Merit can she Cherish the Lord but; no, the Bride is riddled with Sin. [1]

M. 1

She alone is of Good Conduct, and perfectly Self-disciplined and Pleasing to the Family,
And ever Blessed and Graceful, who is Imbued ever with the Love of the Lord. [2]

Pauri

One Knows oneself, Blest with the Treasure of the Name.
Yea, the Guru is Merciful and he Merges one in the Guru's Word.
Immaculate and Pure is the Guru's Word, for through it, one in-sucks the Lord's Essence:
Yea, he, who Tastes the Taste of God, he tastes no other taste,
And he's Comforted and Satiated with the Lord's Essence and he Craves and Hungers no more. [5]

Shaloka M. 3

The Bride, who wears¹ the Lord's Name in the heart, the Lord Enjoys her in His Pleasure.
Yea, she's Renowned as the first amongst Women, and is Blest with Glory. [1]

M. 1

The Bride is Owned by the Infinite, Unfathomable Lord both here and Hereafter.
And Blessed is she whom Loves the Care-free Lord. [2]

Pauri

That king alone must sit on the throne, who is worthy of it:
Yea, he, who Realises the (God's) Truth, he (alone) is the true King.
These rulers of the earth are not kingly (in mind), for, they're torn by Duality, and Wail.
O, why should one Praise the created one, who's now here and then nowhere in no time.
Yea, Eternal is the True One alone; and he, who Knoweth, through the Guru, becomes Eternal too. [6]

Shaloka M. 3

The One Spouse, the God, belongs to all: there's no one bereft of Him,
But she alone is the Bride who Merges in Him, the True Guru. [1]

M. 3

A myriad waves of Desire arise in the mind: then, how is one to be Delivered at the Lord's Door?
Only, if one is Imbued with the Love of Truth, yea, of the Infinite God.
It is through the Guru's Grace that one finds Deliverance, if one's mind is Attuned to the Lord of Truth. [2]

Pauri

Priceless is the Lord's Name: then, how is one to prize it, pray?
The Lord, of Himself, Creates the creation, and Himself He Pervades all. P. 1089
One should Praise (God), by the Guru's Grace, and evaluate Him through His Truth,
And, through the Guru's Word, one's Lotus Blossoms forth; yea, this is how one sucks-in the Nectar of God,
And cease one's comings and goings, and one Sleeps in Peace and Poise. [7]

1. Lit. bedecks.

Shaloka M. 1

Neither soiled, nor stained, nor ochre, nor any other false colour,
But the Royal Red is the Colour of one who's Imbued with the God's Truth. [1]

M. 3

Through equipoise, the fearless black-bee sucks the essence of vegetation, flowers and fruits.
Says Nānak: "True, True is the God which Blossoms into the only Flower (of the Name), for the
(God-conscious)-Bee¹ to feed upon." [2]

Pauri

They, who struggle with the mind, they, the heroes, are the Sublime beings:
Yea, they, who Know themselves, are United ever with God.
This is the glory of the gnostics that they Merge in their Mind,
And Mount to the Castle of God, Attuned to His Truth.
Yea, they who've conquered their minds, by the Guru's Grace, they conquer the whole world. [8]

Shaloka M. 3

If I be a Yogi and wander through the world, begging from door to door,
The Lord will Ask the Account of me: then, what shall I answer and what not?
So I beg only for the Lord's Name at the House² of Contentment, and I keep the company ever of
Truth.
Yea, the one, who wears the cloak of a mendicant, receives it not: thiswise, every one is bound to death.
Says Nānak: "Cherish thou the True Name, for, all else is an Illusion." [1]

M. 3

No one Serves at the Door where one is to render one's Account:
Yea, find thou such a True Guru whose equal there's not another.
In his Refuge, one is Delivered, and one has to render not the Account,
For, the Guru himself Enshrines the Truth within himself, and Blesses others too with it.
And, lo, whosoever Cherishes the Truth, his body and mind are True:
And he submits to the Will of the True Lord, and he's Blest with True Glory,
And he Merges in the True One, if the True God be Merciful to him. [2]

Pauri

Heroes are not they who die of Ego, and ever wail in pain:
Yea, they, the Blind ones, Know not themselves, and are consumed by a sense of the Other.
They writhe on account of their wrathful disposition, and are in Sorrow both here and There.
But the God loves not Ego: yea, the Vedas proclaim this Truth.
And they, who're wasted away by Ego, they come and go, over and over again. [9]

Shaloka M. 3

The Crow becomes not a Swan, nor the boat of iron Ferries one Across,
So one must have Faith in one's Beloved God, and He Transmutes and Embellishes one.
Yea, if one knows the Lord's Glorious Will, even his iron-(mind) is Ferried across through the
wooden boat (of the Guru's);
Any one must abandon one's Craving and abide in God's Fear and one's doings, then, are ever-
pure. [1]

M. 3

They, the Ignorant ones, who went to the deserts to Overpower (their minds), overcame not its cravings.
Says Nānak "The mind is Overcome only by Reflecting on the Guru's Word."
Everyone seeks to still the mind, but can do so not:
Yea, only if the True Guru is Met with, the Mind itself Overpowers the mind. [2]

1. डिरंगु (भिरंगु :) Sans. भृंगः, a large black bee.

2. मन्त्री (मन्त्री:) Lit. monastery, temple.

Pauri

God has Created both sides (good and bad), and the Soul lives in the midst of Māyā. **P. 1090**
But, through Māyā, one Attains not (God), and is reborn thiswise to be Wasted away.
Serving the Guru, one is in Cool-comfort for, then, one Contemplates God with every breath.
Search one may the Smiritis and the Shāstras, but one finds that the Sublimest person is the Servant of God.

Yea, without the Lord's Name, nothing stays: So I am a Sacrifice unto the Lord's Name. [10]

Shaloka M. 3

If I be a Pandit, or an astrologer, and utter the four Vedas by heart,¹
And be worshipped through the nine divisions of the earth for my conduct and thoughts,
Let me forsake not this truth that nothing is defiled in the kitchen-square.
For, false is this pretence of purity, and the Pure one is the One God of Truth alone. [1]

M. 3

The Lord, of Himself, Creates, and, of Himself, He Blesses all:
Yea, He alone is True, and He alone Blesses us with Glory. [2]

Pauri

Dreadful is the pain of death; yea, there is no other pain,
For, death walks abroad undeterred, and fights the Sinner.
But, when one is Imbued with the Guru's Word, Contemplating it, one Realises God.
Yea, he alone is Delivered in the Lord's Refuge who Struggles with the mind :
And Reflecting (on the Word) in the Mind, Contemplates it; and lo, he's Fulfilled in the Lord's Court. [11]

Shaloka M. 1

When one submits² to the Lord's Will, one is Approved in the Court of the True Lord.
O man, thy Master will Call thee to Account: so be not strayed by the appearances of the world.
He alone is a *Darvesh* who stands guard over his heart and has a Pure heart.
But how much he loves his God, of that the God will surely know. [1]

M. 1

He, who, like a black-bee,³ is Detached and Sees the God of the earth within all.
His (Mind)-Diamond is pierced through with the Diamond (of the Lord's Name), and his throat spontaneously sings the Lord's Praise. [2]

Pauri

The Egocentric is afflicted by Death, for, he's attached to Attachment and Māyā.
He is beguiled by the love of the Other, and so Death overpowers him instantaneously:
Yea, when he's struck by the *Yama*, he Grieves for the opportunity that's lost.
But, they, who're Awake to the Lord's Love, are Punished not by the *Yama*.
O God, everyone belongs to Thee, and Thou alone wilt Deliver them: and, so, all must cling to Thee. [12]

Shaloka M. 1

The Lord that goes not,⁴ see Him thou within all, for, attached to Māyā,⁵ thou art in immense Pain.
Thou hast to Cross the Sea of Existence: so carry not the load of Sand with thee which yields no yield. [1]

M. 1

Inexhaustible and Infinite is the treasure of Thy True Name, O God !
Says Nānak : "Immaculate is the Capital-stock (of Thy Name), and Blessed is its Trade and he who Trades in it." [2]

1. *Lit.* with the mouth.

2. ਸਾਖਤੀ (साखती :) (Persian) *lit.* to construct, hence, make up with, to submit.

3. ਮਧੁਕਰੁ (मधुकरु :) (Sans. मधुकर) a large black bee, a lover, libertine.

4. ਅਗਛਮੀ (अगच्छमी :) (Sans. अगमन शील) steady, immovable, fixed, permanent.

5. ਆਬਿ (आबि:) (Sans. अर्थ) wealth, riches, property, money; hence Māyā.

M. 1

Know¹ thou and Enjoy the Eternal² Love of thy Great Master:
if thou Mergest in the Lord's Name, thou wilt strike even the *Yama* in the face. [3]

Pauri

The Lord Himself Embellishes our bodies, putting therein the Nine Treasures of the Name:
Some He, of Himself, Strays, and Fruitless are all their deeds:
Some there are who Realise the Lord, by the Guru's Grace, yea, He, who Pervades all Souls.
Some Harken to His Word and Believe: this, indeed, is the Sublime Deed they do.
And, lo, within them, wells up the Love of God, and they Sing the Lord's Praise. [13]

Shaloka M. 1

Being Innocent, the (Lord's) Fear comes into the mind: one's Path is then straight³ and one's steps⁴ are even.
But if one is charred by the fire of Envy, then one earns Pain in the three worlds. [1] P. 1091

M. 1

Men beat the hollow drum⁵ of the three⁶ Vedas,
(But), Says Nānak: "Cherish thou only the Lord's Name: for there is not another without Him." [2]

M. 1

The Sea (of God) has Infinite Virtues: O how am I to fathom it, pray ?
He's the Care-free and Great Lord of all, and I'm Ferried Across only though the True Guru.
Within (the world of form) is immense Pain, woe upon woe,
And without the True Name, the Craving of no one is stilled. [3]

Pauri

They, who've searched their heart through the Beauteous Word of the Guru,
They attain everything that they wish for, Dwelling on the Lord's Name.
He, on whom is God's Grace, he Meets with the Guru, and Sings he the Lord's Praise,
Of him the *Dharmarājā* is a Friend, and he goes not the way of *Yama*.
He Dwells ever on the Lord's Name and (in the end) Merges in it. [14]

Shaloka M. 1

Hear of the One alone, utter the Name of thy One God, who's in heaven, the world and the under-world,
For, His Writ no one can erase and whatever He has Writ is ingrained in us.
Who is it that dies; who, pray, is the destroyer, who is it that comes or goes?
Who is it that Attains Bliss, whose Consciousness is it that's Merged (in God)? [1]

M. 1

It is through Ego that one Dies; it is the sense of 'mineness' that Destroys, and it is the river of air that surges (to keep one going).
But one's Craving is 'tired' only when the mind is Imbued with the Name.
One's eyes are fixed upon (God's) Eyes and (the Voice of) His Consciousness Rings in one's ears,
And one's tongue sucks-in⁷ the Essence, and is 'dyed' Red, uttering⁸ (the Name of) one's Love.
And one's Within becomes Fragrant, and one becomes beyond Praise. [2]

1. पिराठी (पिराणि) : Sans. प्र-ज्ञानम्, intelligence, knowledge, wisdom.
2. पुरघ (पुरब) : Sans. पूर्व, Lit. previous to, earlier than, old, ancient.
3. उबै (हेकै) : Sans. एक, one, single, alone, only.
4. गीड (हीडु) : Sans. ह्रीड, to go, movement, motion, gait.
5. भांरुल (मांदलु) : Sans. मर्दल : a kind of drum.
6. मि (सि) : Persian : मिह, सिंह, three.
7. चुनडी (चूनडी) : Sans. चूष, to drink, suck up or out.
8. लहलहि (लवाइ) लिहलीह Lit. absorbed, wrapt.

Pauri

In this age, the Lord's Name is the only Treasure that goes along with us,
Yea, inexhaustible is this Treasure, howsoever one eats, expends or ties it up to one's skirt.
Hark ho, the *Yama* or his Couriers come not near the the Lord's Servant;
For he's the Pedlar of the Merchant, who gathers the Lord's Riches in his Garment.
Yea, we Attain unto God, by God's Grace, when the Lord, of Himself, Comes into us. [15]

Shaloka M. 3

The Egocentrics know not the (True) Trade and so they love, gather and deal in Poison :
They pass for Pandits in the world, but their minds are filled with stark Ignorance.
They Cherish not God in their Consciousness, and are ever engaged in argument and strife.
And they feed themselves on Illusion and utter only the stories of strife.
Yea, the Lord's Name alone is Immaculate and stainless in the world, and all other forms are soiled.
Says Nānak: "They, who Cherish not the Name, are crushed under the weight of their Sins." [1]

M. 3

Without Serving the Guru, one is in Pain; but when one submits to the Lord's Will, one is rid of
one's Woes:
Yea, the One God Blesses us with Bliss, and He it is who Punishes us too.
Nānak: "Know thou this that all that happens is in thy God's Will." [2]

Pauri

Without the Lord's Name the world is Poor: yea, without the Name, one is Satiated not,
And one is led astray by the sense of the Other, and, in Ego, one suffers Sorrow:
Yea, without Deeds, one attains naught, howsoever one wishes, P. 1092
And one comes and goes, and, is recurrently born to die; it is through the Guru's Word that one
is Delivered:
Yea, the God Himself Does it all: so whom is one to go to complain when there is not another
without Him. [16]

Shaloka M. 3

In this world, only the Saints have gathered the (True) Riches, who Meet with the Guru and God.
The True Guru Blesses with Truth whose Worth one cannot evaluate:
Yea, attaining these Riches, all one's Hungers cease, and one is in Bliss.
But they alone attain (these Riches) in whose Lot it is so Writ by God.
The Egocentric remains ever poor and wails ever for Māyā,
And his mind Wanders ever, and his Craving ceases not.
He is never, never in Peace, nor Bliss fills his mind;
He is ever ridden with Care, and his Doubt departs not.
Without the True Guru, one's head turns: yea, it is when one Meets with the True Guru that one
Practises the Word,
And one abides ever in Bliss and Merges in the True One. [1]

M. 3

He, who Created the earth, He alone takes Care of it,
So Contemplate the One alone, O friend, without whom there is not another.
Feed thyself only on the Word and Virtue which satiate thee for ever,
And clothe thyself with the Lord's Immaculate Praise which is soiled not.
And earn the Riches of the Lord, through Equipoise, which go not, nor decrease.
The Word Embellishes the body and, thus embellished, it is ever in Peace.
Nānak: "He alone Realises (God), by the Guru's Grace, to whom is (the God) Revealed. [2]

Pauri

It is through the Guru's Word that one practises Contemplation, Austerity and Self-control within,
And one Dwells ever on the Lord's Name, and is thus rid of Ego and Ignorance.
Our Within is filled with the (Lord's) Nectar, but only when it is Tasted that one Knows.
For, whosoever Tastes it becomes fear-free, and is satiated with its Essence:
Yea, it is by the Lord's Grace that one Drinks it, and thereafter one is afflicted not by Death. [17]

Shaloka M. 3

Men gather the load of Demerits, and deal not in Virtue :
Yea, rare's the one who may be the buyer of Good.
It is through the Guru's Grace that one is Blest with Virtue, yea, if (the Guru's) Mercy be upon one. [1]

M. 3

Merits and demerits are the same (to the God-conscious being¹), for, both are the creation of God.
Nānak : It is by submitting to the (Lord's) Will that one is in Bliss, Reflecting on the Guru's Word.
[2]

Pauri

Within us is the Lord Seated on the throne (of the heart) : yea, He it is who Ministers Justice.
Through the Guru's Word, we Know the Lord's Door, and our Within has the Support² of the
God's Mansion.
All Coins are Tested and the True ones are cast into His Treasury, while the False ones find no place.
Yea, the True Lord Works only on the plane of Truth and his Justice is always Just,
And one Tastes His Nectar and the Name is Enshrined in one's Mind. [18]

Shaloka M. 1

Where there is 'I-anness', there, Thou art not; yea, when Thou art within me, then 'I' am not.
Know this Unutterable Mystery, O ye Wise of God. P. 1093
Yea, without the Guru, one Knows not the Quintessence that the Unfathomable God Abides in all,
And it is only when one Meets with the True Guru that one Knows, and the Word Comes into the
Mind,
And one loses one's self, and Fear and Doubt, and is rid of the fear of birth-and-death :
Through the Guru's Wisdom, one Knows the Unfathomable God and Swims Across through the
Sublime Wisdom.
Says Nānak : "Contemplate thou the *Mantram* : 'I am He, He is me,' for the three worlds are
Merged in Him". [1]

M. 3

He who Reflects on the Guru's Word and Knows the True worth of his Mind, the Jewel,
Is but all-too-rare in the world in the Kali age.
He Meets with his Self and rids himself of Ego and Duality.
Says Nānak : "Imbued with the Name, one Crosses the Impassable Sea, though Tumultuous³ is
the Sea of Existence." [2]

Pauri

The Egocentric Searches not his 'within,' for, he is beguiled by Ego.
He wanders through the four corners (of the earth), but the Fire of his Craving is stilled not.
The Egocentric reflects not on the Smiritis and the Shāstras, and is thus Wasted away.
But without the Guru, no one attains unto the Lord's Name nor the True Lord :
Yea, this is the Quintessence of all Wisdom that he, who Contemplates God, is Emancipated. [19]

1. That is, no one can be termed virtuous or vicious in the eyes of God or the God-man simply by worldly standards. And if there is a fall, there is also a resurrection.

2. ਅਸਰਾਉ (असरारुः) (Sans. आश्रय), a place of refuge, asylum ; support.

3. Lit. poisonous.

Shaloka M. 2

The Lord alone Knows and Does, and Does it right :
So stand before Him, O Nānak, and pray to His Majesty. [1]

M. 1

He, who Created all, also Watches all; He alone Knows all about all.
Then, why must one go to ask another, when all that happens, happens Within. [2]

Pauri

Forsake all else and befriend the One God alone,
And thy body and mind are Blessed, and thy God rids thee of thy Sins.
And cease thy comings and goings, and thou art born not again to die.
Yea, if your Mainstay is the True Name, then you are afflicted neither by Age nor Grief.
Says Nānak : "Gather only the Treasure of the Lord's Name in the Mind". [20]

Shaloka M. 5

You forsake not the love of Māyā and crave for more and more :
Ye, you Cherish not your God, for, it is Writ not in your Lot. [1]

M.

O Lord one, Māyā goes not along with thee : so why cling to it?
Contemplate thou the Guru's Feet that thy Bonds of Māyā are snapped. [2]

Pauri

In His Will, the Lord makes us Submit to His Command, and one is in Bliss :
In His Will, He Leads us on to the True Guru, and one Contemplates the True Lord.
Like (Submission to) His Will, there is no other Boon; this is the Truth of truths :
Yea, they, in whose Lot it was so Writ by God, they alone Practised (the God's) Truth.
Nānak but seeks the Refuge of Him who Created the world. [21]

Shaloka M. 3

They, who have no Wisdom within, nor even a bit of (God's) Fear,
God Curses them with Death : it is fruitless to kill them over again. [1]

M. 3

One must read the 'horoscope' of the mind : yea, this is what brings Bliss :
Yea, Blessed is that Brahmin who Realises the Wisdom of the Lord,
And Praises his God and reads only of Him, Reflecting on the Guru's Word :
Yea, Blessed is his birth who Emancipates his whole generation. P. 1094
Hereafter, no one asks one's caste, for, Good (only) is the Practice of the Word.
All other reading, all works, are False as if one loves Poison,
For, within one is not Peace; and the Egocentric is wasted away.
Nānak : They, who are Imbued with the Name, are Emancipated through the infinite Love of the
Guru. [2]

Pauri

The Lord, of Himself, Does all, yea, He, the True God,
And whosoever Submits not to the Lord's Will, is False :
Yea, howsoever the True God Wills, thatwise He Yokes the God-conscious being.
The Master of all is the One alone, pervading the Guru's Word.
So Praise ye that God ever, by the Guru's Grace; for, all that is, is the Wonder of God.
Nānak : "Howsoever the Lord makes one Dance, thatwise one Dances". [22-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāg Māru, M. 5 : Dakhne

O Love, if Thou Sayest so, I'd offer my head to Thee :
Yea, my Eyes are athirst for Thee : O, when shall I See¹ Thy Vision ? [1]

1. पसी (पसी:) Sans. पश्य, to see.

M. 5

I am in Love only with Thee, O my Loved One, for, all other loves are False,
And all wears, all joys, are dreadful, if one Sees Thee not. [2]

M. 5

I rose in the early morn that I may See Thee, my Sun,
For, the collyrium in the eyes, the flavour of the betel leaf in the mouth, and the necklaces of
gold are but as dust if one Seeth Thee not. [3]

Pauri

True, True art Thou, O Master ; Thou Upholdest only that what's True.
Yea, Thou Created the world that man may practise Righteousness.
In Thy Will, Thou Created the Vedas, which discriminated between Good and Evil.
And Created Thou Brahmā, Vishnu and Shiva, and the field of activity for the three Modes.
And Created Thou the earth of nine continents, and Embellished it in every way.
And Created Thou the creatures of myriad kinds, and Informed their Within with Thy Power.
O my True Creator Lord, no one Knoweth Thy end,
But Knowest Thou the inmost state of all; and, through the Guru, Emancipatest all. [1]

Dakhne M. 5

O Love, if Thou art mine, then Separate not me even for a moment ;
O Love, my Soul is Bewitched by Thee and I long to See Thee ever. [1]

M. 5

Be thou burnt, O Evil spirit; be thou dead, O sense of Separation :
O my Spouse, Sleep Thou on the Couch (of my heart) and Dispel all my Sorrow. [2]

M. 5

The Evil spirit is the sense of Duality : Separation, the malady of Ego :
The Beloved is our God, the True King, Meeting with whom one revels in Bliss. [3]

Pauri

O Unfathomable, Compassionate, Infinite God, who can evaluate Thee ?
Thou Created the whole universe, and Thou art the King of all the worlds.
No one knows the extent of Thy Power and Majesty, O Thou All-pervading Master¹.
No one can equal Thee : Thou art the Emancipating, Eternal Lord of all. P. 1095
Thou Established the four ages and Created the whole earth.
Thou Thyself Created 'coming and going', but it affects Thee not :
Yea, to whomsoever Thou art Compassionate, him Thou makest to repair to the Guru's Feet.
For, Thou art Revealed in no wise else, O Thou Eternal Lord, O Thou Creator of the Universe ! [2]

Dakhne M. 5

If Thou Comest into my Courtyard, the whole earth becomes Blessed.
Without Thee, my Spouse, no one cares for me. [1]

M. 5

If Thou Sittest in my Courtyard, all my Embellishments² seem seemly,
And no seeker³ then goes away empty from my Door. [2]

M. 5

I've spread out my Couch for Thee, O my Spouse, and Decked myself to Receive Thee,
And now I can suffer not even the distance of a garland between Thee and me. [3]

1. वरुण (वरुणः) (Sans. रमणः), a lover, husband.
2. डेल (डेलः) embellishments.
3. धरी (धरीः) (Sans. पथिकः). Lit. a traveller, way-farer.

Pauri

O Transcendent Lord, O God of gods, Thou art cast not into the womb :
Thou, in Thy Will, Createst the world, and Creating it, Mergest it in Thyself.
No one Knows what Thou art like : So, how is one to Dwell upon Thee ?
Thou Workest through all and (thus) Manifestest Thy Power.
Yea, Inexhaustible are the Treasures of Devotion which Thou Blessest us with :
And these are Priceless—these Treasures of Rubies and Diamonds and Jewels.
On whomsoever is Thy Mercy, him Thou Yokest to the Service of the Guru.
Yea, he, who Sings Thy Praise, lacks in nothing. [3]

Dakhnè M. 5

When I Saw within my heart, I Saw my Love within me.
And lo, when I Saw what I Saw, I was rid of all my Sorrows. [1]

M. 5

I seek to have news of Thee since long, and Serve Thee, standing at Thy Gate :
O Love, Thou Knowest well why I stand here¹ is that I seek to See Thy Face. [2]

M. 5

O fool², sayest thou that if thou touchest not another's woman³ thou art a devoted 'husband' ?
But is not the whole world in Bloom like a garden of flowers ? Why then be infatuated only with one
| and care not for the whole creation ? [3]

Pauri

O Wise one of Beauteous Form, Pervading all,
Thou Thyself art the Servant and the Master, Worshipped by Thyself,
And Wise too and the Seer and the God of Truth.
O, Immaculate, All-powerful, Chaste and Compassionate God,
All universe is Thy Manifestation, and Thou alone Sportest with it.
Yea, the 'coming-and-going' also is Thy Creation : all is Thy Wonder, O Lord !
And, whomsoever Thou Blessest with the Guru's Word, he's cast not into the womb again.
O God, everyone is driven along in Thy Will, and nothing lies in the hands of Thy Creation. [4]

Dakhnè M. 5

O you who walk on the river-bank⁴, beware, for, beneath you is the slippery earth⁵.
Walk warily lest you lose hold of yourself and fall to your death. [1]

M. 5

That what goes like an illusion one looks upon as abiding, and thus goes⁶ on and on.
The world is like the butter⁷ cast in fire; or like the leaf of *Nilofar*⁸ that dies as it grows. [2]

M. 5

O you Strayed, Unwise⁹, Soul: why laze you in Serving your Lord ?
'Tis long after you were blest with this Spring, and no one knows when it comes again. [3] P. 1096

1. ਸਾਉ (ਸਾਤ:) (Sans. स्वार्थ,) aim, object.
2. ਭੁਫ (ਭੁਫ:) (Arabic. بوس,) foolish
3. ਚੀਟ, a dependent creeper, i. e. a woman
4. ਕੁਰੀ = (ਕੁਰੀ,) ਕੁਰੀਆ, river-bank.
5. ਮਹਰੇਰੁ (ਮਹਰੇਰੁ:) quagmire, slough, bog, swamp.
6. ਸਲਵੇ (ਸਲਵੇ:) (Sindhi), to go, to walk.
7. ਨੈਣੁ (ਨੈਣੁ:) (Sans. नवनीत,) butter.
8. ਪੁਬਣਿ (ਪੁਬਣਿ:) (Sans. पद्मिनी,) the lotus plant.
9. ਭੋਰੇ ਭੋਰੇ = (ਭੋਰੇ ਭੋਰੇ) ਭੋਲੇ ਅਤੇ ਭੁਲੇ ਹੋਏ : unwise and strayed.

Pauri

Thou hast neither Form nor Sign, nor Caste nor Colour :
 Man knows Thee to be far, but nay, Thou art the Presence.
 Thou Enjoyest in all hearts, though remainest thou ever Detached.
 Thou art the Infinite Person in Bliss: yea, Thy Light Illumines all minds.
 Thou art the God of gods, the Creator, the Lord of Man.
 Transcendent art Thou and Eternal too: O, how can my lone tongue utter Thy whole Praise?
 He whom Thou Meetest, by the Guru's Grace, his whole generation is Emancipated.
 All Thy Devotees Slave for Thee, O God; and Nānak also is Thy very Own. [5]

Dakhnē M. 5

One puts up a tenement of straw, and then lights fire¹ in it,
 But, even then one is Saved, if by Good Destiny, the Master² Saves one. [1]

M. 5

One grinds the corn and cooks it and lays it on before oneself,
 But without the Guru's Grace, one waits in vain for the Grace³ to be said. [2]

M. 5

Nānak: the bread is baked⁴ and placed before us on a platter:
 And, we eat our fill, if God's Grace be upon us. [3]

Pauri

O God, Thou it is who Arrangest the whole Play of the world and Infusest Ego in the heart.
 Thou Createst the temple (of the body) and also the Five passions who always thieve.
 Ten sense-faculties are Brides of the one male-mind who indulges in Vice, lured by Desire.
 Yea, Māyā entices away all and makes everyone Wander in Doubt,
 The two sides⁵ Thou, O Lord, Thyself Createst—the conscious Mind and Māyā,
 But before the Mind, Māyā loses; this, too, is Thy Will.
 Some Thou Thyself Savest whom Thou Leadest on to Thy Saints.
 Yea, they are like the bubble rising from the sea and then merging again in its expanse. [6]

Dakhnē M. 5

Forward, ho, look not back upon thy back.
 Fulfil this birth, that you may be born not again (in the world of death). [1]

M. 5

My Friend is Brimful with Love: Lo, He Loves all,
 And everyone calls Him his own, and He breaks no heart. [2]

M. 5

O God, O Unmanifest Jewel, Thou hast become Manifest to me as a Presence⁶:
 Yea, Blessed, Blessed is the place where Abidest Thou, O Lord! [3]

Pauri

When Thou, O God, art on my side, I care not for another.
 Yea, when I become Thine, Thou Blessest me with all I seek.
 Inexhaustible is my Treasure howsoever I expend it.
 Yea, all the eighty-four lakhs of species in the world⁷ Serve but Thee alone.
 There are enemies and friends Created by Thee in the world, but Thou wishest ill of no one:
 And whomsoever Thou Forgivest, from him Thou Askest not the Account of deeds.
 Yea, when I Meet with Thee, my Guru-God, I am in utter Bliss,
 And when Thou art Pleased with me, I am wholly Fulfilled. [7]

1. ਭਾਹਿ (भाहि) Sans. (वह्नि,) Sindhi, (बाहि, बाहि,) fire.

2. ਉਸਤਾਦ (उस्ताद) : (Persian), teacher; hence Guru Nānak.

3. ਦਰੁਦ (दर्द) : (Persian), prayer, i.e. it may or may not be in one's destiny in spite of one's affluence to be blessed with God's Grace.

4. ਭੂਸਰੀਆ (भूसरीया) : Sans. (भू-श्रुत,) baked on hot earth.

5. ਹਾਠਾ (हाठा) : side.

6. Lit. on my forehead.

7. Lit. earth.

Dakhne M. 5

I long to See Thee, O God, what kind is Thy Face?
Yea, I was Comforted only when I Saw Thee: else, Miserable was my state. [1]

M. 5

We wretches are in Pain, O God, and Thou alone Knowest its intensity:
And though I know a myriad cures, I shall *be* only if I See Thy Vision. [2]

P.1097

M. 5

The river (of life) flows on and on, but eroded are its banks;
And, they alone remain whole who meet with the True Guru. [3]

Pauri

He, who craves for Thee, O God, comes not to grief:
Yea, to whomsoever is the Lord Revealed, by the Guru's Grace, he is Renowned all over.
He, who repairs to His Feet, him Sin touches not:
He Bathes¹ in the Dust of the Guru's Feet, and his Soil of a myriad births is washed off.
Yea, he who accepts the Lord's Will, he earns not Sorrow or Pain.
O God, Thou art the Friend of all; yea, Thou Knowest the inmost state of all.
Such is the Glory of the Saint as is the Glory of God.
God becomes Manifest in all through the Saints, and through them is He Revealed. [8]

Dakhne M. 5

They, to whom I went to ask, they ran after me (with a like desire):
Yea, they on whom I lean, they seek to lean on me! [1]

M. 5

As The fly sits on the molasses,
And is caught; (so also the man in the world). And, he alone is Saved whose Destiny is great. [2]

M. 5

I See my God in all; yea, no one is devoid of Him.
O loved Brides, she alone is Fortunate who Enjoys the Union of her Spouse. [3]

Pauri

I, the Lord's Bard, Sing His Praise, if this be Pleasing to my God.
Yea, Eternal is my Lord: the others but come and go.
I seek that Bounty from my God which wholly satiates me.
O God, Bless me, Thy Bard, with Thy Vision that my mind is comforted.
The Lord Hears the Prayer of His Bard and Calls him to His Castle.
Seeing my Lord, I'm rid of all my Hungers and Sorrows, and I can ask not for aught else.
Yea, when I repair to my God's Feet, I am wholly Fulfilled.
Lo, my God has Forgiven me, his meritless and humble Bard. [9]

Dakhne M. 5

O vacant body, when you break, you are but dust, for, you Know not God:
You love Evil; then, how can you Enjoy the Lord's Love? [1]

M. 5

He, without whom one can be not even for a moment, nor afford to forsake Him even for a while,
O my mind, why have you turned your back on Him, who ever takes Care of you. [2]

M. 5

When one is Imbued with the Love of the Transcendent Lord, one's body and mind are resplendent like the *Lālā* flower.

Nānak: Vicious and unclean are all thoughts that are informed not with the Lord's Name. [3]

1. ਨਾਥੇ (नाथे) = नाथे : bathes.

Pauri

O God, when Thou art my Friend, no Sorrow afflicts me :
 Yea, the desires that beguile all men, these Thou silencest within me.
 And I Cross the Sea of Existence and overcome all Strife,
 And through the Guru's Word, I Relish all Joys in the great Play-house (of the world).
 And I discipline all my faculties when Thou, O Lord of Truth, becomest mine;
 And howsoever I yoke them, so are they yoked: and they struggle not with me. P. 1098
 And I reap the Fruit of my heart's Desire; so does the Guru drive me inward.
 O brothers, my God Abides so very near me, through the Mercy of Nānak, my Guru. [10]

Dakhnè M. 5

O God, when Thou Comest into my Mind, I Attain all Peace.
 Says Nānak : "O Lord, Thy Beauteous Name I Enshrine within my Mind". [1]

M. 5

All wears, all joys, are sinful (for me) and as dust;
 For, I seek (only) the Dust of the Feet of those who are Imbued with the Presence of God. [2]

M. 5

Why look upto the Other : O heart, lean only on the One alone,
 And be the Dust for the Saints to tread upon that you are Blest with the Peace of God. [3]

Pauri

Without Destiny, one Attains not God; and, without the Guru, the mind is held not.
 Yea, in this Kali age, only the ever-abiding *Dharma* comforts, and the man of Sin lasts not.
 Whatever one does with one hand, its fruit he reaps instantaneously with the other .
 I have before me the experience of all the four ages : without associating with the Saints, one's
 Ego goes not;
 And, one is rid not of I-amness, unless one is Blest by the Saints.
 One Attains not the Lord's Refuge so long as one's mind is torn from Him.
 They who've Served their God, by the Guru's (Grace,) their Refuge is Lord, the Eternal God, within.
 Yea, by God's Grace, one Attains Peace, and is Dedicated to the Guru's Feet. [11]

Dakhnè M. 5

I search all over for my God, the King of kings;
 (But) within my heart is He, and His Voice Speaks. [1]

M. 5

O my mother, my Spouse has Blest me with a Jewel,
 Which keeps my heart in cool Comfort, and I utter (God's) Truth with the tongue. [2]

M. 5

I'd be Thy Couch, O God, and spread out the sheet of my Eyes for Thee.
 O God, if Thou Lookest at me but once, then priceless is the Peace I attain. [3]

Pauri

I crave to See Thee, my God : O Lord, how shall I See Thee?
 Even if Thou Callest my name for once, I'd deem to have come upon a Treasure.
 I've searched the four corners of the earth, but there is naught like Thee, O God!
 O Saints, show me the Path treading which I may Meet with my Lord.
 Yea, if I Serve my Master ever, associating with the Saints,
 I am wholly Fulfilled, and the Guru ushers me into His Castle.
 O Lord of the earth, my Friend, I know not any that may equal Thee. [12]

Dakhne M. 5

O my Love, my King, Come into me : Let my heart be Thy Throne :
If I am Blest with the touch of Thy Feet, I'd flower like the lotus. [1]

M. 5

If Thou hast desire to eat, O Love, I'd make myself a delicacy :
I'd like to be the sugar-cane which the more it is crushed, the more sweet it yields. [2]

M. 5

O man, snap thy bonds with Desire¹ and know this world to be a mirage².
Peace here is for a brief two moments, and then, the lone traveller hops from home to home. [3]

Pauri

Unfathomable, beyond calculations, is God ; yea, His Power, Manifest yet attributeless, one can
Know not;

And though the Yogis, of six kinds, go about in search of Him, by them too He is Seen not. P. 1099
And those that keep the fasts on moon days³, they too are of no account to God.
One reads the Vedas, in full, but knows not their Essence,
And one bathes and applies the saffron-mark to the forehead, but lo, within one is the black Desire.
Yea, one Attains not unto God by wearing a mendicant's coat, if one is Instructed not in Truth,
And the Strayed one finds the Path, if such be one's Destiny Writ by God.
Yea, he alone fulfils his human birth who Sees the Guru as a Presence. [13]

Dakhne M. 5

Be thou in Love with that which lasts with thee :
Yea, abandon thy False works and Cherish thy Eternal Spouse. [1]

M. 5

As is the moon reflected in all waters, so is God's Light :
But becomes Manifest He to him in whose Lot it is so Writ. [2]

M. 5

Utter the Lord's Name, yea, His Praise, ever, and lo, thy Countenance sparkles,
And thou art Accepted at the Lord's Court; and even the placeless finds a Place. [3]

Pauri

The outer coat lures not God : for, He is the Inner-knower of all hearts :
Yea, without wearing the One Lord, everyone wanders about naked⁴.
One is attached deeply to one's household and is puffed up by Ego,
And one's Ego shows; but why should one be proud of one's riches?
For, these go not along with one in the Yond : and vanish instantaneously into nowhere.
And such is the Lord's Will that one knocks about aimlessly.
And, when one's Destiny is Awakened, one Meets with the Guru, and (through Him) the God.
Yea, whosoever Serves His Lord, the Lord Fulfils him. [14]

Dakhne M. 5

Everyone prattles, but rare is the one who knows how to Die (to the self) :
Yea, they who have living Faith in God, unto them Nānak is a Sacrifice⁵. [1]

M. 5

Our Lord Abides within us, but rare is the one to whom He is Revealed :
Yea, from him God is veiled not, who lives in the Guru's Presence. [2]

1. टगा (ठगा) : *lit.* deceivers.
2. लोपुवा नगरी (लोपुवा नगरी) a mirage ; (See Bilawal, M. 5—IV, 2. 5)
3. चंद्राष्टिका (चंद्राष्टिका) (Sans. चंद्रायणम्), a religious observance or expiatory penance regulated by the moon's age (the period of its waxing and waning) in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.
4. निवर्णी = निवर्णी (निकामी) *lit.* good-for-nothing, worthless.
5. *Lit.* dust.

M. 5

I'll drink the Wash of his Feet who Instructs me in (the ways of) God;
For, my body is permeated through with the infinite craving to See my Lord. [3]

Pauri

One forsakes the Name of the Fear-free God and is attached to Māyā,
And comes and goes and wanders and dances he through a myriad births;
And he pledges his Word but keeps it not, and all he speaks is False :
Yea, False is he from within, with Illusion involved.
He is jealous of the one who is hate-free, lured by Greed :
Yea, him the True King Destroys; for, such is his Destiny Writ by God.
Him the couriers of the Yama bring Pain, and by Pain is he consumed.
O, such is the Justice of our Righteous God; for, His Court is eternally True. [15]

Dakhnè M. 5

Dwell thou on God's Name in the early morn, and Contemplate the Guru's Feet,
And thou art rid of the Pain¹ of birth-and-death, and thou Singest the True Lord's Praise. [1]

M. 5

Blind is the body and Vacant and Dark, without the Name of the Lord,
Nānak : They alone are Fulfilled in whose heart Lives my God. [2]

M. 5

My Eyes have Seen the Light (of God), and it has whetted my Thirst for Him :
(But) those Eyes are not *these* eyes with which is Seen my Love. [3]

P. 1100

Pauri

He who Serves his God, by the Guru's Grace, he is Blest with Bliss.
He Emancipates himself, and all his Kindreds ; nay, the whole world.
He gathers the Lord's Name and quenches all his Thirst.
He minds not the call of Desire; and is intuned to God.
Yea, he is ever in Bliss, and God is ever his Friend.
He turns ever the enemies into Friends, and wishes well of everyone.
He is Whole and Perfect in the world and makes all to Contemplate the Wisdom of the Guru.
And the Writ of the Past is Fulfilled for him, and God is Pleased with him. [16]

Dakhnè M. 5

Truth has the repute of being Beautiful : Falsehood has an Ugly look,
But, rare, O Nānak, are the ones who Cherish the Truth. [1]

M. 5

Of incomparable Beauty is my Friend : I'd See Him eight watches of the day and night.
O, I am a Sacrifice unto the Dream in which I See my Spouse. [2]

M. 5

Know thy God to be Truth : O, vain is the utterance of Him with the tongue :
Yea, See Him within thee; for, thy Love, my God, is not far from thee. [3]

Pauri

The earth and the sky will pass away and also the underworld, the sun and the moon,
And the kings too and their couriers and the chiefs : all these will be demolished.
And the poor² and the rich³ and the mendicants and the egotists all will pass away.
And the Qāzis and the Sheikhs too will all vacate their seats,
And the Pirs and the Prophets and the seers too,
And fasting and the calls to prayer, and the *Nimāz* and the Semitic texts : O, nothing, nothing of
of these will remain.
And the eighty-four lakh species of the earth also come into being to enter into nothingness.
Eternal only is the One God or the man of God. [17]

1. धाव (खाक) : *lit.* soil.

2. रंज (रंज) : Sans. रंक, poor, beggarly.

3. उन्न (उन्न) : high, prominent ; hence, rich.

Dakhnè M. 5

I've searched all through : save for the One God, there is not another.
Come into me, O Friend, that I See Thee, and my body and mind are in cool Comfort. [1]

M. 5

A True Lover is he who hopes not; but my mind is filled with hope :
O God, truly Detached art Thou alone and I am a Sacrifice unto Thee. [2]

M. 5

Even if I hear of my Separation from Thee, I am Grieved: but if I See Thee not, I Die.
Without Thee, O Love, how can thy Lover live? [3]

Pauri

With (sacred) river-banks, the pilgrim-stations, the temples dedicated to the gods at Kedārā,
Mathurā, and Kāshi,

And the thirty-three crores of angels, along with Indra, will pass away.
And the Smiritis too, and the Shāstras, and the four Vedas, and the six systems of philosophy will
remain not ever.

And all the books and their teachers, and poets and their songs will be no more;
And the ascetics and men of charity, and recluses will all lie in death.
And men of silence, and the Yogis, and the nudes will all be driven along by the Yama :
Yea, all that seems will pass away : O, nothing that is, stays for long.
Only the Transcendent Lord, the God of gods, is Eternal, or the one who Serves Him. [18]

Shaloka : Dakhnè M. 5

Nakedness seems not naked, nor hunger gnaws at the hungry stomachs,
Nor the intensity of pain pains, if God Sees one with his Well-wishing Eyes. [1]

M. 5

Even if one be the master of the whole earth and enjoys all joys,
All that would be a Disease ; yea, one is Dead without the Lord's Name. [2]

P. 1101

M. 5

Seek only thy One God and make Him alone thy Friend,
For, He alone Fulfils thy hopes; and if you lean on man, you are shamed. [3]

Pauri

Eternal is the One Lord, Unfathomable and Infinite :
And, inexhaustible is the Treasure of the Lord's Praise, Contemplating whom one Attains unto God.
Endless is the Lord's Praise which the God-conscious being Sings :
And, eternal are the Lord's Truth and the verities of Religion and Austerity : so I Contemplate
Him ever.

And eternally availing are Compassion and Righteousness and Self-denial; but he, in whose Destiny
it is Writ, he alone attains these.

Eternal is the Writ (of God) on the Forehead, and it can be erased not :
Ever-true is the Society of the Saints and the Word of the Guru-Saint.
(But) they, in whose Lot it was so Writ in the past, they Contemplate ever their God. [19]

Shaloka : Dakhnè M. 5

They, who are themselves Drowned, whom else will they Ferry across?
But he, who is Imbued with the Love of God, is Saved, and Saves he others too. [1]

M. 5

Wherever one Utters or Hears the Name of Love,
Thither let me repair and Blossom forth, Seeing His Presence. [2]

M. 5

Why are you attached to your sons, wife and kinsmen, saying 'they're mine, mine,'
For, devoid of the Lord's Name, the structure of thy body is without foundation, and it falls. [3]

Pauri

I seek to See my Guru with the Eyes, and place my head upon His Feet,
And with my feet walk on his Path, and with the hands wave the fan to Him,
And in the heart Cherish the Timeless Being, and Contemplate Him night and day.
I've abandoned my selfhood leaning on the Guru's Power.
The Guru has Blest me with the Treasure of the Lord's Name; and I am rid of all Sorrows.
O brothers, Enjoy and Expend the Name of the Indescribable God,
And utter ever the Gospel of the Guru's, and accept the discipline of the Name, Compassion and
(inner) Cleanliness.
And you are Blest with Poise and Attainest unto God, and are rid of the fear of the Yama. [20]

Shaloka: Dakhne M. 5

My Eyes look out for God, but when they See Him, they crave to See more of Him:
Yea, the Lord, my Spouse, is within all, and I See naught else but Him alone. [1]

M. 5

The life-stories of the Saints are the Paths of Peace,
But they alone tread this Path, in whose Lot it is so Writ. [2]

M. 5

Over the mountains, in the seas, across the deserts and plains, upon the earth as in forests, the
fruits of the earth, the caves,
And in the underworld and over the skies, and in all hearts is He, the God.
I live if I see Him: yea, He on whose lone String the whole world is strung. [3]

Pauri

The Lord is my Mother and Father: He it is who Blesses me with our Sustenance.
And, the Lord takes Care of me, for, I am the child of God.
He Abandons me never and Feeds me steadily,
And Minds not my demerits, and Hugs me to His Bosom,
And He Blesses me with all I seek; yea, He the Bliss-giving Father.
And He has Blest me with the Wares of Wisdom, yea, the Riches of the Name, and made me
worthy of Himself, P. 1102
And made me a partner (of His Grace) with the Guru, and now I possess all Joys.
May my God forsake me not: yea, He, who is my All-powerful Lord. [21]

Shaloka: Dakhne M. 5

Nānak: snap thy Bonds with the False ones; and find out the Saints, thy fast Friends;
The ones forsake thee even while alive; the others leave thee not even in death. [1]

M. 5

Nānak: the Lightning flashes: the dark Clouds thunder,
And heavy is the Downpour; but Blessed are they who are United with their Spouse. [2]

M. 5

If the earth be covered with the blue sheet of water, and the winds be fresh and cool,
And my couch be of gold, studded with rubies and diamonds,
And I be decked in the bridal trousseau; without my Spouse, all this will bring me nothing but
Pain. [3]

Pauri

That, what the Creator-Lord Does, that alone comes to pass,
And even if one tries a hundred tricks, one Attains only what is Writ by God.
Yea, without Destiny, one Attains nothing even if one roams the whole world.
So, Meeting with the Guru, one must rid oneself of all fears, save the Lord's.
For, through the Lord's Fear comes Detachedness, and one sets out in search of God.
And searching and searching, Poise wells up in one, and, then one comes nor goes,
And one Contemplates God in the heart and Practises the Name and attains the Refuge of the Saint
Nānak: the Guru is my Boat wherewith I Cross the Sea of Existence. [22]

Shaloka M. 5

Accept death first, and abandon the hope of life,
And be the Dust for all men to tread upon: then come thou unto me. [1]

M. 5

He, who is Dead (to his self), take him alone to be alive; and they, who are alive (in Ego), as Dead.
Yea, they, who love the One alone, they alone are the supreme beings. [2]

M. 5

He, in whose heart is the Transcendent Lord, him Pain touches not;
Yea, he is affected not by Hunger or Thirst, and Death comes not near unto him. [3]

Pauri

O God, the Moveless True King, I can evaluate Thee not.
No one can prize Thee, my Lord, whether he be an ascetic, a seeker or a man of wisdom.
Thou art Powerful enough to Make, Break, and to Destroy and to Resurrect:
Thou art the only Doer and the Cause, and Ringest in all hearts.
O, why should man waver in his Faith when Thou Sustainest all ?
Unfathomable and All-too-deep art Thou, and beyond value is Thy Virtuous Wisdom.
I but do what Thou, O God. Biddest me do.
O Lord, without Thee, there is naught: So Nānak utters Thy Praise [23-1-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Kabirji

O Pandit, why are you attached to the bad ways?
O Unfortunate one, you will forsure be Drowned with all your kindreds, if you Dwell not on the
Lord's Name. [1-Pause]
Of what avail is the reading of the Vedas and the Purānas? Yea, it is like the load of the sandal-
wood upon a donkey's back. P. 1103
For, if you Know not the Mystery of the Lord's Name, how will you be Ferried Across? [1]
You kill life and call it religion: then, what indeed is irreligion, pray?
If you are the sage of sages, then who is the butcher? [2]
You are blinded in the mind: so whom are you going to make wise?
And, when, for the sake of money, you offer your knowledge for sale, your birth, forsure, loses its
Merit. [3]

Vyāsa speaks the truths of Nārada: ask Shukdeva, if you may,
That you are Emancipated only by Uttering the Lord's Name, else you are Drowned forsooth. [4-1]
If one abides in the forest, shall one attain God, if one loses not the Evil of the mind ?
Yea, they alone are the Perfect beings in the world who look upon the home and the forest alike. [1]
One attains the God's Pure Peace,
If one Dwells on the All-pervading Lord with Love. [1-Pause]
Why, then, one wears the matted hair and besmears the body with the ashes and lives in a cave,
When it is through the Conquest of the mind that one Conquers the world; yea, thiswise it is that
one is Detached from the Poison (of Māyā). [2]
Everyone applies collyrium (to his eyes), but there is a little distinction¹ between one and the other²,
For, those Eyes alone are Approved which are cleansed with the Collyrium of Wisdom. [3]
Says Kabir : "Now, I Know; for, the Guru has Instructed me in his Wisdom,
And within me I've Met with my God; and now my mind Wanders not." [4-2]
He, in whose mind wells up a desire to practise miracles, what has one to do with him?
How can I value his talk, for it shames me even to talk with him. [1]
He, who has Attained unto the Lord,
He Wanders not again and over again. [1-Pause]
The False world Wanders immensely when the hope of life is for a day or two:
But, he, who in-drinks the Waters of God, he Thirsts no more. [2]

1. चान्न (चाहनः) glance, side-look.

2. दिङानु (दिङानुः) विडम्बना, imitation ; disguise ; deception ; ridiculous.

He, who Knows the Truth, by the Guru's Grace, he 'hopes' not; yea, he becomes 'hope-less.'
He Sees nothing but Truth when his Soul becomes Detached. [3]
He, who Tastes the Flavour of the Lord's Name, him the Lord Saves through the Name.
And he becomes pure like gold, and, rid of his Doubt, he is Ferried across the Sea (of Existence).
[4-3]

Like water in the waters of the sea, like waves in the stream shall we Merge.
Yea, when the void (of the Soul) Merges in the Void (of God), like air, we'll look upon all alike. [1]
Then, why shall we come again (into the world)?
Yea, it is the Lord's Will that makes us come and go, and, Realising this Will, we'll Merge in the Will. [1-Pause]

When the (illusion of the) creation of five elements is over (for us), we'll be rid of all our Doubt,
And, then, casting off this cloak and that¹, we'll look upon all alike, and Dwell upon the One Name of God. [2]

As the Lord Wills so shall we Dedicate ourselves:

Yea, if the Lord, is Merciful to us, we'll Merge in the Guru's Word. [3] P. 1104

If one 'Dies in life', so Dying one lives (eternally), and is born not again.

Says Kabir: "They, who Merge in the Lord's Name, they're Attuned to the Void of God." [4-4]

O Lord, if Thou Keepest me away from Thee, what, indeed, is Emancipation then?

Now that I know that Thou, the One, art in everyone, then, how canst Thou Delude me any more? [1]

O God, where wouldst Thou Take me for being Delivered?

I ask Thee, pray, where and of what kind is to be my Deliverance when, by Thy Grace, I am already Delivered and Redeemed. [1-Pause]

So long as one knows not the Quintessence, one knows the distinction between the Saviour and the Saved;

Now that I've become Immaculate within my heart, my mind is wholly Pleased. [2-5]

They, who, like Rāvana built the fortress of gold, they too abandoned them in the end. [1]

Then, why, O man, you do as your mind directs.

Yea, when the Yama seizes thee by the forelock, then, thy only Saviour would be the Lord's Name.

[1-Pause]

This deathless Death, too, is the creation of God, to annihilate this world of form.

Says Kabir: "They, in the end, are Emancipated forsooth in whose heart is the Name, the Treasure of Bliss." [2-6]

In the village of the body, the Mind is the Farm-owner², tenanted to the five Farmers:

Yea, the eyes, the nose, the ears, the tasting tongue and the sex-organ which obey us not. [1]

O friend, I'll abide not in this village:

When my conscious-(Mind), the record-keeper³, asks from me the Account of every moment.

[1-Pause]

When the King of Dharma asks the Account, there is always a huge balance (of mis-deeds) against me :

And the five Farmers, then, are on the run, and the poor Soul is bound down by the Courtiers (of God).

Says Kabir: "Hear me ye, O Saints, and settle my Account on my very Farm,

And Bless me with Forgiveness in this very life, that I have to Cross not (again) the Sea [of Existence". [3-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Kabirji

Him, the Detached One, who has ever Seen Intuitively? Nay, no one has Seen.

It is when one becomes fear-free that Intuition awakens within one⁴. [1]

Yea, if one Sees the Presence of the Lord, one is Blest with His Fear;

And one Realises the (Lord's) Will; and one becomes fear-free. [2]

1. ਦਰਸਨੁ (ਦਰਸਨੁ) : (Sans. दर्शनम्) : religious knowledge ; a system of philosophy, here, the distinctive coat of religion.

2. ਮਹਤਉ (ਮਹਤਉ) : (Sans. महत्तर), the principal, chief, or oldest person, the most respectable person ; the head or the oldest man of a village. The farmers denote the five passions.

3. ਕਾਇਥੁ (ਕਾਇਥੁ), (Sans. कायस्थः), the writer-caste (proceeding from a Kshatriya father and a Shudra mother). a man of that caste; patwāri (the record keeper).

4. ਵਟਾਇ (ਵਟਾਇ) = ਵ (or) ਨਾ (not) ਚੰਬੈ (is) : lit. is it not right ? (the Answer :) It is so.

O man, assume no pretences to See thy Detached God,
 For, the whole world pretends (and yet Sees Him not). [3]
 Craving leaves one not even when one (poses to be) detached,
 And one's body is constantly burnt in the fire of Ego. [4]
 If one burns off one's cares, one burns also the (sense of the) body,
 If only one's mind (too) Dies to the self. [5]
 Without the True Guru, one is Detached not,
 Even if one wishes and craves for it. [6]
 If the Lord's Mercy be upon one, one meets with the True Guru,
 And one Attains unto the Lord all-too-spontaneously. [7]
 Says Kabir: "I have this prayer to make to Thee, O my God;
 Pray, Ferry me Thou across the Sea of Existence". [8-1-8]
 (Says Krishna to Daryodhana): O king¹, how is one to go to Thy Home? P. 1105
 When I've seen such immense Devotion of Vidura to me that he, the poor one, is pleasing to my
 mind. [1-Pause]
 You have been lured away by the illusory possessions of elephants, and Know not God:
 And so as against your milk, the water of Vidura seems like Nectar to me. [1]
 Like milk tastes to me the fare of leaves, for, he passes his night' singing the Lord's praise.
 O king, Wondrous and Mysterious is the Master of Kabir, and he is impressed not by (high) caste.

Shaloka of Kabirji

The battle-drum (of God) is beat in the (Mind's) sky, and lo, the target (of the heart) is pierced
 through.
 The (God's) hero has descended upon² (the life's) battle-field; now is the time to strike. [1]
 The (God's) hero is he who fights for the oppressed³,
 And though battered into bits, he abandons not the field of battle. [2-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

The Hymn of Kabir, Rāg Māru: The Word of Nāmdevji

When I sought the Refuge of my God, my Spouse, I attained the four kinds of Emancipation⁴,
 And lo, being Emancipated, I am known through the four *Yugas*, and I am acclaimed; and a
 Canopy waves over my head. [1]
 O, who is that was Saved not Contemplating his God, the King:
 Instructed in the Guru's Wisdom and associating with the Saints, one is ever renowned as the
 Devotee of God. [1-Pause]
 Seeing his Conch, the *Chakra*, the rosary, the saffron-mark, the *Yama* too is scared,
 And he becomes fear-free, and the Power of God thunders within him, and he overcomes the
 affliction of birth-and-death. [2]
 Abmrika was Blest with the State of Fearlessness and Bibhishana's glory became manifold,
 And Sudāmā too, was Blest with the Nine Treasures, and Dhruva became eternal, and remains so
 even now. [3]
 For the sake of His Devotee, the Lord Destroyed Harnākashyapa assuming the form of a Man-lion.
 Says Nāmdeva, "The Lord of Beauteous Hair is under the sway of His Devotees, for, does He
 stand not still at Balrāja's door?" [4-1]

Māru Kabirji

O crazy one, why have you forsaken your faith?
 And have lost the Merit of human birth, (ever) filling thy belly like a quadruped. [1-Pause]
 You have associated not with the Saints and involved your self in vain Strife:
 Yea, you are like a cur, a swine, a crow; and caught up in your Wander-lust, you quit the world. [1]
 You think yourself to be great and the others but tiny, little dots:
 But they, who look upon others as small through word, thought or deed, are cast into Hell. [2]

1. Duryodhana is addressed by Krishna.
2. मॉडिउ (मॉडिषो) : Sans. (मड्) to decorate ; to rejoice ; to clothe ; to distribute, divide.
3. दीन (दीन) : also religion.
4. (i) To live in the Lord's Abode, (ii) To live near the Lord, (iii) To assume an appearance like the Lord, and (iv) To Merge in the Lord.

O you worthless man of lust, wrath, cleverness and showmanship,
You, wasted your life slandering others, and Cherished not the Lord's Name. [3]
O Wild, Ignorant Fool, you Remember not God :
And when you Know not the Lord's Name, then, how are you to be Ferried Across? [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru: The World of Jaidevji

The breath is turned-in-through the moon-channel¹ and retained in the the *Sushmanā*² and turned
out through the sun-channel³ uttering sixteen times⁴ (the God's Name), P. 1106
And, lo, the (evil) potency of the mind is broken, and cease its outgoings; and its wildness is tamed;
and one in-drinks (the God's) Nectar. [1]
O mind, when one Contemplates the Primal Lord, the Source of all Virtue,
One's sense of Duality is stilled⁵. [1-Pause]
When one Dwells on God worthy of being Dwelt upon, and puts Faith in the One worthy of
Devotion, then one becomes one with God, as water mingles with water.
Says Jaideva : "When I Contemplate the God's Name, I Attain unto the All-pervading and
Detached Lord". [2-1]

Rāg Māru : Kabir

O mind, Contemplate the Lord, else you will be in Sorrow :
O sinning mind, why are you that greedy?
Know you not that you will quit the world today, or the day after? [1-Pause]
Clinging to Avarice, you have wasted your human birth, deluded by Māyā.
Nay, pride not on your beauty or riches, for, you will wear out like paper. [1]
When the *Yama* seizes you by the locks, then nothing will be of avail to you that day :
Yea, if you have Contemplated not God, nor practised Compassion, you will be Struck in the Face.
[2]
When the *Dharmarājā* asks of you the Account (of you deeds), then, how will you face him, pray?
Says Kabir : "Hear ye, O friends, one is Ferried Across only by associating with the Saints". [3-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Ravidāsji

O Love, who is it that can do this but Thou?
Yea, the poor are Embellished only through Thee, O my Lord and Master, over whose Head waves
the Canopy (of His Grace). [1-Pause]
He, whose touch 'defiles' others, on him too is Thy Mercy, O God :
Thou Makest the low high and mighty, and fearest naught. [1]
Through Thee were Nāmdēva, Kabir and Trilochana Saved, as were Saṅnā and Sain Ferried Across.
Says Ravidās : "Hear ye, O Saints, the Lord can do all that He Willeth". [2-1]

Māru

He, who is the Ocean of Peace, the Tree which yields all Fruits, the Wish-fulfilling Jewel, the
Master of the *Kāmdhenu*;
In whose hands are the four life-objects, the eighteen extra-psycho powers and the nine Treasures, [1]
That Lord one tolls not with the tongue,
And forsaking Him, one is involved with the (empty) words. [1-Pause]
All epics⁶ and Purāṇas and Shāstras are but mere words :
Vyasa, the seer, said the last word⁷, after a great thought, that nothing equals the Name of God. [2]
They who, by good Fortune, are Attuned to the Lord, are wrapt in the seedless Trance of Equipose.
Says Ravidās, "Becoming the Lord's Slave, one becomes Detached and is rid of the fear of births
and deaths". [3-2-15]

1. चंदसत (चंदसत) = चंद सूर : breathing through left nostril. *Irā*.
2. नादसत पुरिआ (नादसत पुरिआ) : also, breath retained पुरिआ in the melody of Nāda.
3. सरसत (सरसत) = सरस सूर : breathing through right nostril; *Pingalā*.
4. षड्स (षोडस : Sans. षोडश), sixteen.
5. संमतिआ (संमतिआ) = समाधिआ : merged.
6. किआन (किआन) : (Sansk. आख्याना) a tale ; especially a legendary story.
7. परमार्थ (परमार्थ) : (Sansk. परमार्थम्), the highest or the most sublime truth.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant M. 1: Bārā Māhā

Hear Thou, O Lord, Thy Created beings enjoy Bliss or suffer Sorrow, P. 1107
As are their wrought deeds of the past, but all is well that cometh from Thee.
All creation is Thine : of what account am I? I live not without Thee, my Lord, even for a moment:
Yea, without my Spouse, I am in Pain, and there is no one to befriend me : it is through the Guru
that I Drink the Lord's Nectar.

We are attached to the Lord's Creation; but if the Lord be in our mind that is the only good Deed.
Nānak : Thy Bride looks out to see if Thou Comest her way; hear Thou, O All-Prevading God! [1]
The *Chātrik* (of the Mind) cries out the Lord's Name and the tongue, *Koel*-like, sings His Word ;
The Bride Relishes¹ all His Joys and is Merged in the Being of her Lord :
Yea, she's Merged in the Lord's Being, if the Lord is Pleased with her : she, then, is the True Bride.
She establishes the Lofty Abode of Nine Doors for her Lord, and Enshrines the Lord in her inmost
Self.

All belong to Thee, O Lord, and so Thou art mine and I Revel in Thy Love, night and day.
Nānak: The *Chātrik* (of the Mind) cries out² the Lord's Name, and the tongue, *Koel*-like, sings His
Praise. [2]

Hear Thou, O my Loved, Bewitching Lord, of Thy Lover's state.
Uttering Thy Name, my body and Mind are Inebriated with Thee: yea, I can forsake Thee not
even for a moment.

How can I forsake Thee even for a moment, when I live only if I Sing Thy Praise: yea, I'm a
Sacrifice unto Thee.

No one belongs to me, nor I to any one but Thee, without whom I can Live not :
When I seek Thy Refuge and I abide at Thy Feet, my body becomes Pure,
And I gather Peace and a Deep Vision, and with the Guru's Word, my mind is held. [3]
The Lord's Nectar rains: Healthful are its Drops:
My Lord Meets me the natural way, and I Love my God.
Yea, the Lord Comes into (the body's) Temple when it Pleases Him, and the Bride is awake³ to
Embellishing herself with Merit.

When the Lord-Enjoys the Brides in every home, why am I God-forsaken, pray?
The Sky (of the Mind) is overcast with the thick, low Clouds (of the Lord's Grace), now rain,
(Thy Mercy) upon me that I Cherish Thy Love, body and soul:

Yea, when falls the rain of the Nectar-Word the Lord, in His Mercy, Comes into our Homes. [4]
Glorious is the month of *Chaitra*, when the black-bee hums with joy. P. 1108
The woods are in bloom and I long for my Love.
If the Lord Comes not into the Bride's Home, O, how will she find Peace? Separateness tugs at
her heart and wears it off.

The beauteous *Koel* sings on the mango-tree: O, how long can my limbs suffer Pain?
The black-bee circles the blooming tree: Can I live in Death, O mother?
Nānak, in *Chaitra* one finds the Peace of Poise, if the Bride finds the Spouse at her Home. [5]
Blessed is *Vaisākha* when the tree-boughs are clothed in fresh leaves.
The Bride see-eth and sayeth: "O Lord, have pity and come into my Home.
Come, O Loved One, into Thy Home and enable me to Cross the impassable (Sea of Existence);
Without Thee, I am not worth a copper.
But, if Thou art Pleased with me, I become priceless: Oh, let some one See that Lord of mine, and
make me See Him.

I know Thou art not afar; I believe Thou art within (me), and I Know Thy Abode.
Nānak: he who Attains the Lord in *Vaisākha*, his Mind is Attuned to the Word and he Believes. [6]

1. चले (चोलै) : eats, enjoys.
2. चढ़े (चढ़े) । (Sindhi), utters.
3. छुडी (ऊभी) : lit. standing, i.e., ever-alert.

Blessed is the month of *Jeyshtha* : why may I forget my Lord ?
 The earth burns like¹ an oven² : the Bride prays to her Lord :
 "O Master, I Recollect Thy Merits : be Pleased Thou with me".
 Yea, the Detached Lord Lives in His True Abode : and if He so Wills, I go to See Him there.
 The Bride is meek and powerless, how can she attain Bliss without her Lord ?
 Nānak : By His Grace, she becomes like her Lord and attains Merit, in the month of *Jeyshtha*. [7]
 Blessed is *Asārḥ* when the sun blazes in the sky,
 And the earth is roasted and suffers sorrow :
 Yea, her sap is sapped by the sun's fire and she is cheated of her Life, but she forgets not her task.
 The chariot of the sun moves on and the Bride looks out for a shade : and in the woods, the cricket³
 wails⁴.
 She, who takes along the load of Evil, grieves in the Yond; but she, who gathers Truth, is Blest
 with Bliss.
 Nānak, whosoever is Blest with such a mind, keeps to the Lord in life and death. [8]
 Bloom, O mind, in *Shrāvana*: for, the low Clouds have burst into Showers.
 I Cherish my Lord, body and soul, but the Lord has Gone out into the distant Lands.
 The Lord Comes not into my Home and I am sighing to death and the Lightning flashes and
 terrifies me.
 My-Bed is lonely and I am in real Pain : O mother, death is here.
 Without my Lord, where is sleep for me : I can suffer not even my clothes.
 Nānak : Blessed is the Bride who Merges in the Being of her Lord. [9]
 In the month of *Bhādon*, I am led astray by Illusion ; and, though full of Beauty, I Grieve.
 The earth is covered with water, the seas are brimful : now is the time to Enjoy.
 The whole black night it rains but where is Peace for the young Bride; the peacocks and the frogs
 shriek.
 The *Chātrik* too cries out, "Love, O my love," and the snakes sneak out to bite;
 The mosquitoes sting, the pools are overflowing; but, where is Peace for me without the Lord?
 Nānak: Ask thou thy Guru and go wherever thy Lord is. [10]
 Come, O Love, in the month of *Asuj*: Thy Bride is worrying herself to death:
 But Thou art Met only if Thou art wont to meet; but I am beguiled⁵ by the sense of the Other.
 Yea I was wasted away by Falsehood, and so the Lord has Forsaken me, and the flowers (of my
 hair) have turned grey.⁶
 Before me is the summer (of death), behind me the winter (of life) and seeing this Play, my mind
 wavers. P. 1109
 All over the boughs are green: but that alone is ripe-sweet which ripens in its own time.
 Meet Thou me, O Lord, in the month of *Asuj*: yea, the Perfect Guru is now my Intercessor. [11]
 In the month of *Kārtik*, such were my Deeds as was the Lord's Will,
 And the Lamp of Poise burns with its steady glow: and the (oil of the Lord's) Essence lights it:
 Yea, in the Lamp, the Oil is of the Essence.
 O Lord, let the Bride meet the Spouse, for, she is in Ecstasy and in Bloom.
 She is Emancipated not if she dies of Vice: but if she Merges in Merit, she is Redeemed.
 They, who are Blessed with the Worship of Thy Name, abide in themselves and lean only on Thee.
 Sayeth Nānak: "O Lord, open Thy Door and Meet me Thou, yea, even for a moment, a wink". [12]
 Blessed is the month *Maghar* when the Lord's Merits come into our beings!
 The Bride of Merit Cherishes the Words of Merit, that the Moveless Lord be Pleased with her.
 Yea, Moveless and Wise and the Builder of our Destiny is the Lord: but the world is a passing show⁷.
 And (the Lord's) Wisdom and Contemplation and Merit become a part of the Bride's being, and if
 the Lord so Wills, she loves Him.
 And she hears the Lord's Song from the Poets and Singers; and hearing His Name, her Woes depart.
 And, she becomes her Lord's Choice Bride, and her heart Worships her Lord in His Presence. [13]

1. सर (सर) : like.
2. डार (भार) = डार, डठ : oven.
3. टीड (टीड) : cricket.
4. लड़े (लड़े) : (From Sans. लप् to speak ; to chatter).
5. धुली (धुली) = धुली गली, : strayed.
6. वर वर सि डले (कुह काह सि फुले) : the country-shrubs, bearing white flowers, are in bloom, i.e., the hair has grown grey.
7. चंचल (चंचलु) : (Sans. चंचल), (fig.) inconstant, fickle, unsteady.

In *Poha*, the snows fall and even the sap of the the grass is sapped.

O Lord, why Thou Comest not even now, when Thou Abidest in my body and Mind and on my tongue.
Thou Permeatest my being, O Life of the universe: I revel in Thy Love through the Guru's Word.
Thy Light Pervades the egg-born, the foetus-born, the sweat-born and the earth-born¹; and also all hearts.

O Thou Merciful Lord, Bless me with Thy Vision and grant me Wisdom that I be Emancipated.

Nānak: The Bride who Loves her Lord alone, Enjoys her Colourful Lord. [14]

In the month of *Māgha*, I am made Pure, for I know my Pilgrim-station is within me;

And I Meet with my Lord in Poise, and, Enshrining His Merits, Merge in His Being.

Yea, Thy Merits become the part of my being, O My Beauteous One; and if it Pleases Thee, I Bathe in (Thy) Pool.

This indeed is my Holy Bath in the Gangā, Jamunā, and their confluence with Saraswati and in the seven seas.

To know that the One Lord Abides throughout the ages, is for me all the Worship and all Charity.

Nānak: In the month of *Māgha*, to Taste the Great Essence of the Lord's Worship alone is to Bathe in the Holy waters. [15]

In the month of *Phalgun*, the mind is in Bloom and one loves to Love (God):

Yea, one is in Bliss, night and day, and loses one's self;

And eradicating one's Ego by the Lord's Will, one prays: "O Lord, be Merciful and Come into me. Without Thee, I deck myself in a myriad ways, but I get no Refuge."

But when the Lord Sought me out, I was naturally decked with the Necklaces and the Garlands and the Silks.

Nānak: When the Guru-God United the Bride with Himself, she found her (True) Home. [16]

Blessed are the twelve months, the (six) seasons, the lunar and the solar days,

The hours, the minutes, the seconds, when the Lord Meets us in His Spontaneity.

Yea, the Lord Meets us and Fulfils us, for, He Knows all Ways.

And He, who Decked me, Loved me too, and Meeting Him I Enjoyed Him too.

And my Bed became Glorious when the Lord Enjoyed me, and my Destiny was Awakened through the Guru's Grace.

Nānak: I then Enjoy my Lord ever, night and day, for, the Lord, my Groom, Stayeth for ever. [17-1]

Tukhāri M. 1

P. 1110

O Bride of Beauteous eyes, dark is the first 'watch' of thy Night:

So, hold fast to thy (inner) Riches: for, thy turn (to quit) too will come.

And when comes thy turn, who will wake thee up from thy sleep: yea, lying asleep, thy sap will be sucked by the *Yama*.

The Night is dark, and you are shorn of Honour; and, to Rob thee, the Thieves have broken into thy Home.

But Infinite, Unfathomable, is thy Saviour: so hear you my prayer.

But you are Unwise, says Nānak, for you Contemplate not God, and know not what to do; and lo, the Night is dark. [1]

Awake, O Unconscious being, now that the second watch of the Night has dawned,

And hold fast to thy (inner) Riches: for, thy Farm is being Robbed.

And keep Awake, in the Love of the Guru-God and so Save thy Farm from destruction.

And then you tread not the *Yama's* Path, and suffer not Sorrow; and you shed the fear of death:

And then the sun (of Wisdom) and the moon (of cool Poise) rise upon you through the Guru's Word, and you Utter, and Dwell upon, the True Name.

But you Cherish not God: so, how will you attain unto Peace in the Love of the Other? [2]

In the third watch of the Night, Sleep overtakes thee,

And the illusions of thy sons and wife lure thee, and then you writhe in Pain.

The world is dear to you and you peck (like the greedy bird), at the bait, and are caught in the net.

If you Contemplate the (Lord's) Name, you are at Peace, (for), Dwelling on the Guru's Word, Death Devours thee not.

(But), without the Name, cease not thy comings and goings, and you are in Pain.

Says Nānak: "In the third watch of the Night, the *Māyā* of three Modes clings to thee." [3]

1. ਉਤਭੂਜ (उत्भुज) : (Sans. उद्भिज), sprouting, germinating (as a plant).

In the fourth watch of the Night, the Day¹ (of death) breaks upon² thee.
And only they could save their Souls³ who were ever Awake (to their God),
For, they Knew the Way, through the Guru, and so were Dedicated to the Name; and they passed
their Night in Peace.
And they Practised the Guru's Word and were cast not into the womb again; and the Lord was
their Eternal Friend.

(In age), the hands tremble, and the body and the feet shake, the eyes are blinded and the body
is listless like the dust.

Nānak: If the mind Enshrines not the Lord's Name, one is ever in Pain, age after age. [4]

The Knot (of thy body) has been loosened, now you have to quit, for, the Call from the Yond has come.
And, Bound, you are marched off, leaving all thy tastes and pleasures behind:

Yea, you pass off, Bound, when such is the Lord's Will, and now you neither hear nor see.

Yea, each in his turn is to quit: for, when the crop is ripe, it is sheared.

You are to Account for every moment of your life, and your Soul has to Suffer for both your 'good'
and 'evil'.

But, through the Word, the angelic beings are United with their God; for, lo, such is the Doing
of our Lord. [5-2]

Tukhāri M. 1

A Meteor has arisen in the Sky (of the Mind); O, how is one to See its Splendour?

Lo, through the Word, the Guru shows the Way and Fulfils the Destiny of the seeker.

Yea, one Sees it through the Guru's Word, and one Cherishes the True One and Seeing it ever, on
it one Reflects.

And the five outgoing faculties are held, and one knows the Self and slays one's Lust and Wrath.

And one's Within is Illumined through the Guru's Wisdom, and one Sees the Wondrous God.

Nānak: Slaying one's Ego, one stays Content; and lo, one's mind is Illumined with the Splendour of
the Meteor. [1] P. 1111

The God-man is ever Awake (to God), for, he is rid of his self;

And he basks ever in the splendour of the Dawn, and Merges in the True One.

Yea, this Merger Pleases his Mind, and he becomes Whole, being ever Awake.

He is Blest with the Nectar-Name of Truth and is Attuned to the Guru's Feet.

Within him is the Illumination (of Wisdom); yea, through His Light is the Lord of Light Revealed
but the self-minded one is deluded by Doubt.

But when the Dawn (of Wisdom) breaks upon him, his Mind is Content and he passes his Night,
Awake. [2]

When one sheds one's Vice, Virtue comes to fill one's Self.

And then one Sees the One Pervading all, and not another, not another.

For, God alone Fills all, not another; and Belief comes to the mind from the Mind itself:

Yea, He, who has Established the three worlds and the earth and the waters, that God is Revealed
through the Guru.

The Lord is All-powerful, the Cause of causes, Infinite, and He Destroys the Māyā of three Modes.

Nānak: The Vices of man then merge in his Virtues: for, such is the Wisdom one gathers from the
Guru. [3]

Cease one's comings and goings and one's Doubt⁴ is dispelled;

And smothering one's Ego, one wears the wears of Truth.

And dispelled are one's Woes and Sorrow; and one is rid of Ego, by the Guru's Grace.

And one's Soul Merges in the Oversoul, and one Knows the Self through the Self.

At the Parents' home, the Bride Merges in the Word; and at her In-law's, the Groom Loves her.

Nānak: Through the Guru is her Union (with God): and no more does she lean⁵ on the world. [4-3]

1. विहारी (बिहारी) : (Sans. विहग), the sun.

2. रचिउ (रचतु) : (Sans. द्योत) light, lustre, brilliance, sunshine; hence, rises (like hight)

3. Lit. home.

4. डेला (भोला) = डूलधा : doubt.

5. बरिठ (काणि) : dependency.

Tukhāri M. 1

Deluded by Doubt, the Bride regretted in the end:
Yea, she Slept through, abandoning her Spouse and Knowing Him not.
She was beguiled by Vice; for, she passed her Night without her Lord.
And by Lust, Wrath and Ego she was destroyed and was in Pain, being intoxicated with selfhood.
When the Swan-soul flew out, in the Lord's Will, her dust mingled with the dust.
Nānak: Bereft of the True Name, the Bride was deluded by Doubt and regretted in the end. [1]

O my Loved Spouse, hearken to my prayer.
Thou Abidest in my 'Self', Thy Home, and yet I am being scattered like the lump of dust.
Without Thee, no one likes me: now, what am I to say or do?
O Bless me Thou with Thy Nectar-Name that I Drink it through the Guru's Word.
Without Thy Name, there is no one to befriend me, though myriads of beings come and go.
Says Nānak: "True is Thy Instruction, O Lord, Bless me that I carry the Profit (of Thy Name)
back to my Home." [2]

O Loved One, when Thou art away, I send out to Thee Messages of Love:
I Cherish Thee ever and my Eyes are brimful with tears.
And I gather Merit, and seek to know how to Attain unto Thee.
For, Thy Path is hard to tread, and I know not how to reach Thee at the Yonder shore.
Yea, through the Guru's Word am I, the Separated Bride, United with Thee, when I Surrender my
body and mind to Thee.
Nānak: Thy Nectar-Tree yields the Fruit of Thy Name, The Great Essence; and Uniting with Thee,
I Taste Thy Essence. [3]

Tarry not, O Bride, when the Lord has Called you into His Presence. P .1112
You, who are ever Imbued with His Love, you will Meet with Him, all-too-spontaneously.
Yea, Meet Him you in the Peace of Poise: so be Comfortable, and slaying your Ego, Merge in His
Being.
She, who is Imbued with the True One, Meets with Him, while the Egocentric but comes and goes.
When you are out to dance, why veil your face? yea, break the Pitcher (of Attachment) and be
Detached;
And Know thy Self: and Reflect on the Quintessence, by the Guru's Grace. [4-4]

Tukhāri M. 1

O my Loved Sweetheart, I am Thy Slave.
Through the Guru I have Realised Thee, O Unknowable One, and now I seek not another.
Yea, through the Guru, Thy Mystery was Revealed to me, when Thou wert Merciful to me,
And I Met all-too-spontaneously with Thee, the Life of the world, the Compassionate *Purusha*, the
Creator, whose Garland is the woods-in-flower.
When Thou art in Grace, I Swim across (the Sea of Existence): Bless me with Thy Truth, O Thou
Compassionate to the poor!
Prays Nānak: "I am the Slave of Thy Slaves, O God, for, Thou Sustainest all life." [1]

My Loved God Fills the whole universe,
And Pervades He the Word, through the Guru, the embodiment of God:
Yea, Infinite is He, the Upholder of the three worlds, my Guru-God.
The Creator of all species of a myriad kinds, whose Bounties increase with each day.
Transcendent is He, the Creator and the Destroyer, and all that He Wills, comes to pass.
Nānak: The Diamond-(Mind) is pierced through by the Diamond-(Mind of the Guru), and one
weaves oneself into the Garland of (the Lord's) Virtues. [2]

The Virtuous one Merges in the Virtuous God and one's Forehead is stamped with the Lord's Name:
Yea, the True one Merges in the True One, and thus cease one's comings and goings.
Through Truth is the True One Realised, and Imbued with His Truth, one Loves the True One.
There is no one above the True One; so the man of Truth Merges in the True God.
God, the Enticer of my heart, has Loosed my Bonds and Set me Free.
Nānak: One's Light then Merges in God's Light, when one Meets with the Loved God. [3]

The seeker finds the Home of Truth: yea the True Abode of the Guru's.
He is Attuned not by being self-minded: only those turned Godwards Attain God's Wisdom.
Yea, he, who is Blest with Truth, is Approved; the All-wise Lord is forever Compassionate.
He is Eternal, not cast into the womb, ever the same; His Home is ever True and Everlasting.
Now the Account of my deeds is written not each day¹: for, the Lord's Light has become Manifest in me
Nānak: The true one is Imbued with God's Truth: and through the Guru, does he Swim across..[4-5]

Takhāri M. 1

O my Ignorant, unconscious mind, Know thou the Truth:
O my mind, forsake thy Vice, and be Merged in God's Virtues.
You taste a myriad tastes, and practise as is the writ of habit; and Separated, you are United
not (with God).
How will you Swim across the impassable Sea (of Existence), and by-pass the dreadful Path of the Yama
You Know not the Lord, now or ever², now set on a treacherous path³, what will you do?
Yea, bound by (Māyā's) Bonds, one is Released only if one Serves one's God, by the Guru's
Grace. [1]

O my mind, abandon the involvements of the household:
O my mind, Serve you the Detached God, the *Purusha*, pray. P. 1113
Yea, Contemplate the One Supreme Being, who is Eternally True, who Created the whole universe,
And Kept within His bounds air, water and fire, and Staged His Play for the world to See.
You have Good Conduct and True Contemplation if you Dwell on the Lord's Name: this, indeed, is the
true Self-discipline, Meditation and Austere living.
Yea, Meditate on the Name of thy Loved God, who is thy only Friend and Kinsman. [2]

O my mind, if you Assemble yourself, you will be Hurt not.
O my mind, if you Sing the Lord's Praise, you Merge in Equipoise.
Thiswise the sap of Life-divine⁴ flows through you, and you apply the Collyrium of the Guru's
Wisdom to your Eyes:
And lo, through the Light of the Word, the three worlds are Illuminated (for you) and you slay the
five Demons (of Desire).
You are rid of all fears, and, becoming Fear-free, you Cross the impassable Sea: yea, meeting with
Guru, you are Fulfilled,
And you find the Joy of Beauty and intimacy in God's Love; and the Lord is, of Himself, Merciful
to you. [3]

O my mind, what did you bring into the world, and what will you take out of it?
O my mind, you are Delivered only if you are rid of your Doubt.
Yea, in-gather the Riches of the Lord, and know their worth⁵ through the Guru's Word,
And you are cleansed from within through the Immaculate Word and Know your True Home.
Then, Blest with the Glory of the Name, you are back Home and Drink the Essence of Nectar with
abandon⁶.
Yea, if you Dwell on the Lord's Name, you are Blest with the Essence of the Word: but it is by
great, good Fortune that one Contemplates the Lord's Praise. [4]

O my mind, how will you Mount to the Temple (of God) without the ladder (of the Word):
O my mind, without the (Guru's) Boat, you are Ferried not Across.
On the far shore is thy Loved, Infinite Friend: only the Consciousness, Imbued with the Word,
goes Across;
And one Enjoys, joining the Society of the Saints, and regrets not thereafter.
O God, be Merciful, O Thou True, Compassionate God, Bless me with the companionship of Thy
Name.

Prays Nānak: "O Loved One, make me Wise in Thy Wisdom, through the Guru's Word." [5-6]

1. ਦੋਤਿ ਉਚਾਪਤਿ (ਦੋਤਿ ਰਚਾਪਤਿ) : each day, ਦੋਤਿ, is the account (ਉਚਾਪਤਿ) settled.
2. Lit. morning and evening.
3. ਅਵਧਾਟਿ (ਅਵਧਾਟਿ) : uneven, rugged, inaccessible, steep, unfrequented.
4. ਰਾਮ ਰਸਾਇ (ਰਾਮ ਰਸਾਇ) : be Imbued with the sap (ਰਸਾਇ) of God (ਰਾਮ)
5. ਭਾਉ (ਭਾਉ) : price, value ; worth.
6. ਝੋਲਿ (ਝੋਲਿ) : lit. churning.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant : M. 4

Within me is the Love of my Spouse: how can I live without my Lord ?
 So long as I see not His Vision, how am I to Drink the Nectar (of His Name) ?
 How am I to be without my Lord and Drink His Nectar? I can be not without Him.
 I cry ever for my Love, for, nothing else can quench my Thirst.
 O Loved God, be Merciful to me; for, I ever Cherish Thy Name.
 Lo, I've Met with my Love through the Guru's Word: O, I'm Sacrifice unto my True Guru. [1]
 When I See my Loved God, I Utter His Praise with Joy. P. 1114
 And my within is in Bloom: and I Utter "Love, O Love!"
 Yea, Utter I His Praise, Emancipated through the Word, and I'm Comforted not without Seeing
 His Vision:
 I, the Lord's Bride, am now Embellished ever with the Word, and I Contemplate only the Lord's Name.
 O Guru, Bless me with Thy Mercy and lead me on to my Lord:
 Yea, I Dwell on Thee ever, O Guru-God, and I am ever a Sacrifice unto Thee. [2]
 I'm but a stone in Thy Boat, O Guru, now take me across the Sea of Poison.
 Bless me Thou with Thy Word, in Thy love, and Emancipate me, the Ignorant Wretch.
 I know not Thy Extent, O Unfathomable God on high.
 So Bless me with Thy Union, in Thy Mercy, (I stand at Thy Door), meritless and powerless.
 I've sought Thy Refuge, sinning through a myriad births.
 O God, be Merciful and Save me, for, I've repaired to the True Guru's Feet. [3]
 The Guru is the Philosopher's Stone, his Touch has transmuted my 'iron' into Gold,
 Now my Light is Merged in God's Light, and the Fortress of the body looks Beauteous and Sweet.
 Glorious is now my body, enticed by the Lord; now, how can I forsake Him even for a single breath?
 Yea, I've seized the Unseeable, Unperceivable God, through the Guru's Word: O, I'm a Sacrifice
 unto the True Guru.
 I'd Surrender my head to my Guru, if the True Guru so Wills.
 O Compassionate God, be Merciful that Nānak Merges in Thy Being. [4-1]

Tukhāri M. 4

Thou, O God, art Unfathomable and Infinite.
 O Lord of the universe, whosoever Contemplates Thee, Crosses the tumultuous Sea of Existence.
 Yea, they alone Crossed it with ease, who Dewlt on Thy Name;
 And they, who followed the Guru's Word, them the Lord United with Himself.
 O Thou Support of the earth, be Merciful that my Light Merges in Thine.
 Thou, O God, art Unfathomable and Infinite. [1]
 O Master, Unfathomable art Thou, and yet Thou Pervadest all:
 Yea, Mysterious and Unknowable art Thou, yet Found through the Guru's Word.
 Blessed are the Perfect Beings who, meeting with the Guru Saint, Utter Thy Praise,
 And are Discriminating, and Reflect on Thee every moment, through the Guru's Word.
 The God-man Utters Thy Name, upstanding and downsitting.
 O Master, Unfathomable art Thou, and yet Thou Pervadest all. [2]
 Approved is that Servant who Serves Thee through the Guru's Word,
 Of him, Thou Castest off myriads of Sins in an instant:
 Yea, of him all Woes, all Sins are dispelled, who Cherishes Thee, with a single mind. P. 1115
 Blessed is his life made by God, who Utters the Truth, through the Guru's Word.
 Blessed, Blessed are such great beings who Dwell on Thee, through the Guru's Word, and Cross
 the impassable Sea of Existence:
 Yea, Approved are such Servants, who Serve Thee as the Guru Instructs. [3]
 Thou art the Inner knower of my heart, O God, and I act as is Thy Will.
 In my hands lies nothing, and when Thou Unitest me, I am United with Thee:
 Yea, they, whom Thou Unitest with Thyself, their Account is finally settled;
 Reckon not their deeds, O ye men, who have been United with Himself by God.
 Nānak: The Lord is Merciful to them who accept the Guru's Will with grace.
 O God, Thou art the Inner-knower of my heart, and I act as is Thy Will. [4-2]

Tukhāri M. 4

O Lord, Thou art the Life of life : the Creator-Master of all creation,
 And, they alone Dwelt on Thee on whose forehead was so Writ by Thee.
 Yea he, in whose Lot was Writ thus by Thee. Contemplated Thy Name ;
 And all his Sins were eradicated in a moment, who Dwelt on Thee, through the Guru's Word.
 Blessed are they who Contemplate Thy Name : seeing them, I too have become Thy Own¹.
 O God, Thou art the Life, the Master of the universe, the Creator-Lord of the earth. [1]
 O True Master, Thou Fillest all earth, all waters and the interspace, Thou art the Overlord of all.
 Yea, myriads² of those, who Contemplate Thee with their whole, conscious minds are Emancipated.
 Yea, Delivered are such beings : and their Countenances sparkle at the Lord's Gate.
 They are Blessed both here and Hereafter, and them the Saviour Lord Himself Saves.
 Hear ye, O Saints, the Service of God is utterly fruitful.
 Yea, Thou Fillest the earth, the water and the interspace, O God, the Overlord of all, my True Master.

[2]

Everywhere art Thou, O God, Thou, the One, Pervadest all :
 Thy Name is Uttered by the humans : all the vegetable kingdom too proclaims thy Name.
 O Creator Lord, everything Utters Thy Name : yea, myriads Contemplate and Dwell upon Thee.
 Blessed, Blessed are the Saints with whom Thou art Pleased.
 O God, Bless me with the fruitful Vision of the one who Utters ever Thy Name with his heart.
 Thou, my Master, Pervadest all, all over, yea, Thou the One alone. [3]
 Inexhaustible and Infinite is the Treasure of Thy Devotion, O God ; but, he alone is Blest with it
 whom Thou Blessest.

Yea, he whose Forehead the Hand of the Guru strokes, in his heart is Enshrined Thy Virtue.
 The Lord's Virtues are Enshrined in his Mind in whose heart are the Lord's Love and Fear. P. 1116
 Without the Lord's Fear, one is Blest not with His Love ; without Fearing the Lord, no one can
 Swim across.

O God, he alone is Blest with Thy Love and Fear, on whom is Thy Mercy.
 Inexhaustible and Infinite is the Treasure of Thy Devotion, and he alone is Blest with it whom
 Thou Blessest. [4-3]

Tukhāri M. 4

Seeing the Sight of the True Guru, Amar Das, the Merit of bathing on the auspicious occasion of
*Abhijita*³ was attained (by the pilgrims)
 And the Dirt of their Vice was washed off, and dispelled was their Darkness of Ignorance
 Yea, Seeing the Guru's Sight, their Ignorance was eradicated and their Within was Illumined,
 And the Pain of 'births and deaths' was stilled instantaneously, and they Attained to the Eternal Lord.
 The occasion was provided by the Guru himself, for, he went to bathe at Kurukshetra :
 Yea, Seeing the Sight of the True Guru, the merit of bathing on the auspicious occasion of *Abhijita*
 was attained, by all [1]
 On the way, many of his followers joined him,
 And at every step, each moment, they Worshipped (their God).
 Lo, Worshipped they their only God and the world swarmed to See them :
 And whosoever came to See the Guru, him the Guru United with the Lord.
 The Guru went on a pilgrimage of the holy places to Save the whole world,
 And on the way, he was joined by many of his followers. [2]
 First, they went to Kurukshetra, and this visit was celebrated by many,
 Of it the world came to know : nay, the three worlds came to See.
 Came the angelic beings, the seers and all, from all the three worlds :
 And they, who Saw the Guru, got rid of their Sins instantaneously.
 Came the Yogis, the sky-clad (nudes), the Sanayāsins, the six types of seers⁴ who conversed with
 and paid obeisance⁵ to Him.
 Yea, the Guru first went to Kurukshetra, and this occasion was celebrated by many. [3]

1. ਸਨਾਥੁ (ਸਨਾਥੁ) : having (or accompanied by) a master, protector, or husband.

2. ਘਣੀ (ਘਣੀ) : *lit.* many, much.

3. ਅਭੀਜਿਤੁ (ਅਭੀਜਿਤੁ) : Sans. (ਅਭਿਜਿਤੁ), of an additional *Nakshatra* between the 21st and 22nd ; of the 8th
 Mahurat ; Name of Vishnu.

4. ਖਟੁ ਦਰਸਨ (ਖਟੁ ਦਰਸਨ) the six types of Yogis—Yogi, Sanyasin, Buddhist, Jaina and Vairāgi.

5. ਦੋਆ (ਦੋਆ) *lit.* visit.

Then, the Guru went to the Yamunā and Contemplated his God.
 Even the tax-gatherers made offerings to him and excused all who followed him.
 Yea, everyone who, following the Guru, Dwelt on God, was excused.
 For lo, he who follows the Way of the Guru's Word, him *Yama*, the Tax-gatherer, (too) touches not.
 Everyone uttered 'Guru—Guru' and uttering his Name thus, they were all Emancipated.
 Thiswise, the Guru went to the Yamunā and Contemplated his God. [4]
 Then, they came to the banks of the Gangā, and lo, the Wonder of wonders,
 That everyone who saw the Guru was bewitched, and no one gathered any tax from him.
 Not a penny¹ was he charged for the Treasury², for, the tax-gatherers became mute and wonder-struck.
 And they said, "Whom shall we tax when everyone here follows the Guru."
 So, they, in their wisdom, gave thought to it and broke their boxes, and hastened back to their homes.

P. 1117

Thiswise, the Guru went to the Ganga: and men saw a wondrous sight. [5]
 The eldersmen of the city got together and sought the Guru's Refuge,
 And they asked the Guru, yea, my Guru-God, who, quoting the Smritis and the Shāstras,
 Proved that Shri Rama, Shukdeva and Prehlada too Dwelt on the Guru-God.
 And so were dispelled out of the City of the body the five Thieves, nay the Robbers.
 (Before the Guru), men discoursed on the Purānas, and practised Virtue, and sang (to their gods),
 but now, through Guru Nānak's Word, they were Devoted only to God.
 And, thiswise, the eldersmen of the city sought the Guru's Refuge.³ [6-4-10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant : M. 5

O Love, I am a Sacrifice unto Thee: through the Guru, I have Dedicated my mind to Thee.
 Yea, Hearing Thy Word, my Mind is Inebriated with it.
 Imbued is my Mind with Thy Word as fish is with the waters; for I am in Love with Thee, O God.
 Yea, I can Evaluate Thee not, O Master, for, Thy Station is Infinitely Exalted.
 Thou Blessest us with Virtue; so hear Thou the prayer of Nānak, Thy meek Servant,
 And Bless him with Thy Vision, for, he is ever a Sacrifice unto Thee. [1]

This body and mind belong to Thee, O God; all Virtues are contained in Thee.
 O, I am each bit a Sacrifice unto Thy Vision, O Lord.
 Hear Thou, O my God, I live only if Thou Blessest me with Thy Vision even for a moment.
 I hear Thy Name is Nectar-like, but I Drink it only if Thou art Merciful to me.
 I thirst for Thee, O Love, as is the *Chātrik* bird for the *Svānti* drop.
 Prays Nānak: "O God, Bless me with Thy Vision, for, I am a Sacrifice unto Thee." [2]

Thou art my True God, Infinite and Boundless:
 Yea, Thou art my Loved (Master), whom I Cherish with my vital breath and whole mind.
 Thou Givest Peace to my life; revealed through the Guru, Thy Love is for everyone:
 And man does only as is Thy Mercy, he Conquers his mind, associating with the Saints.
 O God, I Surrender my body and mind to Thee: yea, my life is a Sacrifice unto Thee. [3]

I, the Meritless one, God has Saved for the sake of His Saints;
 Lo, the True Guru has covered up the Shame of me, the Sinner;
 Yea, my God has Covered up my Shame: and, He Blesses our vital breath and Soul with Bliss.
 Eternal and Undying Master is He, the Creator and Perfect Being.
 O God, I can say not Thy whole Praise, nor whence art Thou.
 Nanak, Thy Servant, is a Sacrifice unto him through whom he is Blest with Thy Name even for a while.⁴ [4-1-11]

1. आढ (आढु) : (Sans. अर्ध half) lit. half of the quarter-pice.

2. घोलक (बोलक) = गोलक : treasury.

3. This reveals that the third Guru, Amar Dās, visited the (Hindu) Pilgrim-Stations to rid the devotees of their superstitions and to yoke them to the worship of the one God. The Pilgrim-tax charged from the Hindus was excused in his case by Akbar and so many others also who followed his disciples were also excused.

4. निमका (निमका) = निमिष मातृ : even for the twinkling of the eye.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 4

P. 1118

Sing thou the Lord's Name, O my mind,
And though the Lord is Unfathomable, Unperceivable, yet Meeting with the Perfect Guru, He is
Revealed unto thee. [Pause]

He, on whom is God's Grace, him He Attunes to Himself.
Everyone is Devoted to God, but Approved is that Devotion alone which the Lord Loves. [1]
The Lord's Priceless Name is with the Lord : and we Contemplate it only if the Lord Blesses us with it.
Yea, he whom the Lord Blesses with His Name, all his Sins¹ are eradicated. [2]
Blessed are they, who Dwell upon the Lord's Name : on their Foreheads God Writes the Writ of
great Destiny.

Seeing them, my mind flowers, as of the mother when she takes her son in her loving embrace. [3]
We are Thy children, O Father : So make us Wise that we Attain unto Thee :
As the cow, seeing her calf, is pleased, so own me Thou as Thy very Own. [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 4

Utter the Praises of thy God, O my mind :
Yea, Wash and Worship thy Guru's Feet, and so Attain thou to thy God. [Pause]
Shed thou thy Lust, Wrath, Greed, Ego and the vicious taste of Evil,
And repairing to the Saints, discourse on God, and be Blest with the Cure-all of the Lord's Name :
yea, Utter it ever thou. [1] P. 1119
And assembling thyself, rid thyself of thy inner Ego and power-consciousness.
O Master, be Merciful to Nānak, Thy Servant, and make him the Dust to be treaded over by Thy
Saints. [2-1-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O mother, in the Society of the Saints, (the Seeker-Soul) is Awakened,
And seeing the Wonders of God, she Dwells on the Name, the Treasure (of Bliss). [Pause]
She thirsts for the Master's Vision, and Attunes her (mind's) Eyes to her God.
Yea, she thirsts for naught else. [1]
Now she Attains unto the Blissful and Poise-giving Guru : and Seeing His Vision clings to Him in
the mind :
Seeing her Lord, Joy wells up in her mind, through the Nectar-Word of her Loved Lord. [2-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O Compassionate God, hear Thou the Prayer of Thy meek creature :
The five Desires² and the three Modes³ torture my one mind, O Support of the supportless !
Save me, O Save me, in Thy Mercy ! [Pause]
I make many efforts and go (on pilgrimages).
And do six kinds of works and contemplate the 'right' way,
But nothing avails me : the wild Desires are stayed not. [1]
So, O God of Mercy, I've repaired to Thee and greet Thee :
For, Thou alone canst make me Cross over to Thee.
Thou alone art Compassionate to the meek :
Yea, Thy Feet alone are my Boat⁴
Wherewith I Cross the Sea of Desire and Doubt,
Clinging to the Feet, and holding the skirt of Thy Saints. [2-1-2]

1. लेश (लेखाः) lit. account.

2. दाम (दास) Sans. दस्यु; name of a class of evil beings or demons, enemies of God and men and slain by Indra, (mostly Vedic in sense) ; hence, five desires, enemies of the mind.

3. i.e. three Gunās—Rajas (Passion, over-activity) Tamas (inertia or Darkness) and Satvik (Renunciation or Detachedness).

4. Lit. support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O Master, O Treasure (of Bliss), I seek Thy Refuge :
In my Mind is Thy Love Enshrined, and I pray Thee to Bless me with Thyself. [1-Pause]
Thou art Bliss-giving, Perfect, God of gods : now Save my Honour in Thy Mercy,
And Bless me with the Love of Thy Saints that I utter ever Thy Praises with my tongue. [1]
Immaculate is Thy Gospel, Thy Wisdom, O Compassionate *Gopal, Govind, Damodar*, O God.
So let Nānak be Imbued with Thy Love, and be Attuned ever to Thy Lotus-Feet. [2-1-3]

Kedārā M. 5

My Mind craves for Vision of my God : P. 1120
O God, be Merciful and Lead me on to Thy Saints and Bless me with Thy Name. [Pause]
Let me Serve Thee, O True *Purusha*, O Love; and as I hear of Thee, let my mind be in Bloom.
O God, I am a Sacrifice unto Thee : for, of Incomparable Beauty is Thy Abode. [1]
Thou Sustainest and Supportest all : yea, Thy Shade is over all.
Says Nānak "Thou art my Creator-Lord, the God, and I See¹ Thee in every heart". [2-2-4]

Kedārā M. 5

Loving and Blissful is the Love of my Lord :
My Mind is Wrapt in His Thoughts and Hope, and my eyes are Attuned to Him. [1-Pause]
O God, how auspicious is that day, that hour, that moment,
When the (hard) Door is opened, and the Desires are quenched instantaneously², and I live only
in Thy Blissful Presence. [1]
What effort will lead me on to Thee? What kind of Service will I attend to ?
Shed thy Desire and thy Ego, O Nānak, and thou wilt be Saved, associating with the Saints. [2-3-5]

Kedārā M. 5

Sing ye the Praises of the Lord!
O God, be Merciful, and Bless us with the Contemplation of Thy Name. [Pause]
Pull me out of the Well of Vice and Attune my mind to Thy Saints,
And rid me of Doubt, Fear and Desire, through the Guru's Word, and usher me into Thy Holy
Presence. [1]
Let my mind be like the Dust treaded over by all, and let me shed the consciousness of Ego.
O Compassionate Lord, Bless me with Thy Devotion that by great, good Fortune, I Attain unto
Thee. [2-4-6]

Kedārā M. 5

Without the Lord, life is utterly wasted away :
Yea, vain are our eats and wears if we abandon God and are involved with the Love of the Other.
[Pause]
One gathers riches and looks beauteous and revels, but not a bit of these goes along with one :
Yea, one is in love with the mirage, with the passing shade of the tree. [1]
One is intoxicated with the wine of Ego and Desire, and falls into the ditch³ of Lust and Wrath.
O God, be my Support and Hold me by the Hand. [2-5-7]

Kedārā M. 5

Nothing goes along with thee save for thy God :
Yea, thy God is the Support of the Supportless, the Lord of Mercy, the only Refuge of the poor.
[Pause]
Our riches, our sons, the 'joys' of Vice, yea, none of these is of any avail on the *Yama's* Path :
So Praise ye your God, and Dwell on the (Lord's) Name, the Treasure (of Bliss) that ye are Ferried
across the Sea (of Existence)⁴. [1]
The Unfathomable, Unperceivable Lord is worthy of giving Refuge : yea, Contemplating Him, one
is rid of one's Woes.
Says Nānak : "O God, I, Thy meek Servant, seek but the Dust treaded over by Thy Saints : but
I'll be Blest with it if such be Thy Writ on my Forehead". [2-6-8]

1. सिद्धा (दिखाउ) = देखा : see.

2. पपट (घपट) : all at once, instantaneously.

3. धाउ (खात) : ditch.

4. सागर के धाउ (सागर के खात) : lit. the dyke of the sea.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

P. 1121

Now I forsake not my God from the Mind:

Yea, His Love is so strong that it has overwhelmed all my Vices. [Pause]

How can *Chātrik* be without the *Svānti*-drop? How can the fish be without water?

So my tongue utters ever the Lord's Praise: this has become a part of its nature. [1]

The deer is pierced through with the sharp arrows, enticed by musical notes:

So am I by the Lotus-Foot of the Lord, and I Cherish them ever². [2-1-9]

Kedārā M. 5

O Love, my heart is filled with Void,

So Shatter Thou the Wall of Doubt between Thee and me; and, holding me by the Hand, turn me Thywards. [1-Pause]

Fathomless is the deep of the Life's Sea: pray, Ferry me Across³ in Thy Mercy.

Let Thy Feet be my Boat, and the Saint my Boatman: So Save me Thou, O God ! [1]

He who Protected me in the fire of the womb, also Saves in the Sea of Desire:

Yea, our God is worthy of giving Refuge: there is naught else on whom one may lean. [2-2-10]

Kedārā M. 5

O my tongue, utter ever the Lord's Name:

Yea, utter ever the Praises of Thy God that thou art rid of thy Sins. [1-Pause]

Know thou, O man, that death hangs ever over our head, that we abandon here all our riches,

And false are our attachments, and our hopes end in Vice; so take them to be utterly illusory, forsure. [1]

Attune thyself to the Eternal Being, the True *Purusha*,

And be Blest with the Treasure of the Name, for, this is the only thing thy God loves. [2-3-11]

Kedārā M. 5

I lean only on the Lord's Name:

And no more do Pain or Sorrow afflict me and I deal only with the Saints. [Pause]

The Lord, in His Mercy, Himself Saves; and Sin rises not in me.

He, who Attains unto Him, Contemplates Him, and, him the world can smite⁴ not. [1]

Know thou that the Lord's Feet are Nectar-sweet; yea, thy Lord Blesses thee with Peace, Gladness and Bliss.

Nānak, O God, seeks Thy Refuge and becomes the Dust treaded over by Thy Saints. [2-4-12]

Kedārā M. 5

Accursed is all that one hears without the Lord's Name.

Of what avail is the life that forsakes the Life of all life? [Pause]

One eats all kinds of eats like an ass, the beast of burden,

And strives hard, night and day, like the bullock yoked to the oil-press. [1]

He, who abandons God, being attached to the Other, Wails immensely in the end.

With joined palms, prays Nānak, "O God, Take me in Thy Loving Embrace." [2-5-13]

Kedārā M. 5

I've applied the Dust of the Saints' Feet to my Face,

And, Blest by the Eternally Virtuous and Ever-perfect Lord, Pain afflicts me not (even) in the Kali Age. [Pause]

I am wholly fulfilled through the Guru's Word, and my mind wavers not:

P. 1122

Yea, he, who Sees the One Perfect, All-filling God in all, Burns not in the Fire of Sin. [1]

His Servant the Lord Holds by the Hand, and Merges his Light in His Own.

O God, I, the hapless one, have sought the Refuge of Thy Feet, and walk ever with Thee in Thy Will. [2-6-14]

1. टेव (टेव) (Sindhi), nature.

2. गाँठ बाँधि पती (गाँठ बाँधि घरी) *lit.* fastened a knot of myself (and Him).

3. पोर (घोर) (Bāngar dialect), shore.

4. दगड (दहत) (Sans. दह, to burn) ; *lit.* burns.

Kedārā M. 5

If the Mind craves for the Lord's Name,
One is Blest with immense Peace and Perfect Bliss: and one's inner Fire is quenched. [Pause]
Yea, walking in the Saints' Way, myriads of Sinners are Saved:
And he, who applies the Dust of the Saints' Feet to his Forehead, attains the merit of bathing at a
myriad pilgrim-stations. [1]
If one is Attuned to their Lotus-Feet, one Sees the Lord in all hearts.
Nānak has sought the Refuge of his Infinite God, and for him the Yama's terror is no more. [2-7-15]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā Chhant M. 5

Meet with me, O my Loved God! [Pause]
Yea, Thou Fillest all, all over: Thou art my only Creator-Lord.
Thou Thyself Markest out Thy Path, (but) it is Known only through the Saints.
And Known thiswise, Thou, my Creator-Lord, art Seen in every heart.
He, who repairs to Thy Feet, attains Gladness; for, even an iota of our Devotion is rewarded by Thee.
Yea, he, who Sings Thy Praise, O Treasure of Virtue, all-too-spontaneously, is Imbued with the
Great Essence of Thy Love.
Nānak seeks but Thy Refuge, for, Thou art the only Creator-Lord, the Perfect Being. [1]
He, who is Pierced through with God's Loving Adoration, he goes not to another;
As dies the fish separated from water, so does Thy Devotee without Thee.
How is one to be without Thee, O God; how can the *Chātrik* live without the *Svānti drop* from on high.
The *Chakvi* longs that the night passes and she sees the splendour of her beloved sun.
So does my mind long for Thy Vision, and fortunate for me is the Day when I hymn Thy Praise.
Prays Nānak: "O God, my vital breath, how can I be without Thee?" [2]
As the body, without breath, is of no avail,
So does the Saint get no Peace if he Sees not the Vision (of God).
Being without the Lord is to suffer the Pangs of Hell; so, my Mind is Pierced through by His Lotus
Feet:
Aesthetic, and yet Detached, is our God, to whom one is Attuned through the Name: yea, no one
can ever deny my God.
Meeting with God, and abiding in the Society of the Saints, brings Peace that one can contain
oneself not with its Joy.
Be Thou Merciful to me, O Mater of Nānak, that I Merge in the Love of Thy Lours-Feet. [3]
Searching and Searching, one Meets with one's God: yea, He is Compassionate to the Seeker.
I am Merit-less, Low-born and Supportless, but God Minds not my shortcomings:
Yea, Minds not He my shortfalls, and Blesses me with Perfect Bliss: all proclaim that His innate
Nature is to do pure Good;
And I hear too that He is the Lover of His Devotees: so I hold on to His Skirt and See Him Fill-
ing all hearts. P. 1123
So I Attain unto Him, the Ocean of Bliss, all-too-spontaneously, overcoming the Pain of girdling
the cycle of births and deaths.
He has made Nānak His Slave, Holding him by the Hand; and he has woven, like a garland, the
Lord in his heart. [1-4]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Kedārā: The Word of Bhakta Kabirji

He, who minds not either praise or dispraise, and sheds his Ego and 'I-anness':
And looks upon gold and iron alike: he, indeed, is the Embodiment of God. [1]
O God, rare is the one who belongs to Thee.
He leaves off his Lust, Wrath, Greed and Attachment; and Knows he the State of Godhead. [1-Pause]
O God, the three Modes of *Rājas*, *Tāmas*, and *Sāvik* are but the creation of Thy Power²,
But he alone Mounts to the Supreme State (of Bliss) who Knows the Fourth State³ of Attunement
(to Thee.). [2]

1. *Sattva*, rhythm, harmony or purity, resulting in detachment or renunciati on; Rjas is over-activity or passion;
and *Tāmas* inertia, darkness or stupidity.

2. भाइआ (माइआ :) Sans. माया, magical power.

3. परम पद (परम पदु :) Sans. परम पद : final beatitude.

Pilgrimages, fasting, piety, self-control and religious routine : one may hope not for the fruit thereof, But should dispel the illusions of Desire and Doubt, and Cherish only the All-pervading God. [3]
In whichever Temple the Light (of God) is lit, the Darkness (of Ignorance) is dispelled therefrom, And one is rid of one's Doubt, and is filled with the Fearless God; and one becomes the Servant of the Lord. [4-1]

Some trade in bronze, others in copper, others in cloves or betel-nuts,
But the Saints Deal only in the Lord's Name : such, too, is my Capital-stock. [1]
I have become a Dealer in the Lord's Name :

Yea, coming by this Priceless Diamond, I have abandoned all my worldliness. [1-Pause]

I Deal in Truth, for, the True Lord has Blest me so :

Yea, I have loaded myself with the True Thing which (alone) is accepted in the Treasury of God. [2]
The Lord Himself is the Pearl, the Ruby, the Jewel : He Himself Spread out His Wares (for all to See).

Yea, Eternal and Moveless is that Lord who Pervades every direction and Moves everything. [3]
My mind is the bullock that journeys through (higher) consciousness, carrying the sack¹ of Wisdom.
Says Kabir : "Hear ye, O Saints, this is the load that reaches its destined end". [4-2]

O Ignorant, Uncultured mind, O Bar-maid, turn the tide (of thy Desire),
And intoxicate thyself with the Lord's Nectar that drips from the Furnace of the Tenth Door². [1]
O Brother-Saints, call only at your Lord :

Yea, drink only this priceless Wine³ that quenches your Thirst all-too-spontaneously. [1-Pause]

Rare is the one who Realises God's Love in His Fear, he alone Drinks the Lord's Nectar.

Yea, the Lord's Nectar is in every heart, but only he in-drinks it on whom is God's Grace. [2]

The nine doors of the city (of the body) if one closes, yea, if one stills one's outgoing mind,
Then the knot of the three Modes is loosed, and the Tenth Door opens unto one; and the Mind is then in Ecstasy⁴. [3]

Says Kabir : "One Mounts to the State of Fearlessness and is rid of the three Maladies ;
But one Attains to this Wine if one turns the back⁵ of one's mind (on Māyā), and is Inebriated (with God)⁶. [4-3]

I am seized by Desire, Lust and Wrath and know not the state of At-one-ment with the Lord :

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Yea, Blinded in the eye I see naught, and I am Drowned without cause⁷. [1]

O mind, why walkest thou the zig-zag way ?

After all, one's body is but a bundle of bones wrapped in skin, girt by dirt. [1-Pause]

Why are you deluded by Doubt, O man, and Contemplate not God when death is never far from you.

You protect your body with a great effort, but when your days are over, it must fall. [2]

Of oneself, one can do not a thing :

It is only when God Wills that one Meets with the True Guru and Utters the Name of one's only Lord [3]

Abiding in the house of sand, being Ignorant, one is yet proud of one's body.

Says Kabir : "Whosoever Cherishes not God is Drowned, however wise he be". [4-4]

One walks the Wrong way on the tortuous, zig-zag path ; and chews in ease the betel-leaf :

But one is concerned not with the Loving Adoration of God, and ministers the affairs of others. [1]

In Ego, one forsakes one's God.

And knowing gold and his beauteous women to be eternally True, he looks at them with a loving gaze. [2-Pause]

His life passes in Vice, Falsehood and Greed, intoxicated with spirituous drinks.

Says Kabir : "In the end, one is seized by Death (and knows not what to do ?). [2-5]

1. गौनि (गोनि) : (Sans. गोली), a sack.

2. मेर सर (मेर सर) = मेर दंग = मेर (the seat of highest consciousness i.e. the Tenth Door).

3. मत्ति (मति) : (Sans. मद्य), wine.

4. धोटा (खोटा) : (Sans. क्षीव), excited, drunk, intoxicated.

5. उबट (उबट) : inverted, turned back, reverse, contrary, opposite.

6. धेंद धुमारी (खोद धुमारी) : lit. the intoxication left by a well-fed, workless animal.

7. Lit. water.

For a few days one beats one's drums,
 But in the end, he carries not along his buried treasures, nor gathered loads. [1-Pause]
 Near the (dead) body, the wife cries : upto the door goes the mother,
 And the kindreds go upto the crematorium, but the Swan-soul goes alone. [1]
 Those sons, those riches, those cities and towns one comes not back to see again.
 Then why doesn't man Contemplate God and wastes his life in vain ? [2-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā : The Word of Ravidāsji

If one does the six kinds of deeds and is born in a good family, but is Devoted not to God,
 And loves not the Gospel of the Lotus-Feet, he is a *Chandāla*, the eater of carcass. [1]
 O my Ignorant, unconscious mind,
 Why you follow not Vālmika, who, though of low birth, became eternal : such is the Glory of
 Devotion to God. [1-Pause]
 Vālmika, the killer of dogs, was an outcaste, and yet Krishna offered his Love to him.
 And he is now beyond the praise of men : yea, his Glory rings through all the three worlds. [2]
 Ajāmala, (who mated with a prostitute), Pingalā (the street girl), Lodhia (the hunter), (the seer
 turned an) Elephant : all were Received by God.
 If such evil-doers were Emancipated, O Ravidāsa, why wouldn't you be ? [3-1]

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Bhairō, M. 1 : Chaupadās

P. 1125

Without Thee, no one can do a thing, O God,
Yea, Thou Doest and See-st and Knowest (the inmost state of) all. [1]
What shall I say, O Lord, for, what can I say ?
For, all that is, is in accordance with Thy Will. [1-Pause]
Yea, whatever is to be done, lies in Thy Hands.
So who else is one to pray to, O my God ? [2]
Whatever I have to utter or hear is Thy Speech,
O Thou Ever-Wondrous Lord, Thou alone Knowest the Mystery of (Thy Wonders). [3]
Thou Doest and Causest and Knowest all.
Saith Nānak, "O Lord, Thou alone Establishest and Disestablishest all". [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairō M. 1

The Guru's Word Emancipated a myriad men of silence, and Indra and Brahmā and their like :
Yea, by the Guru's Grace, a myriad ascetics, and Sanaka and Sanandana attained Deliverance. [1]
How is one to be Ferried across the Sea of Existence without the Guru's Word ?
For, without the (Lord's) Name, the world is afflicted by the Malady of Duality, and this sinks the
fortunes of all men. [1-Pause]
The Guru is God, Unfathomable and Mysterious : yea, through the Guru's Service, one Knows the
mysteries of the three worlds :
Yea, the beneficent Guru himself Blesses and one Attains to the Unfathomable and Mysterious
God. [2]
The Mind is the King; the mind is satisfied through the Mind itself, and one's Craving is stilled¹.
Yea, the mind is United (with God) and, Separated, it is wasted away; and, Knowing, one Sings
(the Lord's) Praise. [3]
O rare is the one whose mind is stilled through the Guru and Dwells on the Word.
Nānak : The Lord is All-pervasive, and through the True Word is one Emancipated. [4-1-2]

Bhairō M. 1

The eyes see not, the body has withered : yea, age has overpowered man and lo, he waits for death.
But knows he not that neither beauty, nor love nor taste last, then how is one to be Released from
the Yama's Noose? P. 1126

O man, Contemplate thy God, for, thy life passes.
And, one is Released not without the True Word, and one's life goes waste. [1-Pause]
Afflicted by Lust, Wrath, Ego and Selfhood, one is ever in Pain ;
So one must utter the Lord's Name with the tongue, by the Guru's Grace, and so be Ferried
Across. [2]

One's ears hear not, his mind is devoid of Wisdom, but one knows not the Word, nor Poise,
And loses thus, being self-willed and Blind, the merit of the human birth ; for one Knows naught
without the Guru. [3]

If you remain Detached, devoid of Hope, abiding in the midst of hope, you attain the State of
Dispassion, Attuned (to God) in Equipoise.

Says Nānak : "Thus Released, through the Guru, you are Attuned to the Lord's Name".
[4-2-3]

Bhairō M. 1

Thy step falters, thy hands and feet are feeble, and the skin of thy body has withered :
Thy eyes are bedimmed, thy ears hard of hearing, but yet, O man of Ego, you Know not the Lord's
Name. [1]

1. भनसा भनहि समई (मनसा मनहि समाई) : lit. desire was re-absorbed in the mind; i. e. ended.

What did you attain, O Blind one, coming into the world ?
 For, you Cherish not your God, nor Serve the Guru; and quit the world, wasting even your Capital-stock. [1-Pause]
 Your tongue is Imbued not with God, and whatever it utters is meaningless and insipid ;
 And, you slander the Saints, and like a quadruped, you know not Wisdom. [2]
 Rare's the one who sucks in the Lord's Nectar : yea, he alone receives it who's United with the Guru;
 And so long as one enters not into the Mystery of the Word, one escapes not the limitations of Time.
 [3]
 There's only but one True Door : so call not at another ;
 For, thiswise, says poor Nanak, one Attains the Supreme State (of Bliss), [4-3-4]

Bhairo M. 1

The whole night passes, bound to sleep ; and the day passes involved in Strife,
 But, you know not God even for a moment, who Created this world. [1]
 O mind, how will you be Released out of thy shell of pain ?
 Pray, Contemplate thy Meritorious God, for you bring in nor take out of the world, aught (but the good or bad that you do). [1-Pause]
 Bound to Ego, your mind is shallow, your lotus overturned : yea, your mind is Blind, and so, you are involved in Strife,
 And (the cycle of) death and birth hangs over your head, and you're caught in the Noose, bereft of the (Lord's) Name. [2]
 You See not, and your (mind's) Feet stagger, for, you are conscious not of the Word ;
 And involved in the Vedas and Shāstras, which keep you bound to the Māyā of three Modes, you are attached to blind Strife. [3]
 You've wasted away your Capital-stock : how will you earn Profit, O you bereft of Wisdom !
 So, be you pleased with God's Truth, and Reflecting on the Word, suck-in the Lord's Essence. [4-4-5]

Bhairo M. 1

He, who's Imbued with God's Love and Tastes His Taste, and abides ever in His Presence,
 And Knows not aught but the Word, to his Within is God Revealed. [1]
 Such a one is pleasing to my mind
 Who Slays his self and is Imbued with the Transcendent God, and goes the Guru's Way. [1-Pause]
 Within and without is the Immaculate He ; O Greetings be to that Primal Being. P. 1127
 Yea, He Abides in all hearts ; He Pervades as Truth. [2]
 He, who's Imbued with Truth, whose tongue is replete with the Nectar of Truth, and who is Soiled not,
 And Tastes the Nectar of the Immaculate Name, Imbued with the Word, he gathers Glory. [3]
 Yea, the man of Virtue, Meeting with the God of Virtue is Blest with the Glory of the Name ;
 And, Serving the Guru, he is rid of all his Sorrows, and the (Lord's) Name is ever his Friend. [4-5-6]

Bhairo M. 1

The (Lord's) Name, the all-containing Treasure, one Attains by the Guru's Grace,
 And, one is Blest with God's Eternal Bounty, and is Attuned to God in the State of Equipoise. [1]
 O my mind, be intuned to the Devotion of thy God,
 O man, Cherish the Lord's Name in thy heart, by the Guru's Grace, that you go back to your Home, Blest with the Peace of Poise. [1-Pause]
 You are rid not of your Doubt nor Illusion, and know not the meaning of 'coming-and-going' :
 Yea, without the Lord's Name, you are Emancipated not and through Ignorance waste yourself away.
 [2]
 Involved in vain pursuits, one loses Honour and is rid not of one's Doubt, being Ignorant :
 Yea, without the Guru's Word, one is Redeemed not ; and one is caught in the web of Strife. [3]
 Pleased with the Casteless, Immaculate God, one stills one's mind through the Mind ;
 And one Knows the One alone within and without : for, says Nānak, there is naught else but God.
 [4-6-7]

Bhairo M. 1

The Yagnas, the sacrificial fire, pious conduct, austere living, and the routine worship, subject one's body ever to Pain ;
 For, one is Emancipated not without God's Name, and the Redeeming Name one gathers through the Guru. [1]

1. डूबि भुंटे बिनु पानी (डूबि भुंटे बिनु पानी) : lit. were drowned without water.

Vain is one's birth without Contemplation of the Lord's Name,
 Yea, without the Name one eats Poison, utters poisonous speech, and one dies to Wander all the more. [1-Pause]
 One may read scriptures and their grammar and say prayers three times a day¹;
 But where is Emancipation without the Guru's Word: for, without the Lord's Name, one is involved to death. [2]
 The (Yogi's) staff, (the Kapri's) bowl, the tuft, the sacred thread, the loin cloth, pilgrimages and all,
 Bring not Peace as does the Lord's Name: yea, he alone is Emancipated who Contemplates the Name. [3]
 Neither matted hair, nor the body besmeared with ashes, nor nudity,
 Bring one Peace, for, all the robes one wears, led by the writ of habit. [4]
 O God, as much is life in land, waters, or the interspace, in as much art Thou, here as well as There.
 So keep me Thou, Thy Servant, O Lord, through the Guru's Grace, that I Churn and Suck-in
 Thy Essence. [5-7-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairō M. 3 : Chaupadās

P. 1128

Be not proud of thy caste:
 For, he alone is a *Brahmin* who Knows *Brāhma*, the only God.
 O unwise one, be not proud of thy caste,
 For, a myriad errors flow out of this pride. [1-Pause]
 Everyone says, "There are but four castes",
 But it is from God's Sperm² that everyone is Born. [2]
 The same is the clay which fashions the whole world:
 Yea, the same clay the Great Potter moulds into Vessels of all kinds. [3]
 The five elements make up the body's form:
 And who can say who has less of these, or more? [4]
 Says Nānak: "This soul is bound by (the mind's) deeds.
 And without Meeting with the True Guru, not one is Emancipated." [5-1]

Bhairō M. 3

The Yogi, the householder, the Pandit, and those garbed as mendicants,
 All these are Asleep due to their Ego. [1]
 Yea, they are Asleep intoxicated by *Māyā*,
 But, if they were Awake, they would be Robbed not. [1-Pause]
 He alone keeps Awake who is Met with by the True Guru:
 Yea, he alone overpowers the five desires. [2]
 He alone keeps Awake who Reflects on God's Quintessence,
 And Dies to his self and Slays not others. [3]
 He alone is Awake who Knows the One alone,
 And leaves the service of the Other, and Knows the Quintessence. [4]
 Yea, whosoever is Awake in any of the four castes,
 Is Released out of the *Yama*' grip. [5]
 Says Nānak: "He alone is Awake
 Who applies to his Eyes the collyrium of Wisdom." [6-2]

Bhairō M. 3

He whom God Keeps in His Refuge,
 He is indeed Dedicated to the True One and Receives the Fruit of Truth. [1]
 O men, whom are we to cry unto,
 When all that happens, happens in God's Will. [1-Pause]
 O God, this world of form is Upheld by Thee:
 Yea, Thou Createst and, then, Destroyest it in an instant. [2]
 By Thy Grace, I've Seen the Play of Thy Wonder,
 And, by the Guru's Grace, I've Attained to the Supreme State (of Bliss). [3]

1. As the Hindus do.

2. बिंद (बिंद) : (Sans. बिंदु), lit. a drop.

Says Nānak: "God alone Destroys and Creates all:
So know ye this, O men, and be not deflected by Doubt." [4-3]

Bhairo M. 3

I am the Lord's Bride: my Spouse is God:
Yea, howsoever He Likes, so do I Embellish myself. [1]
Whenever He so Likes, He Mates with me,
And I am United, body and soul, with the Lord of Truth. [1-Pause]
How is one to praise, or dispraise (another),
When He, the God alone, Works in all. [2]
By the Guru's Grace, I am enticed¹ by my God's Love,
And I'll Meet my God, the Melody of Five sounds Ringing within me. [3]
Says Nānak: "What can one do, O ye men,
For, he alone Meets with God whom God (of Himself) Meets." [4-4]

Bhairo M. 3

He alone is a man of silence² who silences the Duality of his mind;
And stilling thiswise the mind, Reflects on God. [1]
O friends, Search ye this mind,
And ye come upon the Name, the Treasure (of Bliss)³. [1-Pause]
God Created the creation the basis of Desire,
And the sense of mineness created Doubt in its mind, and strayed it from the Path. [2]
Form this mind is the body and the vital-breath.⁴
So one should know the Lord's Will through the Mind and Merge in it. [3]
When God is Merciful, the Guru is in Grace,
And the mind is Awakened, and stilled is the Duality of the mind. [4]
The Mind's innate nature is to keep Detached.
For, within all (Minds) Abides the Detached God of Dispassion. [5]
Says Nānak: "He, who Knows the Mystery (of the Mind)
He is the Primal Being, the Immaculate God." [6-5]

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Bhairo M. 3

Emancipation of the world is through the Lord's Name:
Yea, it Ferries us across the Sea of Existence. [1]
So Cherish you the Name by the Guru's Grace,
Which lasts with you ever and forever more. [1-Pause]
If you Dwell not on the Name, O Unwise, self-minded man,
How, then, will you Cross to the Yonder Shore? [2]
The Beneficent God of Himself Gives (what we need):
O Hail to such a God, all-Hail! [3]
He, in His Mercy, Leads us on to the Guru,
And we Cherish the Lord's Name in our heart. [4-6]

Bhairo M. 3

All creatures find Release only through the Lord's Name :
Yea, they, who Attain to it, do so by the Guru's Grace. [1]
The God, of Himself, Blesses us with His Mercy :
Yea, He alone Blesses us with the Glory of the Name. [1-Pause]
They, who are attached to the Loved Name of God,
They are themselves Saved, nay, they Save their whole generation. [2]
Without the Name, the Egocentrics land into the Yama's Abode,
And are Struck in the Face and earn Sorrow and Pain. [3]
But when the God, of Himself, Blesses one,
Then, O Nānak, to the Name one Attains. [4-7]

1. वसन्ती (कसाई) = वसन्त, धिँच : attraction.
2. मुनि (मुनि) = मेनी : the man of silence.
3. lit. the nine treasures.
4. i.e. the transmigration is through the desires of the mind.

Bhairo M. 3

The Love of God Emancipated Brahmā's sons:
When they Dwelt on the Name of God. [1]
O God, be Merciful to me,
That I am Devoted to Thy Name, by the Guru's Grace. [1-Pause]
If one has within oneself the Loving Adoration of God,
He, through the Perfect Guru, Unites with his Lord. [2]
Then one Abides all-too-spontaneously, in the Abode of the Self,
And Enshrines the Name (in the Mind) by the Guru's Grace. [3]
The Seeing Lord, of Himself, Sees all (and Blesses),
So Cherish Thou only His Name in the heart. [4-8]

Bhairo M. 3

The Lord's Name alone Emancipates in the Kali age:
Yea, without the Name, one nothing but blows ashes. [1]
Priceless, O friend, is the Lord's Name,
Which one Cherishes in the Mind, by the Guru's Grace. [1-Pause]
Yea, he alone seeks the Lord's Name,
Who seeks it from the Perfect Guru. [2]
He, who walks in God's Will, is Approved (by God),
And is Anointed with the Name through the Guru's Word. [3]
Yea, Cherish thou Him who Upholds (the universe),
And so love thou the Name, by the Guru's Grace. [4-9]

Bhairo M. 3

P. 1130

One may perform a myriad rituals¹, in the Kali age:
But they Fruition not, for, the Season is not propitious. [1]
In this age, the only thing efficacious is the Lord's Name:
If, by the Guru's Grace, one is Attuned to the (Lord's) Truth. [1-Pause]
If one Searches one's body and mind, one Attains to the God within one's Self²,
And he, by the Guru's Grace, is Attuned to the Lord's Name. [2]
One is Blest with the collyrium of Wisdom by the Guru,
And one Sees the Name Pervading all the three worlds. [3]
Yea, the Season of the Kali age grows nothing but the Lord's Name.
So grow thou the Lord's Name in thy heart, by the Guru's Grace. [4-10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 3

The Egocentric is Afflicted by the Malady of Duality and Burnt by the intensity of Desire:
Yea, he comes and goes but finds not Peace, and wastes away his human birth in vain. [1]
O my Love, Make us Wise by Thy Grace:
For, the world is rid not of the affliction of Ego save through the Word. [1-Pause]
A myriad men of silence study the *Smritis* and the *Shāstras*, but know not without the Word,
For, they are involved in the three Modes, and their selfhood has made them lose their consciousness (of God). [2]
Some Thou Savest, of Thyself, and Yokest them to the Service of the Guru,
And they are Blest with the Treasure of the Name, and Peace abides in their minds. [3]
The God-conscious being abides in the fourth State (of Bliss): yea, lives he in his Self.
For, the Perfect Guru is Merciful to him, and he is rid of his Ego. [4]
He Serves only the One who Created Brahmā, Vishnu and Shiva.
Nānak: Eternal is the True God who dies not nor goes. [5-1-11]

Bhairo M. 3

The Egocentric is ever afflicted by Daulity: this Malady, indeed, afflicts the whole world,
But the God-conscious being Knows, and is rid of this Malady, for, he Reflects on the Guru's Word. [1]

1. Lit. deeds, works.
2. Lit. home.

O God, Lead me on to the Society of the Saints,
For, Thou Blessest him with Glory who is Attuned to Thy Name. [1-Pause]
Everyone is afflicted by selfhood and Death, for, one serves the ends of Death (not God).
But the *Yama* nears not the God-conscious being, who keeps the Lord in his heart. [2]
He who Knows not the Lord's Name, through the Guru, why did he come into this world?
Yea, he, who Served not ever the Guru, O, why did he waste his life away? [3]
Nānak: He alone is Fortunate who is yoked to the Service of the Guru's,
And whatever he seeks, he attains; for, one gathers Bliss through the Guru's Word. [4-2-12]

Bhairo M. 3

One is born in Pain, one dies too in Pain, and does deeds in Pain, P. 1131
And so one is Released not out of the cycle of transmigration, and abides he ever in the Dirt
(of Illusion). [1]
O, cursed be the Egocentric who loses the Merit of the human birth,
And loves not the Lord's Name, nor Serves the Perfect Guru. [1-Pause]
He, whom God Yokes to the Guru's Word, is rid of all Maladies,
And through the Name, he is Blest with the Bounty of the Name: yea, he who Enshrines it in the
Mind. [2]
He, who Meets with the Guru, gathers the Fruit (of Truth); for, in the Truthful Conduct is contained
the Essence of Bliss.
Yea, he alone is Immaculate who is Dedicated to God, and Loves His Name. [3]
I'll anoint my Forehead with the Dust of his Feet who Dwells on the Perfect Guru.
Yea, by good Fortune is one so Blest: for, Blessed is the Dust of his Feet who is Attuned to the
(Lord's) Name. [4-3-13]

Bhairo M. 3

He alone is True who Reflects on the Word and who Enshrines the True Lord in the heart,
And is ever Devoted to Him: him, then, Sorrow afflicts not. [1]
Everyone seeks to be the Devotee of God,
But without Serving the Guru, one attains not Devotion, and it is through Perfect Destiny that one
Attains God. [1-Pause]
The Egocentric asks for Profit, having lost the Capital: O, how can he gather Profit, pray?
Over his head ever hangs the fear of Death, and he loses Honour, afflicted by Duality. [2]
One assumes many garbs and wanders about, day and night, but is rid not of his Ego,
And the more one reads, the more is one involved in discursive thoughts, and, attached to *Māyā*,
one loses the consciousness (of God). [3]
He, who Serves the True Guru, Attains to the Supreme State (of Bliss), and is Blest with the Glory
of the Name:
Yea, he who Cherishes the Lord's Name in his mind, gathers Glory at the Lord's Gate. [4-4-14]

Bhairo M. 3

The Egocentric is rid not of hope, and is doomed by Duality:
His stomach; like a river¹, craves ever for more, and he is consumed by the Fire of Desire. [1]
One is ever in Bliss, Imbued with the Essence of God:
Yea, Cherishing the Name, one's Mind is rid of Duality, and one is Satiated with the Lord's
Nectar. [1-Pause]
The Transcendent Lord also Created the Creation and Yoked each one to his task:
Yea, He Himself brought the *Māyā* into play and attached all also to the Other. [2]
O God, who else is one to go to when there is no one else but Thee; and all Merge in Thee.
He, who Reflects on the Quintessence of Thy Wisdom, his Soul Thou Mergest in the Oversoul. [3]
True, ever True, art Thou, O God (and having emanated from Thee) all forms are True.
Nānak: When the True Guru made me Wise thiswise, I was Emancipated through the True Name.
[4-5-15]

Bhairo M. 3

In the *Satya Yuga*, men were *Parmahansas*, for, they Reflected (on Truth): in the *Kaliage*, they are
but goblins who Know not their God.
In the *Duāpar* and the *Tretā Yugas*, men were but men, but rare was the one who was rid of Ego. [1]

1. ਨੈ ਸਾਣੁ (ਨੈ ਸਾਣੁ) : like (ਸਾਣੁ, ਮਸਾਨ) the stream ਨੈ (ਨਦੀ).

In the *Kali* age, one attains Glory (only) through the Lord's Name. **P. 1132**
 And, by the Guru's Grace, one Knows the One God, age after age, and Knows too that one is
 Emancipated not save through the Name. [1-Pause]
 To the Lord's true Servant is Revealed the Name, and, by the Guru's Grace, Cherishes he the Name;
 And Emancipating himself, he Emancipates all his Kinsmen, yea, he, who is Attuned to the Lord's
 Name. [2]
 My God is the Dispenser of Merit, and, through the Word, burns away our Demerits :
 Yea, Blessed are they who Enshrine the Lord in their Mind and heart. [3]
 The True Guru Leads them to their True Abode, and they Enjoy the Love of their Spouse,
 And they utter only the (Lord's) Name and accept whatever comes from God. [4-6-16]

Bhairo M. 3

Reflecting on the Guru's Word, the mind's Desire is merged within the Mind :
 Yea, when one Knows (God) through the Perfect Guru, one dies not again. [1]
 O my mind, lean only on the Lord's Name,
 And, by the Guru's Grace, attain thou to the Supreme State (of Bliss), and then thou art wholly
 Fulfilled. [1-Pause]
 The One God Pervades all : but, without the Guru, one Knows not :
 Yea, by the Guru's Grace, the God becomes Manifest to the Mind, and one Sings ever the Lord's
 Praise. [2]
 The Bliss-giving God is One alone : O, no where else is Peace :
 And they, who Serve not the True Guru, depart, Grieving in the end. [3]
 Serving the Guru, one is ever in Bliss, and never again accosts Sorrow,
 And one is Blest with Devotion to God and one's Soul Merges in the Oversoul. [4-7-17]

Bhairo M. 3

Without the Guru, the world behaves like mad, and in Ignorance gathers Sorrow,
 And suffers, being born to die again, and over again, and comes not to the Lord's Door. [1]
 O my mind, seek ever the Refuge of the True Guru ;
 And, then the Lord's Name seems sweet to thee and, through the Guru's Word, thou Swimmiest
 across the Sea of Existence. [1-Pause]
 One changes one's garbs a myriad times ; his mind wobbles, for within him are Lust, Wrath and Ego,
 And his Desire ever barks out at the door of now this court, now that¹. [2]
 If one Dies in the Guru's Word, he is reborn (in God) and is Emancipated.
 Within him is Peace and Bliss ever and he keeps God in his heart. [3]
 Yea, the Lord Drives us as He Wills ; and, of oneself, one can do not a thing.
 Nānak : If, by the Guru's Grace, one Cherishes the Word, one is then Blest with the Glory of the
 Lord's Name. [4-8-18]

Bhairo M. 3

One is deluded by Ego and Desire and so one earns and eats Pain ;
 And Greed makes one crazy and brings immense Sorrow ; and, without Wisdom, one strays from
 the Path. [1]
 O cursed be the life of the Egocentric in the world,
 For, he Cherishes not ever the Lord's Name, even in a dream, and loves not his God. [1-Pause]
 This quadruped does, but Knows not : and as he practises what is False, he becomes False. **P. 1133.**
 But, when he Meets with the True Guru, the tide of his mind turns : find, for yourselves, O men,
 if ye may. [2]
 The Lord's Name if one Enshrines in the mind, one comes by God, the Treasure of Virtue :
 Yea, by the Guru's Grace, one Attains to the Perfect God : and one is rid of the mind's Ego. [3]
 The Lord, of Himself, Does and Causes all : of Himself,, He Leads us on to the Path.
 Of Himself He Blesses with Glory through the Guru, and one Merges in the (Lord's) Name. [4-9-19]

Bhairo M. 3

(*Sayeth Prehlāda*) :
 Write on my tablet only the Name of God,
 For, involved with the Other, 'll be caught in the noose of Death.
 If the True Guru Sustains and Supports me,
 Then I Abide ever in the Presence of the Bliss- giving Lord. [1]

1. दरबार (दरबार) = दर-घ-दर : from door to door.

Lo, as was the Instruction of his Guru, Prehlāda uttered the Name of God,
And was terrified not by what the teacher said unto him. [1-Pause]
Said the mother unto him :
“Dear, O my dear son, abandon the Name of God and save thy life”.
(But) said Prehlāda : “Hark, O dear mother,
I’ ll abandon not the Name of God : for, such is the Instruction of my Guru”. [2]
Shandā and Amarkā, his teachers, then wailed before his father, Harnakashyapa, the king :
“Thy son has gone astary and strays also his fellow scholars”.
So they all resolved on a vile design :
And God alone was now the Protection of Prehlāda. [3]
Sword in hand, swollen with Ego, his father pounced upon him,
Saying, “O where is thy God, that He may save thee from my wrath”.
And lo, God Appeared in a Wild form, cleaving the iron pillar into two,
And tore Harnakashyapa with his Nails and Saved Prehlāda, His Loved Devotee. [4]
Thus does God accomplish the tasks of His Devotees,
For, did He not Save all the kinsmen¹ of Prehlāda for his sake ?
The Guru’s Word is the only antidote to the Poison of Ego.
Nānak : Through the Lord’s Name, the Saint is ever Emancipated. [5-10-20]

Bhairo M. 3.

O Lord, Thou Thyself makest the Demons pursue Thy Devotees : Thyself, Thou Savest them, too.
O God, they, who seek Thy Refuge, their minds are afflicted not by Sorrow. [1]
Thou hast Saved Thy Devotees age after age,
For, lo, Prehlāda knew not the *Mantram* of Gayātri, nor offered water to the dead, but still he was
United with God through the Word. [1 Pause]
He was utterly Devoted to God and was rid of his Duality, Dwelling on the Word :
Yea, he who is Imbued with the True Lord, becomes Immaculate : (for) he lives ever in God. [2]
The unwise (teachers of Prehlāda) had read what led to Duality, and Knowing not their Source, wasted
away their human birth ;
For, they slandered the Saint and provoked the devil of his father. [3]
Prehlāda fell not a prey to Duality, and abandoned not God, being afraid of naught.
And lo, the God Saved His Devotee and brought the death of the Demon all too-near. [4]
God himself Saves His Honour and Blesses His Devotees with Glory.
Nānak : Harnakashyapa was torn by God with His Nails, for the Blind one knew not the Refuge (of
God). [5-11-21-8-21-29]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 4 : Chaupadās

If the Saint be in Grace, one repairs to his Feet : P. 1134
Yea, one Contemplates God, through the Guru’s Word by Enshrining Him in one’s consciousness. [1]
O my mind, Dwell thou on thy God,
And then thy Bliss-giving Lord is Merciful to thee, and through the Lord’s Name, thou art Ferried
Across, by the Guru’s Grace. [1-Pause]
O God, Lead us on to Thy Saints that we sing of Thee
Through the Guru’s Word ; yea, of Thee, the Quintessence of all that is. [2]
If one Bathes in the Pool of the Guru’s Nectar of Wisdom,
One is purged of all one’s Sins, yea, all one’s Impurities. [3]
Thou, O God, art the only Creator Lord who Upholds His Creation.
O Lord, Lead on to Thy Saints me, the Slave of Thy slaves. [4-1]

Bhairo M. 4

Blessed is the time when one Utters the Lord’s Name :
Yea, through the Guru’s Instruction, one is rid of all one’s Sorrows. [1]
O my mind, Dwell thou on the Name of the Man-Lion, thy only God.
O Lord, Lead me on to the Perfect Guru that, Associating with Him, I Cross the Sea of Existence.
[1-Pause]

1. *द्विचर वल (द्विचर कुल)* : hit twentyone kinds of his relations. i. e. seven on mother’s side, seven on father’s side,
and seven on in-laws’ side.
2. Lit. Do-

O, my mind Contemplate the God, the Life of all life :
 For, thiswise, thou art purged of myriads of thy Sins. [2]
 When thou art Anointed with the Dust of the Saint's Feet,
 Thou Bathest, as if, at all the pilgrim-stations, sacred like the Gangā. [3]
 O God, Thou hast been Merciful even to the Unwise ones like me ;
 And lo, Thou hast Emancipated me, O Thou Emancipator of all ! [4-2]

Bhairo M. 4

The Right Deeds are the only efficacious rosary :
 So, tell its beads with thy heart, for, lo, it keeps ever the company of thy Soul. [1]
 O ye men, Contemplate the Name of the Flower-girt God :
 O God, Lead me on to Thy Saints in Thy Mercy that the trap of Māyā, which holds me, is broken.
 [1-Pause]

Yea, he, who Serves (his Lord), by the Guru's Grace,
 His Conduct is fashioned in the True Mint (of God). [2]
 And then, through the Unfathomable Guru, he Sees his Unfathomable, Unperceivable God.
 And within the Township of the body Finds he (the Unsearchable) Lord. [3]
 We are Thy children, O Lord ; Father-like, Thou Bringest us our Sustenance.
 O God, Emancipate Nānak, Casting upon him Thy Eye of Grace. [4-3]

Bhairo M. 4

O God, all hearts are Thine, for, Thou Abidest in all :
 Yea, there's naught that contains Thee not. [1]
 O my mind, Contemplate thy Bliss-giving Lord.
 And Praise Him for, He is thy only Father, thy Master, thy God. [1-Pause]
 Wheresoever I See, I See no one but Thee,
 And everyone is Swayed by Thee, for, save for Thee, there is not another that I See. [2]
 O God, whomsoever Thou Wantest to Save
 Is Saved : and no harm comes to him. [3]
 Thou art over the waters and land and in the inter-space, Filling all,
 So Contemplate thou Him, O Nānak, who is thy only God, the Living Presence. [4]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 4

The Lord's Saint is the embodiment of God, yea, he who Enshrines the Lord's Name in the heart. P. 1135

Yea, he, in whose Lot it is so Writ, he Cherishes in his heart the Lord's Name. [1]
 O man, Contemplate thy God, Cherishing him in thy heart ;
 And the Township of thy body is rid of the five Thieves, and the outgoing mind is held through the
 Guru's Word. [1-Pause]

He whose mind is Pleased with God, he is Fulfilled by God :
 He no longer leans on the world, and him the Creator-Lord Owns. [2]
 We should make resolves only if without God we could do a thing :
 So let us deem good all that He Does, and Dwell ever on the Name of God. [3]
 Whatever the God Does, He Does on His Own : yea, He asks not the advice of another.
 Nānak : Let us Contemplate ever our God, who, in His Mercy, Unites us with the Guru. [4-1-5]

Bhairo M. 4

O God, Lead me on to that Saint Chrishing whom I am Emancipated,
 And seeing whom my Mind is in bloom : I'd ever be a Sacrifice each moment unto him. [1]
 O man, Contemplate thy God with all thy heart.
 O Father, O Master of the world, be Merciful, and make me the Slave of Thy Slaves. [1-Pause]
 Pure is their mind, Immaculate their Glory, who Enshrine the Lord in their hearts.
 O God, Yoke me to their Service that, so Dedicated, I am Emancipated. [2]
 He, who is Blest not with such a Guru-Saint, him the Lord Drives out of His Court :
 Yea, they, the slanderers of God, gather no Glory ; them the Creator-Lord Dishonours. [3]

The Lord Himself Speaks and Makes us speak ; yea, Our Immaculate God, the Absolute Lord, who is Self-sustained.

O God, he alone Meets with Thee whom Thou Meetest ; O, what is a mere man before Thee ? [4-2-6]

Bhairo M. 4

That alone is the Society of the Saints wherein one Hears the Lord's Praise :

Yea, they, who Hear the Lord's Name, their Minds are Imbued with His Truth, and I stand ever at their Feet.

O man, Dwell thou on the Life of all life, that you are Emancipated.

O God, myriads upon myriads are Thy Names, and my tongue cannot tell them all. [1-Pause]

O disciples of the Guru, Dwell on your Lord, through the Guru's Word ; yea, Utter ever His Name :

For, whosoever Hears the instruction of the Guru, he attains utter Peace and Poise. [2]

Blessed, Blessed is his family, his father, his mother, who gives birth to such a Saint :

Yea, they, who Contemplate their God, they look Glorious at the Lord's Court. [3] **P. 1136**

O God, Unfathomable are Thy Names trasured by Thy Saint.

Nanak has Attained to the Society of the Saints, through the Guru's Word ; and Contemplating God, has Crossed over to the Yonder Shore. [4-3-7-8-21-7-36]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 5

You have kept aside all other lunar days,

And believe that 'God'¹ was born on the eighth day of the moon. [1]

O Ignorant one, false, false is thy belief,

For, God is above birth and death. [1-Pause]

Stealthily, you offer sweets² to thy stone-god,

O you quadruped, O you worshipper of Māyā : God is neither born, nor dies He. [2]

You sing a lullaby (to put thy god to sleep), and thus commit a grave error :

O burnt be the tongue which says 'God is cast into the womb'. [3]

Nay, He is born not, nor does He die,

For lo, the God of Nānak ever Pervades all, all over. [4-1]

Bhairo M. 5

He, who Knows (the God) Pervading all³, is afflicted not by Fear,

And is ever in Bliss, in whichever state he be. [1]

For our only Refuge ever is our One Lord :

Yea, He, who is the Inner-knower of all hearts. [1-Pause]

So sleep thou care-free, O man, and awake in Freedom :

For, thy All-powerful God Pervades, and Sustains all. [2]

Such is the *Mantram* ministered to me by the Guru,

That now there's nothing but Peace for me, both within and without. [3-2]

Bhairo M. 5

Neither I keep the fast (like a Hindu), nor observe the month of Ramdān⁴ (like a Muslim),

For, I Serve only Him, who Emancipates all, in the end. [1]

The same is my *Gosāien*, the same my *Allāh*,

For, I have found release from the Hindus as from the Muslims. [1-Pause]

Neither I visit the pilgrim-stations of the Hindus, nor go I to the Kaaba to perform the *Hajj* :

Yea, I Serve only the One God : Nay, I serve not another. [2]

I worship not the Hindu Way, nor say prayers like the Muslim,

For, I Greet only the One Absolute God within my heart. [3]

I am neither a Hindu, nor a Muslim,

For, my body and the vital breath belong to the God of both. [4]

Says Kabir⁵ : "So utter I the Truth,

That Meeting with my Guru who's also my *Peer*⁶, I have Realised my God". God". [5]

1. i.e. Krishna.

2. ਪੰਜੀਰੁ (पंजीर) : a kind of sweet composed of sugar, ghee, flour, etc., given to puerperal women or distributed on the occasions of recital of some religious narrative.

3. Lit. thiswise.

4. ਮਹ ਰਮਦਾਨ (मह रमदान) = महि रमदान : the month of *Ramdān* during which Mohammedans keep the fast.

5. This seems to be a quotation from Kabir, though the hymn is by the fifth Guru.

6. The Hindu Guru and the Muslim Guide, all in one.

Bhairo M. 5

I've bound down the ~~ten~~ sense-organs¹,
And the five Passions² too, have been Pierced through with the never-failing arrow-heads of the
Guru's Word.³ [1]

I go out hunting with the God's Saints,
And catch the Deer of the senses, without the horses or the arms. [1-Pause]
My mind ever went out hunting⁴ before,
But now the Catch⁵ I find in the Abode of the Self⁶. [2]
I've caught the Deer and brought them back⁷ to their Home,
And lo, I have shared every bit⁸ of them (with my friends, the Saints). [3]
This, yea, is my share in the Hunt,
That within me Rings only the Name (of God). [4-4]

Bhairo M. 5

I've fed the worshipper of Māyā (upon my Find) with a great zeal,
But lo, even then he remembers not God. [1]
O man, be thou Instructed in the Wisdom of the Saints,
For, one attains the Sublime State (of Bliss) by associating with them alone. [1-Pause] P. 1137
The stone if one soaks over and over again in water,
Its heart is wetted not, and it remains dry as ever. [2]
The fool even if he hears the six Shāstras
Remains immune to them, like the wind that comes from all directions, and there it goes. [3]
What is one to thresh without the grains?
O, what is one to receive⁹ from the worshipper of Māyā ? [4]
O God, everyone is engaged to what Thou Engagest him.
Says Nānak: "O Lord, all creation is Created and Upheld by Thee." [5-5]

Bhairo M. 5

He who Created our body, life and the vital--breath,
He takes Care of our pain and sorrow. [1]
The Guru-God is ever of avail to our Soul:
Yea, both here and Hereafter, it is His Shade that gives us Shade. [1-Pause]
Purifying is the Contemplation of our Lord, the God:
Yea, associating with the Saints, one is rid of the love of the Other. [2]
One can lean not on friends, lovers and riches.
O, Blessed is our God, our Eternal Friend and Mate. [3]
Nānak makes known the abiding Truth
That one must Know not any but one's only God. [4-6]

Bhairo M. 5

Before me is God, behind me is God:
In the middle too is God, the Treasure of Love. [1]
My God is my Shāstra, my auspicious Omen,¹⁰
And, abiding in His Presence, my Self is Blest with Bliss and the Peace of Equipoise. [1-Pause]
The tongue uttering, the ears hearing, become animated with Life:
Yea, Contemplating the God, one Lives eternally (in God). [2]
The God Rids us of our Woes of a myriad births,
And we Hear the Unstruck Melody of the Word, living in His Presence. [3]

1. *Lit.* she-deer *i. e.* ten organs of action and of perception. The Hindus reckon the *organs of action* to be the hand, the foot, the voice, the organs of generation and of excretion; those of *perception*, the nose, the eye, the ear, the tongue, and the skin.

2. *Lit.* he-deer *i. e.* lust, wrath, greed infatuation and ego,

3. ਸਿਵ ਕੀ ਬਾਨੀ (सिव की बानी) : *Lit.* Shiva's Word.

4. ਆਖੇਰ (आखेर) : (Sans. आखेट), the chase, hunting.

5. ਅਹੋਰਾ (अहोरा) : a sportman, hunter, fowler.

6. *Lit.* in the village.

7. ਹਾਟਿ (हाटि) = ਹਟ ਕੇ, ਮੁੜ ਕੇ : again.

8. ਚੁਖ-ਚੁਖ (चुख-चुख) = ਜਹਾ : a little.

9. ਬਰਾਸਾਇਆ [बरासाइया] = ਵਰ ਸਹਿਤ ਹੋਇਆ : to reap the reward.

10. ਮਓਣ [मोण] = ਸ਼ਗੁਨ : (Sans. शकुनम्) : an auspicious omen.

The Lord, in His Mercy, Unites us with Himself.

So Nānak seeks the Sanctuary of God's Refuge. [4-7]

Bhairo M. 5

A myriad tasks are fulfilled (through the Lord's Name),

And one finds an Abiding Friend on the Yama's Path. [1]

The Name of the Guru-God is like the water of Gangā,

And whosoever Contemplates it, is Emancipated, and is cast not into the womb again. [1-Pause]

This indeed is my Utterance, my Austerity and Ritual,

That I Contemplate the Name and have become desireless thereby. [2]

The Name is for me the Dominions, the Treasures and the Mansions¹,

For, Contemplating the Name, my conduct has become perfect. [3]

Nānak has come to this conclusion after a great thought,

That without the Lord's Name, all else is but ashes and dust. [4-8]

Bhairo M. 5

No harm came (to my son),

And the Brahmin (who sought to poison him) died of pain.² [1]

The Lord's Saint was Saved by the Lord Himself,

And the Sinner died through the Power of the Guru. [1-Pause]

The Saint Dwells on his Lord, the God,

And the Ignorant Sinner the Lord Himself Destroys. [2]

The Lord is the Father and the Mother, and the Protector of His Servants,

And the Countenance³ of their slanderers is Blackened both here and Hereafter. [3]

The Lord Heard the prayer of His Slave,

And the Sinner, who wished ill of me, was wasted away, and he grieved. [4-9]

Bhairo M. 5

Wondrous, Wondrous, Wondrous is Thy Name, O God,

False, false, false is the pride of the world. [1-Pause]

Beauteous⁴ is Thy Presence, Beauteous⁵ the Countenances of Thy Devotee:

Yea, bereft of Thy Name, the whole world is but dust and ashes. [1]

Wondrous is Thy Power: Praise-worthy are Thy Steps:

Yea, priceless⁶ is Thy Praise, O my True King of kings! [2]

Thou art the only Support of Thy supportless creatures,

Yea, the only Pride of the poor: (so,) I Contemplate Thee ever. [3]

The Lord, the God, is Himself Merciful to me.

O God, Forsake me not, for, Thou art my heart, my vital breath and my Soul. [4-10]

Bhairo M. 5

One Attains to the True Life-object by the Guru's Grace,

If one accepts Truly the Will of God. [1]

Yea, one Abides eternally and forever more,

If one sucks-in ever the Elixir of God.

So utter thou ever thy God's Name with thy tongue. [1-Pause]

For, the Lord's Name is one's only support in the Kali-age.

Hark, for, this is God's Wisdom that Nānak proclaims. [4-11]

Bhairo M. 5

One is wholly Fulfilled Serving the True Guru.

And one is rid of one's Soil, accumulated birth after birth. [1]

O God, Thy Name Purifies the Sinners,

And so I sing Thy Praise, as is the Writ of my Past. [1-Pause]

One is Emancipated, associating with the Saints,

And then one is Blest with Glory at the Lord's Door. [2]

One is wholly Blest with Bliss, Serving at the Lord's Feet:

And seek the Dust of his Feet even the angelic beings and gods. [3]

1. सादन (सादन) : (Sansk. सदनम्), a house, place, mansion.

The reference here is the poisoning of the Guru's son, Hargobind by his Brahmin male-nurse who could not suck in his foul design and died of stomach pain soon thereafter.

3. Lit. forehead.

4. Lit. infinite.

5. लज्ज (नगज) : (Persian लज्ज, नगज), beautiful.

6. गनीव (गनीव) : (Arabic गनीव), priceless.

Nānak is Blest with the Treasure of the Lord's Name :
Yea, the whole world has been Emancipated, Contemplating my God. [4-12]

Bhairo M. 5

Lo, the Lord Hugs His Servant to His Bosom.
And his slanderer He Burns in the Fire of Hell. [1]
The Lord Saves His Servants from the Sinning creatures :
Yea, the Sinner is Saved by no one, and his own Sins recoil upon him. [1-Pause]
The Lord and His Servants are in Love with each other,
While the Lord's slanderer loves not God, but the Other. [2]
The Transcendent Lord makes Manifest His Innate Nature,
And the Evil-doer is punished for what he himself does. [3]
The Lord Comes not, nor Goes, but He Pervades all.
So Nānak, the Lord's Slave, seeks only the Lord's Refuge. [4-13]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairō M. 5 : Chaupadās

Our Bewitching God, the Blissful Creator of all creation, who is also the Absolute Lord,
Why forsakest Him thou and Servest the Other ? O, why art thou involved in Vice ? [1]
O my mind, Contemplate thy God.
For, I've tried all other ways : whatever one proposes on one's own, that our God disposes.
[1-Pause]
Thou forsakest thy Master and Cherishes Māyā, His maid : how Ignorant art thou, O Unwise,
self-minded fool !
Thou slanderest the Devotees of God, O thou Guru-less quadruped ! [2] P. 1139
Thy body, life and riches belong to God : but thou sayest, O Shākata, "they're mine."
Through Ego and thy Vicious, Evil nature, thou comest and goest, again and over again, without
the Guru. [3]
Through *Yagna*, the sacrificial fire, mechanical utterances and maceration, self-control and pilgrimages
to the river-banks, thou Attainest not God.
But when thou Overcomest thy self and seekest thy God's Refuge, then, by the Guru's Grace, thou
art Ferried Across. [4-1-14]

Bhairo M. 5

I've seen my God in the woods, in all the vegetation, in the household as in renunciation ;
As a staff-bearing Yogi, as a *Sanyasin* with matted hair, in fasting, at pilgrim-stations and in
religious routine. [1]
I Saw Him with the Saint as within my Mind.
Over the skies as under the earth : All-filling I found Him ; and so Sang I His Praise with Love and
Joy. [1-Pause]
Yea, I found Him in the Yogi as in the *Sanyasin*, in the celibates as in the *Jangams* and the *Kāpris*.
His Presence animates the austere men and men of silence : in dance, drama and also the dancer. [2]
I found Him in the four (*Vedas*), the six (*Shāstras*), the eighteen (*Purānas*), and *Smiritis*.
Yea, there is the One alone, they all say ; and He is hid from no one. [3]
Infinite and Unfathomable is He : He is Priceless : yea, Invaluable is He.
Nānak is a Sacrifice unto him in whose heart God becomes Manifest. [4-2-15]

Bhairo M. 5

He who Sees God so near, how can he do Evil ?
But he who sows Poison, is afraid, ever afraid.
Near, too near, is my God, and yet I can know not His Mystery :
For, without the Guru, everyone is enticed away by Māyā. [1]
Everyone says, "He is near, so near,"
But rare is the one who Knows His Mystery. by the Guru's Grace. [1-Pause]
One goes to another's home, and Sees not the nearness of God,
And robs he others and lives on Falsehood.
Made Unconscious by Māyā, he sees not the God's Presence :
Yea, without the Guru, he is Strayed by Doubt. [2]

He Sees not the nearness of God and utters what is False,
For, the Unwise one, is beguiled by the Love of Māyā.
And though the Thing he seeks is within him, he goes in its search out and afar :
Yea, without Guru, one is forsore Deluded by Doubt. [3]
But, he in whose Lot it is so Writ,
He Serves the True Guru and the Doors (of his Mind) are wide-opened.
Then he Sees the God all-too-near, within and without,
And then he comes not, nor goes (ever again). [4-3-6]

Bhairo M. 5

He whom Thou Savest, O God, him no one can harm :
Yea, within Thee, O Lord, is contained the whole universe.
The man thinks of a myriad means,
But happens only that what the God Wills. [1]
Save me, O God, take me in Thy Refuge .
For, I seek the Sanctuary of Thy Court alone. [1-Pause]
Whosoever Serves the Fear-free, Bliss-giving God,
He is rid of all his Fears, and he Knows the One alone.
Whatever Thou Doest, O God, that alone happens,
For, there is not another who Saves or Destroys. [2]
What can one think with the nature of a mere man,
For, know we not that our God is All-wise, yea, the Inner-knower of all hearts ?
So let us lean on His only Support,
For, our God Knows all that He ought to know. [3]
He on whom is the Grace of the Creator-Lord,
His tasks He Fulfils Himself.
Yea, the One God is his Refuge,
And upto him, O Nānak, no one can reach. [4-4-17]

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Bhairo M. 5

We should sorrow if the Lord be outside of us :
Yea, we should sorrow if He were to Forsake us ever.
We should sorrow if we were to be handed over to the Other,
But why should we sorrow when the Lord Pervades all. [1]
One is consumed by the love of Māyā :
Yea, without the Name, one is wasted away by Doubt. [1-Pause]
We should sorrow if there be another Creator :
We should sorrow if injustice were to prevail¹ (in the Lord's Court) :
We should sorrow if the Lord Knew not (our inner Selves) :
O, why should we sorrow when the Lord Fills all. [2]
We should sorrow if God were to tyrannise over us,
We'd sorrow if He would Pain one unknowingly.
Wisely says the Guru that all that comes, comes from God,
So I sorrow not and Sleep, care-free, in Peace. [3]
O God, Thou art our only Master : everyone belongs to Thee,
So settle Thou with me as Thou Willest.
I've shed the sense of Duality, for, Thou, the One, Pervadest all.
Prays Nānak, "O God, Save my Honour, for, I seek Thy Refuge". [4-5-18]

Bhairo M. 5

How is one to dance without music ?
How is one to sing without voice ?
How is the rebeck to be played without the strings² ?
How is one to be Fulfilled without the Lord's Name ? [1]
Who, O, who has been ever Emancipated save through the Lord's Name ?
And, without the True Guru, who ever has been Ferried Across ? [1-Pause]

1. *Lit.* if one were to be killed unjustly.
2. नील (जील) : (Persian नील, जीर) string.

Who can ever utter without the tongue ?
 Who can ever hear without the ears ?
 Who can ever see without the eyes ?
 So, also without the Name, one is of no account whatever. [2]
 Who can ever become Wise without Wisdom ?
 Who can ever rule if his writ runs nowhere ?
 Who can ever still one's mind without Knowing ?
 So, without the Name, the world behaves like mad. [3]
 How is one to be Detached without Detachment ?
 How is one to renounce without abandoning the self ?
 How is one to Overcome the mind without overcoming the five Desires ?
 So, without the Name, one ever comes to Grief. [4]
 How is one to acquire Wisdom without being Instructed ?
 Yea, if one Sees naught, what is one to Concentrate upon ?
 Without the (Lord's) Fear, all utterance is False :
 This, says Nānak, is the Lord's True Wisdom. [4-6-19]

Bhairo M. 5

Man is afflicted by the Malady of Ego,
 The elephant is overwhelmed by the disease of lust,
 The moth is wasted away by the curse of seeing,
 And the deer is trapped, lured by sounds. [1]
 Everyone that I see is afflicted by one or another Malady.
 Save for the True Guru, the Perfect, Yogi. [1-Pause]
 The fish is netted through its weakness for the taste.
 The black-bee is caught in the folds of fragrance,
 The whole world is wasted away by the Disease of Attachment :
 Yea, the Maladies born of the three Modes lead to Error and Sin. [2]
 One is born Diseased and dies, infested by Disease :
 Yea, the Maladies leave him not, and he is thus cast into the womb again and over again.
 He, who is Disease-bound, gets not the Peace of mind.
 And, without the Guru, the Disease (of Desire) leaves one not. [3]
 He, on whom is the Grace of the Transcendent Lord,
 Him the Lord Holds by the Hand and he is rid of his Maladies.
 He Attains to the Society of the Saints and his Bonds are loosed,
 And thus, says Nānak, he is rid of all his Afflictions. [4-7-20]

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Bhairo M. 5

When I Cherish my God, I am in utter Bliss :
 When I Cherish my God, all my Pain goes.
 When I Cherish my God, my faith is Fulfilled :
 Yea, when I Cherish my God, I come not to Grief ever. [1]
 When within me, my God, the King, becomes Manifest,
 I become Attached to Him, by the Grace of the Perfect Guru. [1-Pause]
 When I Cherish my God, I become the monarch of all that I see.
 Lo, when I Cherish my God, all my Tasks are accomplished.
 When I Cherish my God, my Colour is flaming-red like the *Lāllā*' flower's.
 Yea, when I Cherish my God, I am for ever Fulfilled. [2]
 When I Cherish my God I am Blest forever with the Riches (of God) :
 When I Cherish my Lord, I become Doubt-free.
 When I Cherish my God, I Revel in utter Joy :
 Yea, when I Cherish my God, I lean not on another. [3]
 When I Cherish my God, I Attain to the Abode of Poise.
 When I Cherish my God, I Merge in the Void of the Absolute.
 When I Cherish my God, I Sing ever His Praise,
 And my Mind is then Pleased with my Lord, the God. [4-8-21]

Bhairo M. 5

Ever, ever Alive is my God, my Father :
 Yea, my Brothers, my Mates, have also become Eternal.
 Ever-abiding are my Friends, the Saints.
 And my Family lives within the abode of the Self. [1]
 When I am at Peace, everyone attains Peace (through me),
 And the Perfect Guru Unites me with my God, our Father! [1-Pause]
 My Mansion is highest of the high,
 And my Country, the Abode of the Infinite, beyond the sway of Death.
 Eternal is now my Dominion,
 And my Possessions are inexhaustible and everlasting. [2]
 My Glory resounds through the ages :
 Yea, all places are replete with my Repute.
 With my Praise ring all homes, all helmets,
 Yea, all peoples all over are now Devoted to me. [3]
 Within me my God, the Father, has become Manifest :
 Lo, the father and the Son have Met together to become one.
 Says Nānak : "When God, my Father, is Pleased with me.
 Then the Father and the Son are Imbued with the same Love". [4-9-22]

Bhairo M. 5

Beneficent and free of Envy art Thou, my True Guru, the Purusha :
 I am a Sinner, O Guru, and Thou alone canst forgive me.
 The Sinner, whom no one offers Refuge,
 Even he, if he seeks Thy Door, becomes Pure. [1]
 I've attained Bliss, for, my Guru is Pleased with me,
 Yea, I have been Fulfilled, Contemplating the Guru. [1-Pause]
 My Greetings be to Thee, O Guru, my Transcendent God,
 For, my body and mind belong to Thee : yea, the whole universe is Thine.
 When the Veil (of Doubt) is torn, one Sees Thy Presence :
 O Thou art the Master of all, the King of all Thy creation. [2]
 If it be Thy Will, the Dry Wood Blossoms forth
 If it be Thy Will, Waters may surge upon the Dry Land,
 If it is Thy Will, one is wholly Fulfilled,
 And one is rid of one's Care, repairing to the Guru's Feet. [3]
 The God was Merciful to me, the Meritless Usurper,
 And my body and mind were Comforted, and upon my Mind Rained the Nectar (of God's).
 Yea, when the Transcendent God, the Guru, was Merciful to me,
 Then, Seeing Him, I was Awakened and Blest. [4-10-23]

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Bhairo M. 5

My True Guru is dependent upon no one :
 Yea, my True Guru is Eternally Established.
 My Guru is Beneficent to all.
 O, my Guru is the Purusha, the Creator-Lord. [1]
 There is no God equal to my Guru, my God,
 Yea, he who has a good Fortune, he alone Serves the Guru, [1-Pause]
 My True Guru Sustains all :
 Yea, my True Guru Slays (my self) and I am reborn.
 O Glory be to my True Guru :
 His Repute has become manifest all over. [2]
 My True Guru is the Support of the supportless ;
 My Guru is my only Home, my only Court.
 I'm ever a Sacrifice unto my True Guru,
 Who has made me Wise in His Path. [3]

He who Serves the Guru, him Fear afflicts not:
He who Serves the Guru, to him comes not Pain nor Sorrow.
Nānak has reflected on the Vedas and the Smiritis,
And Knows he now the Truth that the Guru and the God are one. [4-11-24]

Bhairo M. 5

My Mind is Awakened, Uttering the Lord's Name:
Yea, Uttering the Name, one is rid of one's Sins.
Uttering the Name, one observes (as if) all the auspicious days.
Uttering the Name, one (gathers the Merit of) bathing at all the Pilgrim-stations.
My place of pilgrimage is the Lord's Name,
For, this is the Quintessence of Wisdom I've received from the Guru. [1-Pause]
Uttering the Name, my Sorrows are far removed from me:
Uttering the Name, even the Unwise become Wise.
Uttering the Name, one's name spreads like the dawn:
Uttering the Name, one is rid of one's Involvements. [2]
Uttering the Name, the Yama comes not near one.
Uttering the Name, one attains Peace at the Lord's Court.
Uttering the Name, the Lord Pleases us.
Yea, the Lord's Name is out only True Capital-stock. [3]
This is the Essence of the Guru's Wisdom:
That, it is only the Lord's Praise that one can lean up on.
Nānak: The Name Redeems: this is the only act of expiation.
And, all else we do is but to please the crowd. [4-12-25]

Bhairo M. 5

My Greetings be a million times to my God !
O, my Mind is forever Dedicated to my Lord.
Contemplating Him, all our Sorrows are dispelled.
And, one is ever in Bliss, and one is afflicted not by Pain. [1]
Yea, such is the Immaculate Name, the Jewel, (my God)
Contemplating whom I am wholly Fulfilled. [1-Pause]
Seeing whom the Abode of Pain (within) is demolished,
And one's Mind seizes upon the comfort-giving Nectar-Name.
To whom are Devoted myriads upon myriads of Devotees,
He is the Fulfiller of us all, our only God. [2]
In an instant, He Fills to the brim the empty Vessels,
Yea, in an instant He makes the Dry Wood Blossom forth.
In an instant, he offers Place to the placeless:
Yea, in an instant, He gives Honour to the dishonoured. [3]
The One Lord Fills all,
But only he Knows it whose Guru is Perfect.
The Lord's Praise is then his only Support:
Yea, his, on whom is the Grace of God. [4-13-26]

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Bhairo M. 5

Me, the Separated one, the Lord Himself has Embellished,
And, Blessing me with His Name, enhanced my Beauty.
Now I am rid of all my Pain and Sorrow,
For, the Guru now has become my Father and Mother. [1]
O mates, in my Household now is immense Bliss,
For, the Lord, in His Mercy, has Met with me and Owned me. [1-Pause]
My (inner) Fire is quenched: I am wholly Fulfilled,
And the Darkness is dispelled, and my Within is Illumined.
I am wonderstruck by His Wonder: within me Rings the Unstruck Melody (of the Word),
For, Perfect is my Guru and Perfect is His Grace. [2]

He, to whom my Lord, the God, becomes Manifest,
 Seeing him, one is Blest for ever.
 He is Blest with every Merit: he is the Treasure (of Virtue):
 Yea, he, who is Blest with the Lord's Name by the Guru. [3]
 He, who is Met by his Lord, the God.
 He Contemplates his God; his body and Mind are Cooled.
 Says Nānak: "He who is Pleasing to his God,
 Unto the Dust of his Feet, rare is the one who Attains." [4-14-27]

Bhairo M. 5

One tarries not in thinking of Sin,
 And is ashamed not running to a harlot.
 He toils the whole day for his bread,
 But when it comes to Contemplation (of God), he shies away. [1]
 Attached to Māyā, the whole world has strayed from the Path:
 (But) it is God who has Strayed him thus, that he so utterly clings to the Vanity Fair. [1-Pause]
 Seeing the sport of Māyā, he passes his life:
 Lo, he loves the trite, utterly confused in the mind.
 His mind Wanders, bound to blind Desires,
 And Cherishes not he the Creator-Lord. [2]
 Going this way, he suffers immense Pain,
 For, the tasks, born of Illusion, are never completed.
 His mind is filled ever with Lust and Wrath,
 And writhes he with Pain, as does the fish without water. [3]
 He whose Refuge is Lord, the God,
 He Contemplates ever the Lord's Name.
 He Sings the Lord's Praise associating with the Saints,
 And so, Nānak, one is Blest with the Perfect Guru. [4-15-28]

Bhairo M. 5

He on whom is God's Grace, attains unto the Lord's Name,
 And Enshrines it in his Mind.
 When one Cherishes the True Word in the heart,
 Myriads of one's Sins are washed off. [1]
 The Lord's Name is the Mainstay of our Soul.
 O men, Contemplate ye it, by the Guru's Grace, that ye are Ferried Across. [1-Pause]
 They, in whose Lot is Writ this Blissful Treasure of the Name,
 They attain Honour at the Lord's Court.
 So, Utter the Lord's Praise seated in Peace, Poise and Bliss,
 That ye, even if placeless, attain a Place Hereafter. [2]
 This, indeed, is the Quintessence (of Wisdom) through the ages,
 That the Contemplation of God is the only True Deed.
 He alone is Dedicated to God, whom the God Blesses,
 And he then Awakens (to his True Destiny) after the Slumber of a myriad births. [3]
 Thy Devotees belong to Thee, O God, and Thou belongest to Thy Devotees,
 And Thou makest them Sing Thy Praise and Contemplate Thee.
 All creatures are under Thy Sway, O God,
 And, lo, Thou, ever art the constant Companion of Nānak too. [4-16-29]

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Bhairo M. 5

The 'Name'¹ is the Inner-knower of all hearts,
 The Name avails us all over, in every task:
 Yea, I am permeated through and through by the Lord's 'Name'.
 Such is the Blessing of my True Guru [1]
 The Name, the Treasure of Jewels, is treasured within me:
 Unfathomable is this Treasure and Infinite and Priceless too. [1-Pause]

1. i.e. God.

The Name is my Moveless, Eternal Master :
 Yea, everything vibrates with the Glory of the Name.
 The Name is the Perfect Merchant-Prince :
 The Name is for me the Self-dependent (Being). [2]
 The Name is my loved Feed:
 Yea, the Name is the life object of my Mind.
 Let me not forsake the Name, by the Grace of the Guru-Saint,
 For, Uttering the Name, the Unstruck Melody Rings within me. [3]
 By God's Grace, the Name Blesses one with the Nine Treasures (of God):
 Yea, by the Guru's Grace, I'm Attuned to the Name.
 They alone are Rich, they alone are Supreme,
 Within whom is Enshrined the Treasure of the Name. [4-17-30]

Bhairo M. 5

Thou art my Father: Thou art my Mother :
 Thou art the Blessor of my vital breath and of my Soul.
 Thou art my Master : I am Thy Servant, O God :
 Yea, without Thee, there is not another for me. [1]
 O God, Bless me with this Boon,
 That I hymn Thy Praises ever and forever more. [1-Pause]
 We are Thy instruments, O God, Thou art the Player.
 We are beggars at Thy Door : Thou art the only Giver.
 By Thy Grace, O God, I enjoy all joys (of the world),
 For, Thou it is who Fillest all hearts, all over. [2]
 It is by Thy Grace that I Contemplate Thy Name,
 And Associating with the Saints, I Sing Thy Praise.
 It is in Thy Mercy that I am rid of all Sorrow.
 It is in Thy Mercy that the 'Lotus' (of my heart) flowers. [3]
 O, I am a Sacrifice unto the Guru,
 Whose Vision Fulfills us: whose Service Purifies all.
 Prays Nānak : 'Be Merciful to me O my God, my Master,
 That I Sing Thy Praise ever and forever more. [4-18-31]

Bhairo M. 5

He whose Court is the Most Sublime,
 Him I Greet ever and forever more.
 He whose Abode is highest of the high,
 Through His Name, we are rid of myriads of our Sins. [1]
 Seeking His Refuge, one is ever at Peace,
 And one Meets with Him, the God, by His Grace. [1-Pause]
 He, the Mystery of whose Miracles one cannot discern :
 Yea, He on whom all hearts lean,
 He becomes Manifest through the Saint :
 For, His Saints Contemplate Him ever, Imbued with His Love. [2]
 His Giving knows no bounds:
 Yea, He Establishes and Disestablishes in a moment.
 He whose Will no one can challenge,
 He alone is the True King, yea, the King of kings. [3]
 On Him alone I lean: my Hope rests only upon Him :
 And I place my Joys and Sorrows before Him alone.
 And the God alone Covers up my Shame :
 And I Praise Him ever and forever more. [4-19-32]

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Bhairo M. 5

It has become usual for man to cry :
 Yea, his dealings with the world make him do so.
 He who Knowingly becomes Detached,
 He comes not again, nor goes he, nor is he subject to Pain. [1]

The whole Strife is due to being involved with Māyā :
 For, rare is the one who leans on the Lord's Name. [1-Pause]
 The Māyā of three Modes infects all:
 Yea, whosoever is involved with her, comes to Grief.
 O, there is no Peace without Contemplating the Lord's Name,
 But it is by good Fortune that one is Blest with the Treasure of the Name. [2]
 He, who falls in love with a showman on the stage,
 Regrets when the show is over.
 As the shade of the cloud passes,
 So does the world of Sin and Attachment. [3]
 He, who is Blest with the One Thing, yea, the Lord's Name,
 He is wholly Fulfilled.
 He, who, by the Guru's Grace, is Blest with the Name,
 His coming (into the world of form) is Approved (by God). [4-20-33]

Bhairo M. 5

Slandering the Saint, one is cast into endless wombs.
 Slandering the Saint, one is afflicted by Disease.
 Slandering the Saint, one suffers Sorrow.
 Yea, the slanderer (of the Saint) is Punished by the Yama. [1]
 He, who indulges in strife with the Saint,
 He, the slanderer, gathers no Joy. [1-Pause]
 Slandering the Saint, one's body¹ withers away.
 Slandering the Saint, one suffers in Hell.
 Slandering the Saint, one rots in the womb.
 Slandering the Saint, one loses one's Glory². [2]
 The slanderer is Saved by no one, nay, none:
 But he Reaps only what he has Sown.
 The slanderer is worse than a thief, an illicit lover, a gambler,
 For, he carries the unbearable burden of Slander over his head. [3]
 The Devotees of the Transcendent Lord are free of Envy,
 And whosoever Worships at their Feet is Emancipated.
 The Primal Lord Himself Strays the slanderer from the Path:
 For, no one can erase the Writ of one's (past) deeds. [4-21-34]

Bhairo M. 5

The Lord's Name for me is the *Veda* and the *Nāda*³:
 For, through the Lord's Name I am wholly Fulfilled.
 The Name for me is the worship of gods:
 Yea, the (Contemplation of the) Name for me is the Service of the Guru. [1]
 The Perfect Guru has Enshrined the Name within me:
 Yea, the sublimest thing in the life is to Contemplate the Lord's Name. [1-Pause]
 The Name for me is the only ablution:
 Yea, the Name for me is the the only thing to give in charity:
 For, uttering the Name every one is Purified.
 He, who Contemplates the Name is my Brother, my Friend. [2]
 The Name for me is the auspicious moment, the sacred day,
 Yea, it is the Name alone that wholly Satiates me.
 The Name for me is the only Culture I need to imbibe :
 Yea, the Name for me is the only Immaculate Trade. [3]
 He, in whose Mind is Enshrined the One Lord, the God,
 He leans on Him alone: for, He alone is the Support of the Saints.
 Sing the Praises of God, O Nānak, through thy body and soul,
 If thou art so Blest by the Saints of God. [4-22-35]

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1. *Lit.* the wall.
2. *Lit.* dominion.
3. The subtle, unstruck melody which the yogic discipline is believed to produce within one's Mind.

Bhairo M. 5

O God, Thou Blessest the Poor with the Riches,
And Purifiest the minds and riddest everyone of his manifold Sins.
Yea, through Thee, everyone is Fulfilled :
So Bless Thou me, Thy Devotee, with Thy Name. [1]
Blessed and Fruitful is the Service of my God, the King :
Yea, He is the Doer and the Cause, and from His Door no one comes back empty-handed. [1-Pause]
O God, through Thee, one is rid of all one's Maladies,
And the one in Sorrow becomes Joyful and Whole.
Yea, the Placeless Attains a Place through Thee.
So Yoke me, Thy Devotee, to Thy Devotion, O God. [2]
O Lord, Thou givest Honour to the one dishonoured (by the world);
And the Unwise one becomes Wise in Thy Wisdom,
And one is rid of all hallucinations, all fears,
When, Thou, O God, comest to Abide in the heart of Thy Slave. [3]
The Transcendent Lord, our God, is the Treasure of Bliss,
And His Quintessence one finds in His Nectar-Name.
When He, in His Mercy, Yokes one to the Service of the Saint,
One Merges, O Nānak, in the Being of the Saint. [4-23-36]

Bhairo M. 5

Repairing to the Saints, one Enshrines the One God in the Mind :
Yea, in the Society of the Saints, one is rid of all one's Sins.
In the Society of the Saints, one becomes Immaculate and Pure :
Yea, Associating with the Saints, one Loves one's only Lord. [1]
That alone is the Abode of the Saints,
Where they Sing only the Praise of the Transcendent God. [1-Pause]
Abiding with the Saints, one overcomes birth and death.
Abiding with the Saints, the Yama touches one not.
Abiding with the Saints, one's speech becomes Pure.
Yea, Abiding with the Saints, one Utters only the Lord's Name. [2]
Unchanging is the station¹ of the Saints :
Yea, in their Society one is rid of all one's Sins.
In the Society of the Saints is recited the Pure White Gospel of God :
In the Society of the Saints, one is rid of the Malady of Ego. [3]
Yea, the Society of the Saints is destroyed not :
In the Society of the Saints Abides God, the Treasure of Virtue.
Yea, with the Saints Lives our Lord, the God.
Nānak : With the Saints, the God is woven, warp and woof. [4-24-37]

Bhairo M. 5

When He, the Lord, is the Protector, then where is Disease ?
Yea, he whom the God Saves, him Sorrow afflicts not.
He on whom is the Grace of God,
Over him, then, Death hovers not. [1]
Ever, ever, does the Lord's Name keep our company :
Yea, whosoever Cherishes it, he is ever in Bliss : and him the Yama touches not. [1-Pause]
When there was no life, who brought the man into being ?
For, behold his seed, and see what becomes he.
The Lord Himself Slays : Himself He Gives life;
And His Devotee the God Himself ever Protects. [2]
Know ye, that everything is under the Sway of God;
For, my All-powerful Master is the Support of the supportless.
"The Destroyer of Sorrow"—that, indeed, is His Name,
And one attains Bliss, Singing His Praise. [3]
O Master, hear Thou the prayer of Thy Servant :
O Lord, my life and the vital breath, I Keep myself ever in Thy Custody.
The whole world is Thine and Contemplates but Thee.
And by Thy Grace, Nānak Abides ever in Bliss. [4-25-38]

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1. Lit. posture.

Bhairo M. 5

In this Dark Age, I lean only on Thee, O God:
 Yea, Thou art my only Support: I sing only Thy Praise.
 Leaning on Thee, Death afflicts one not :
 Yea, when Thou art my Support, my Involvements are past. [1]
 O God, here and Hereafter¹, I lean only on Thee,
 For, Thou it is who Pervadest all, all over. [1-Pause]
 Leaning on Thee, I am ever in Bliss.
 Leaning on Thee, I Contemplate the *Mantram* of the Guru.
 Leaning on Thee, I am Ferried Across;
 For, Thou art our only Protector and the Ocean of Peace. [2]
 Leaning on Thee, I am rid of all fears,
 And Thou alone art True, the Inner-knower (of all hearts).
 I lean only on Thee: my Mind is filled with Thy Power:
 Yea, here and Hereafter, Thou alone art my Court of appeal. [3]
 Thou alone art my Support: I rest my hope only on Thee,
 (For), everyone Contemplates Thee, the Treasure of Virtue.
 Contemplating Thee, Thy Servant is ever in Bliss.
 So Nānak Dwells only on Thee, the Treasure of Merit. [4-26-39]

Bhairo M. 5

Firstly, I gave up the slander of others,
 And then all the cares of my mind were dispelled.
 The Lord rid me of Greed and Attachment,
 And I See His Presence ever, and have thiswise become a great *Vaishnava*. [1]
 O, rare is such a Detached one:
 But, such a one alone Contemplates the Lord. [1-Pause]
 I have abandoned the companionship of Ego,
 And am rid of the loves of Lust and Wrath.
 I Dwell ever on the Name of my Lord, the God,
 And am Emancipated, Associating with the Saints. [2]
 Now, the friend and the foe are alike to me,
 For, the Perfect God Pervades all, all over.
 Submitting to God's Will, I have attained Bliss,
 Yea, through the Perfect Guru, the Lord's Name is Enshrined in my mind. [3]
 He, whom the Lord Saves, in His Mercy,
 He, the Devotee of God, alone Contemplates the Name.
 Through the Guru's Wisdom, his Mind is Illumined,
 "And thus", says Nānak, "he is wholly Fulfilled." [4-27-40]

Bhairo M. 5

There is no Peace in amassing riches and more riches,
 Nor in seeing the world dance on the stage.
 There is no Peace in possessing many lands and continents,
 Yea, the Whole Peace one attains by Singing the Lord's Praise. [1]
 O ye men, attain unto Peace and Poise and Bliss,
 So Utter ye the Lord's Name, by the Guru's Grace, Associating with the Saints, by good Fortune.
 [1-Pause]
 Mother, father, sons, and wife, do but Bind us to the world:
 Yea, all action, all righteousness, one practises led by Ego, Binds one (to Desire).
 If one Enshrines the Name of God, who Snaps our Bonds,
 One attains Bliss and Abides in one's Self. [2]
 Everyone is a seeker: it is God alone who Gives:
 Yea, the God is the Treasure of Virtues, Infinite and Boundless.
 He on whom is God's Grace,
 He alone Contemplates the Lord's Name. [3]
 I pray now to my Guru, my God,
 "Be Thou Merciful to me, O *Purusha*, the Treasure of Merit.
 I have sought but Thy Refuge:
 So keep me Thou, O Master of the earth, as is Thy Will." [4-28-41]

1. ਦੀਨ ਦੁਨੀਆ (दीन, दुनिया) : *lit.* in the secular world as in religious sphere

Bhairo M. 5

Meeting with the Guru, I've abandoned the sense of the Other:
 Yea, it is through the Guru that I Contemplate my God's Name.
 My care is past; I am in Love with my Lord:
 Lo, I am Awakened after the Slumber of ages. [1]
 The God, in His Mercy, **has Yoked** me to His Service,
 And through the Guru's Word, associating with the Saints, I have been Blest with all kinds of
 Joys. [1-Pause]
 I am rid of all Maladies and all Sins, through the Wisdom of the Guru,
 Yea, with the Cure-all of the Name, I've treated the inner core of my Mind.
 Meeting with the Guru, my Mind is in Bliss:
 Yea, the Name of my God is the Treasure of all Good. [2]
 Dispelled is the fear of recurring births and deaths and also the dread of the *Yama*:
 And, lo, my inverted Lotus has upturned, associating with the Saints.
 Singing the Lord's Praise, I've found abiding Peace,
 And, I am wholly Fulfilled. [3]
 My precious body is now Approved by God:
 Yea, it is wholly Fulfilled, Contemplating the Lord's Name.
 Says Nanak: "The Lord is Merciful to me,
 And I Utter ever the God's Name, each moment, and with every breath." [4-29-42]

Bhairo M. 5

He, whose Name is most Sublime,
 Sing thou ever the Praise of that Lord, thy God,
 Contemplating whom thou art rid of all Sorrow,
 And thy mind is utterly in Peace. [1]
 O my mind, Contemplate thou thy True God,
 That here and Hereafter, thou art Saved and Emancipated. [1-Pause]
 Thy Immaculate God is the Creator-Lord, the *Purusha*, the Being,
 Who Sustains all creatures, all life.
 Myriads of thy Sins He Forgives in a moment:
 Yea, if thou art Devoted to Him, He Delivers thee forsooth. [2]
 True are the Lord's Riches: True His Glory;
 Yea, through the Guru one attains the sense of abiding Values.
 He, whom the Lord Saves in His Mercy,
 His inner Darkness is wholly dispelled. [3]
 He who is Attuned to the Transcendent Lord,
 Sees the God Filling all, and yet Detached.
 If one is rid of one's Doubt and Fear, one Meets with God,
 And the Guru is Merciful to him. [4-30-43]

Bhairo M. 5

Contemplating God, one's mind is Illumined,
 And one is rid of Sorrow and abides in Bliss and Poise.
 He alone Attains unto God whom God Blesses:
 He alone is Blest with the Service of the Guru. [1]
 O God, Thy Name is the Harbinger of all Joys:
 O my mind, Sing ever the Praise of thy God. [1-Pause]
 Whatever one wishes for, one attains.
 If one Enshrines the Lord's Name in the mind.
 Contemplating Him, cease one's 'comings and goings',
 And, through Loving Adoration, one is Attuned to Him. [2]
 One is rid of one's Lust, Wrath and Ego,
 And snapped are one's Bonds of *Māyā*, and Attachment with the world of form.
 He, on whom is the Grace of God,
 He Leans on God, night and day. [3]

Our Master is the Doer and the Cause:
Yea, He is the Inner-knower of all hearts.
O God, be Merciful and yoke me to Thy Service,
For, I seek no other Refuge but Thine. [4-31-44]

Bhairo M. 5

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He who Utters not the Lord's Name dies of Shame.
O, how can one Sleep in Peace without the (Lord's) Name ?
Abandoning Contemplation of God, one attains not the Sublime State (of Bliss),
As without the roots, the tree grows not, nor has branches. [1]
O my mind, Dwell thou on thy Guru-God,
That thy Sins, accumulated birth after birth, are washed off, thy Bonds are loosed and thou
Meetest with thy God. [1-Pause]
A stone is not purified by washing it at a pilgrim-station :
The mind too, when soiled with the soil of Ego
Is purged not (merely) through actions, which Bind us more and more (to Māyā).
Yea, without Contemplation of God, one gathers the load¹ (of Sin). [2]
Without eating, one is satiated not:
Yea, when the affliction is over, only then goes one's pain.
One is afflicted by Lust, Wrath, Greed and Attachment,
But one Realises not the All-powerful God who Creates all. [3]
Blessed is the Saint: Blessed, Blessed is the Lord's Name,
Blessed the one who Sings ever the Lord's Praise;
Blessed is the Lord's Devotee, Blessed the Creator-Lord;
So Nānak seeks the Refuge of the Infinite *Purusha*, the God. [4-32-45]

Bhairo M. 5

The Guru is Pleased with me and I am rid of my fears,
And I Enshrine the Lord's Immaculate Name in the Mind.
Lo, my God is ever Beneficent: He is Merciful to the meek,
And all my involvements are past. [1]
I am in utter Peace and Poise and Bliss:
Yea, I am rid of all fears and Doubts, associating with the Saints, and utter the Lord's Nectar-
Name with the tongue. 1-Pause
I am deeply attached to the Lotus-Feet of the Lord,
And instantaneously I am rid of the great Demon (of Ego).
I Contemplate the Lord's Name eight watches (of night and day),
And, lo, the Guru-God Saves me, and I am Emancipated, [2]
The Lord Sustains His Servant ever:
Yea, He Keeps every breath of His Devotee in His Eye.
O, what can a mere man do,
For, it is God who lends His Hand and Saves (the Devotee) from the clutches of Death. [3]
Immaculate is one's Glory, Immaculate is the Way,
If one Enshrines God in one's Mind.
Says Nānak, "When, in His Mercy, the Guru Blesses one,
Then one is Blest with the Treasure of God's Name". [4-33-46]

Bhairo M. 5

My Guru is All-powerful, the Creator and the Cause,
My vital breath, the Bliss-giving God, the Presence,
The King, the Destroyer of all fears,
Seeing whose Vision, one is rid of all one's Sorrows. [1]
O God, wherever I am, I look upto Thy Refuge:
O Guru, I am a Sacrifice unto Thy Feet. [1-Pause]
Meeting with the Guru-God, I am wholly Fulfilled,
For, our God Blesses one with a myriad Boons and His Service makes one Immaculate.
And Holding one by the Hand, He Owns one as His very Own:
And one Enshrines the Lord's Name in the heart. [2]

1. पृष्ठ (पूतु) : (Sans. पूल, पूलकः), a bundle, pack.

(Then), one is ever in Bliss, and one Sorrows never,
And one is afflicted not by Pain or Woe.
O God, everything belongs to Thee, for, Thou art the Creator, the God,
The Transcendent Lord, the Guru, Unfathomable and Infinite. [3]
(Then), Immaculate is one's Glory: wondrous is one's Word,
Which the Perfect Transcendent Lord, our God, Approves.
The One God Pervades the water, the land, and the interspace,
And everything that comes, comes from God. [4-34-47]

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Bhairo M. 5

My body and Mind are Imbued with the Love of God:
Yea, He Fulfils all our Desires, all needs of the Mind.
I Sing ever the Praises of my Lord:
For, the True Guru has Blest me with the Perfect *Mantram* (of the Word). [1]
He alone is Fortunate who loves the (Lord's) Name:
Associating with him, the whole world is Ferried Arcoss. [1-Pause]
He alone is Wise who Contemplates the One Lord alone.
He alone is Rich whose mind is Awakened.
He alone is the man of Caste who Dwells on God, the Master.
He alone is a man of Honour who Realises his Self. [2]
By the Guru's Grace, one Attains the Supreme State (of Bliss),
And one Sings, night and day, the Praises of God, the Support of the earth.
One's Bonds are loosed, one's Hopes ere Fulfilled;
And one Enshrines the Lord's Feet in the heart. [3]
Says Nānak: "He whose Destiny is Perfect,
He alone repairs to God's Refuge.
He himself becomes Pure and others too he Sanctifies,
And Realises he God, uttering the Name of the Cure-all with the tongue." [4-35-48]

Bhairo M. 5

Uttering the Lord's Name, one is Afflicted not:
Yea, Hearing the Name, the *Yama* hastens away, from afar ;
Uttering the Name, one is rid of one's Sorrows:
Yea, Contemplating the Name, one's Mind Abides in the Lord's Feet. [1]
Contemplate thou the Lord's Name incessantly, uninterruptedly,
And Sing His Praises with Love and Devotion. [1-Pause]
Contemplating the Lord, the evil eye sees¹ thee not:
Yea, Dwelling on God, no demon, no ghost, dogs thy feet.
Contemplating the Lord neither Attachment nor Ego binds :
Yea, Contemplating the Lord, one falls not (again) into² the womb. [2]
Every time is auspicious for the Contemplation of God:
Yea, he who Contemplates God, becomes 'alone' in the midst of many.
Caste or no caste, whosoever Contemplates God,
Is Emancipated, yea, whosoever Dwells on Him. [3]
One must Contemplate God's Name, associating with the Saints,
(For, thiswise) abiding is the Colour one is Dyed in.
O God, Bless Thou Nānak, in Thy Mercy,
That he Contemplates Thee with his every breath. [4-36-49]

Bhairo M. 5

The Lord Himself is the Veda, the Shāstra;
Yea, of Himself, He Knows the inmost state of every being.
He is the Embodiment of Light and all things belong to Him;
And Perfect is He, and All-powerful, the Doer and the Cause. [1]
O my Mind, enter thou the Refuge of thy God:
Yea, by the Guru's Grace, Dwell on thy God's Feet and no adversary, nor Pain, comes near thee.
[1-Pause]

1. चक्षु (चाखु) : (Sans. चक्षुष, belonging to the eye, visual, optical), evil eye.
2. रुधै (रुधै) : (Sans. रुध्), to bind, confine.

God is the Essence of all that is in the three worlds.
 He it is on whose Thread the world of form is strung.
 Himself He Brings the animate and the inanimate together,
 Yea, He Himself is Detached, Himself is He the Reveller. [2]
 Wheresoever one Sees, one Sees Him alone,
 For, without our God **there** is not another.
 We Swim across the Sea (of Existence), loving the Lord's Name,
 And when we Sing the (Lord's) Praise, associating with the Saints. [3]
 Deliverance, Bliss, the Unitive Experience—all these are through God,
 And no one, who is Devoted to Him, comes away empty from His Door.
 He on whom is the Grace of God,
 Blessed, Blessed is he, the Lord's Slave. [4-37-50]

P. 1151

Bhairo M. 5

In the Mind of God's Devotees is God's Bliss:
 Yea, they are rid of all their Cares and they gather Peace.
 In an instant, one is rid of one's Illusions and Fears,
 And the Lord, our God, comes to Abide in one's mind. [1]
 The God ever Protects His Saints :
 Yea, the Lord is ever with us, within and without, for, He Pervades all, all over. [1-Pause]
 The God is my Riches, my Possessions, my Beauty, my Way:
 Yea, He it is who informs my Soul, my life-breath, and Blesses and Sustains me ever.
 His Servant the Lord Protects with His Hands:
 Yea, He Leaves us never: He is forever with us. [2]
 Like our God, their is no other Beloved;
 Yea, He, the True One, who ever takes Care of us.
 He is our Mother, Father, Son, Kinsman, our God.
 And so His Devotees have Sung ever His Praise through the ages. [3]
 He alone is my Support: His Power alone informs my Mind.
 Nay there is not another but our Great God.
 Nānak's mind leans but on this hope,
 That the All-powerful Lord will Fulfil his life. [4-38-51]

Bhairo M. 5

Fear itself is afraid if one Contemplates the Lord's Name;
 And one is rid of the Afflictions of the three Modes, and is wholly Fulfilled. [1-Pause]
 The Lord's Servants ever Sing His Praises, for, they Attain unto the Perfect Abode (of God).
 Even the *Yama*, and, the *Dharamrājā*, seek to have their Vision: such is their Glory. [1]
 In the Society of the Saints, one is rid of Lust, Wrath, Greed, Slander and Ego.
 It is by good Fortune that one Meets with such Saints: O, Nānak is a Sacrifice unto them. [2-39-52]

Bhairo M. 5

He, who holds on to the five (desires), becomes the embodiment of these.
 Yea, he, who utters Falsehood with the tongue,
 And practises Guile anointing his forehead with distinctive marks,
 Is wasted away, like the widow is by the sadness of her heart. [1]
 All is False save for the Lord's Name.
 Without the Perfect Guru, one Attains not Deliverance yea, the worshipper of Māyā is Punished
 at the Lord's Court. [1-Pause]
 He alone is Soiled who knows not the Lord's Power:
 And by plastering one's kitchen square, one becomes not pure.
 If one is unclean from within and washes oneself from without,
 One loses Honour at the True Court (of God). [2]
 One strives incessantly to gather Māyā,
 And takes every step that is Wicked and False,
 And Cherishes not God who Created him,
 And utters ever whatever is False. [3]

He on whom is the Grace of the Creator-Lord,
He begins to Deal only the with the Lord's Saints.
He is in Love with, and wholly Devoted to the Lord's Name,
And he, Nānak, suffers not Sorrow again. [4-40-53]

Bhairo M. 5

The (Saint's) slanderer is cursed by the whole world :
Yea, the slanderer deals ever in Falsehood.
The slanderer only soils his own Repute,
But the Servant of the Lord is Saved by God. [1]
Lo, the slanderer is hoisted by his own slander,
But the God's Servant his Lord Saves, while over the head of the slanderer bursts Death. [1-Pause]
P. 1152

No one believes in what a slanderer says :
Yea, the slanderer regrets for his vanities.
He writhes his hands and strikes his head against the ground,
For, the slanderer is Forgiven not by God. [2]
The Lord's Servant means ill to no one :
But the slanderer is wounded by the spear (of Evil intent).
The Crane spreads out its wings (to appear like the Swan
But when it utters a word, it is exposed and driven out. [3]
The Creator-Lord, our Inner-knower, is the One alone.
And he whom the Lord Makes His Servant, becomes eternal too.
The Lord's Servant is Proclaimed True at the Lord's Court.
Says Nānak : This is the Quintessence (of God's Wisdom)". [4-41-54]

Bhairo M. 5

O God, I pray to Thee with joined palms :
For, my Soul, body and riches belong to Thee.
Thou alone art my Master, my Creator-Lord,
And, I am a Sacrifice unto Thee a myriad times [1]
O God, the Dust of Thy Saints' Feet has Purified me,
And I am rid of the Soil of the mind and the Sins of a myriad births, Contemplating Thy Name.
[1-Pause]

Thou it is in whose Abode are all the Treasures that one may seek,
And through whose Service we are Blest with eternal Glory.
Thou it is who Fulfillest all our Desires :
Yea, Thou art the Mainstay of my life, my Soul. [2]
In all hearts is the Illumination of Thy Light,
So Thy Devotees live by Contemplating Thee, the Treasure of Virtue.
Yea, Thou it is whose Service is ever Fruitful,
So, I've weaved Thee alone into my body and soul. [3]
Through the Guru's Instruction, one gathers Compassion and Contentment,
And the Treasure of the Name, the Immaculate Thing.
And when, O God, Thou art in Mercy, Thou Yokest me to Thyself,
And I Dwell on Thy Lotus Feet. [4-42-55]

Bhairo M. 5

Lo, the True Guru Hears my prayer,
And I'm wholly Fulfilled.
And I Enshrine my God in my body and Mind,
And through the Perfect Guru, I am rid of all my fears. [1]
The Guru-God is the most powerful of all :
Yea, one gathers all Joys, Dedicated to His Service. [Pause]
He who can do each and everything,
His Writ, O, who can challenge ?
Of incomparable Beauty is our Transcendent Lord, The God of gods,
The Guru is His Embodiment, whose very Sight is Fruit-bearing. [2]

He, within whom is Enshrined the Lord's Name,
Sees nothing but God's Wisdom wherever he Sees.
He, whose heart is wholly Illumined,
With him Abides his Lord, the God. [3]
I greet my Guru ever and forever more,
O, I am a Sacrifice unto the Guru a myriad times.
I'd drink the Wash of my Guru's Feet,
And Dwelling on Him, I'd enter into the Eternal Life. [4-43-56]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairō M. 5 Partālā

O God of Grace, who Sustains me, which of Thy Merits shall I recount ? P 1153
Thou art the Master of a myriad Plays, of a myriad Joy-waves, the Master of all. [1-Pause]
All systems of knowledge, all methods of Contemplation, all kinds of Austerities,
All Musical Notes, all sweet Melodies, all men of Silence, are Dedicated to Thee. [1]
Through a myriad subtle notes, and a myriad instruments, men sing of Thee and enjoy Thy myriad Tastes:
Yea, one is rid of a myriad Sorrows and Afflictions, Hearing Thy Praise.
Yea, Serving Thee, The Infinite God, is Attained the Merit of pilgrimages, fasting, six kinds of works,
worship; and living at the river-banks and all. [2-1-57-8-21-7-57-93]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairō Ashtapadi : M. 1

God Abides in the Soul, the Soul in God : this is what one learns from the Guru's Wisdom.
Through the (Guru's) Word is the Nectar-Name Realised, and one is rid of one's Ego and all one's
Sorrows. [1]
Says Nānak : "Cursed are the Maladies born of 'I-amness'.
Wherever I see, I see man afflicted by the same Disease ; yea, it is God who, of Himself, Blesses
one with the (Guru's) Word". [1-Pause]
When the God Tests and Approves, thereafter one is Adjudged not,
Yea, on whom soever is God's Grace, Meets with the Guru, for, such is God's Will, and what He
Wills, is eternally True. [2]
The air is Afflicted, as are water and fire : yea, the whole world is Afflicted through Indulgence ;
And Afflicted are the father and the mother, and the body and Māyā, and all our kinsmen whom
Destiny binds to us. [3]
Afflicted are Brahmā, Vishnu and Shiva ; yea, Afflicted is the whole world ;
But they, who Reflect on the Guru's Word and the Supreme State, attain Deliverance. [4]
Afflicted are the seven seas, the rivers, the worlds, the underworlds,
But, the Lord's Servants abide in Truth and Bliss, for, God is Merciful to them wheresoever they are. [5]
Afflicted are the followers of the six Shāstras, and they who wear all kinds of garbs and force their will,
O, how can the Vedas or the Semitic texts be of avail to them when they Know not the One God. [6]
Neither by taking sweets alone, nor by living on roots does one gather Peace,
For, whosoever takes not to the Path of the Lord's Name, comes to Grief in the end. [7]
One is rid not of one's Afflictions by becoming a pilgrim ; and, the reading of the sacred Texts leads
one to discursiveness.
For, whosoever is Afflicted by the Malady of Duality, he becomes a Slave unto Māyā. [8]
He, who Praises the True Word, by the Guru's Grace, his mind becomes Immaculate, being rid of
the Malady (of Ego).
Nānak : The God's Servant is forever Pure, for, he is stamped with the Lord's Grace. [9-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairō M. 3

Lo, the Creator-Lord has Manifested His Wonder ! P. 1154
And I Hear the Unstruck Melody of the Word.
The self-minded are strayed from the Path : to the God-minded is (the Mystery) Revealed,
Yea, the Creator Produces the Cause that causes this all. [1]

I Contemplate, within me, the Guru's Word,
 And forsake never I the Lord's Name. [1-Pause]
 Prehlāda's father sent him to the school to read,
 And he brought the tablet to his teacher, saying :
 "I'd cultivate no other culture but God's,
 So write thou on my tablet the Name of my Lord". [2]
 Then, Prehlāda's mother said unto her son :
 "O my child, read not thou anything that is out of the Way."
 Said Prehlāda ; "The Fearless Lord, the Beneficent God, Abides ever with my Soul:
 O mother, if I forsake God, my family will be cursed." [3]
 Thus did Prehlāda 'corrupt' every fellow-student of his,
 And he listened not to his parents and went he his own way.
 He made all the townfolk the Devotees of God,
 And the Court of the Devil¹ became helpless before him. [4]
 Shanda and Amraka, Prehlāda's teachers, wailed before the King.
 And all the Demons (let loose by the King) did their worst,
 But Prehlāda: the God's Devotee, was Protected by God :
 O, how could His creatures challenge His Will ? [5]
 The Demon-King had sway over men for a time, for, such was the Writ of his *Karma*.
 But he Knew not God : for, God had Himself Strayed him from the Path.
 And so he struggled with his son,
 But knew not the Blind one that his death was near at hand. [6]
 They locked up Prehlāda in a cell,
 But the fearless child was afraid not, saying, "Within me is the Guru-God".
 If the creature (of God) tries to equal God, and passes for a great one,
 And quarrels with the Devotees of God, he receives what is Writ for him by God. [7]
 The father strove to strike Prehlāda with a bludgeon,
 Saying, "Come, let me see where thy God, the Master of the universe, is ?"
 Said Prehlāda. "The Life of the world, my God, Saves me in the end,
 And He Pervades all that I See, all over." [8]
 And lo, a pillar (of the Court) split and God Appeared (as Man-Lion),
 And the egotistical demon was destroyed and utterly wasted away.
 In the mind of the Devotees was Joy and Bliss :
 Thus, O men, our God Blesses His Servants with Glory. [9]
 He, the God, of Himself Creates birth and death and all our attachments,
 And it is through His Writ that one comes and goes.
 For the sake of Prehlāda, God made Himself Manifest :
 Lo, this is how the Word of the Devotee is Fulfilled. [10]
 All Angels shouted victory of Lakshmi and prayed to her :
 "O mother, let this terrible Man-Lion disappear from our view".
 But, Lakshmi was herself afraid and could not approach (the Man-Lion),
 But lo, when Prehlāda fell at His Feet, (He Disappeared). [11]
 The True Guru has Enshrined the Lord's Name in my Mind :
 For, all dominions and worldly possessions are but an Illusion,
 The Greedy ones are attached to the Illusion.
 And being devoid of the the Lord's Name, are Punished at the (Lord's) Court. [12]
 Says Nānak : "It is God who Causes all men to do what they do,
 And they alone are Approved who Cherish their God.
 He, the Lord, Owns His Devotees, age after age,
 And thus does He Manifest His Benign Form". [13-1-2]

P. 1155

Bhairō M. 3

Through the Guru's Service, I was Blest with the Nectar-sweet Fruit (of the Lord's Name), and my
 Craving and Ego are dispelled;
 Yea, the Lord's Name was Enshrined in my Mind, and my Desire was stilled.² [1]
 O God, be Merciful to me;
 Thy meek Servant but asks ever for Thy Praise; for, it is through the Guru's Word that one is
 Emancipated. [1-Pause]

1. i.e. his father's.

2. Lit. was re-absorbed in the mind.

The Yama can touch not the Saints, and Sorrow comes not to them.
 O God, Emancipated is he, as is his whole generation, who repairs to Thy Refuge. [2]
 O Loved One, Thou Savest the Honour of Thy Devotees : this is Thy Glory,
 And Thou Riddest men of the Sins of all their past births, and they are afflicted not by the sense
 of Duality. [3]
 We are Ignorant and Wild, O God, make us Wise of Thyself :
 For, whatever Thou Willest, happens; and no one else can do a thing. [4]
 Thou Created the world and Yoked each to his task, but men went the wrong way,
 And the priceless human birth they gambled away, and became not Wise in Thy Word. [5]
 The Egocentrics Know naught and die enveloped by Vice and the Dark shell of Ignorance,
 And so they go not across the Sea of Existence and are Drowned, headlong, without the Guru. [6]
 The True ones, who're Imbued with the True Word, them the Lord Himself Meets;
 And, through the Word, they Know the Guru's Will¹ and are Attuned to (God's) Truth. [7]
 Immaculate art Thou, O God, Immaculate are Thy Servants : through the Guru's Word art Thou
 Dwelt upon.
 Nānak is ever a Sacrifice unto them, who Cherish the Lord's Name in their Mind. [8-2-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 5 Ashtapadis

He alone is the King of kings whose heart Enshrines the Lord's Name :
 Yea, he alone is Fulfilled who Cherishes the Name in the heart.
 He, who keeps the Name, in the heart, attains a myriad kinds of Riches :
 Without the Name, the human birth is wholly wasted away. [1]
 I'll Praise him alone who gathers the Lord's Riches :
 Yea, he alone is Fortunate on whose Forehead is the Guru's Hand. [1 Pause]
 He in whose heart Abides the Lord's Name, he is the master of Hosts and Fortresses;
 Yea, he, whose heart clings to the Name, reclines in the Peace of Poise.
 He, whose heart hugs the Name, is Cool-comforted.
 O, cursed is the life without the (Lord's) Name ; it is no better than death. [2]
 He who Enshrines the (Lord's) Name in the heart, is Emancipated in life :
 He who Enshrines the Name in the heart, Knows all the Ways. P. 1156
 He who Enshrines the Name in the heart, is Blest with the Nine Treasures (of Bliss) :
 Yea, without the Name, one's mind Wanders, afflicted by Doubt, and so one comes and goes. [3]
 He in whose heart Abides the (Lord's) Name, is Care-free.
 He in whose heart Abides the Name, reaps the (Lord's) Profit ever.
 He in whose heart Abides the Name, has a large Family (of God's Devotees) :
 Yea, without the Name, one is Unwise and afflicted by Ego. [4]
 He whose heart Cherishes the (Lord's) Name, has a moveless station.
 He whose heart Cherishes the Name, is seated on the (God's) Throne.
 He whose heart Cherishes the Name, is the only True Merchant,
 For, without the Name, one is Honoured not, nor Trusted (by God). [5]
 He in whose heart Abides the (Lord's) Name, is known all over.
 He in whose heart Abides the Name is the Embodiment of the Creator-Lord.
 He in whose heart Abides the Name, is the Highest of the high :
 Yea, without the Name, one wanders through a myriad wombs. [6]
 He whose heart Clings to the (Lord's) Name, Sees the Lord, Manifested in his Creation².
 He whose heart Clings to the Name, his Darkness is dispelled.
 He whose heart Clings to the Name, is Approved by God :
 Yea, without the Name, one only comes and goes. [7]
 He alone is Blest with the (Lord's) Name on whom is God's Grace.
 To him the Lord is Revealed through his Association with the Saints
 He comes not, nor goes, and he attains Bliss :
 And lo, O Nānak; his Soul Merges in the Oversoul ! [8-1-4]

1. Lit. speech.

2. पसरता (पहारा) = प्रसारता : (Sans. प्रसारम्), spreading, extending ; extension, expansion.

Bhairo M. 5

He who Created a myriad Vishnus,
 And a myriad universes to practise Virtue,
 And Created a myriad Shivas and then Merged them in Himself,
 And has Employed a myriad Brahmās to 'create' the world. [1]
 Such a Lord is my God, O men,
 And I can say not all His Merits: so countless and abundant are these. [1-Pause]
 He in whose Service are myriads of Māyās,
 He on whose Couch recline a myriad creatures,
 He who has as His Limbs a myriad universes¹,
 And with whom abide a myriad Devotees, (He alone is my God). [2]
 Yea, He whom a myriad canopied kings greet and pay obeisance,
 And at whose Door stand a myriad Indras,
 And who Keeps Watch over His myriad universes,
 And who is Priceless and beyond value and has a myriad Names, (He alone is my God). [3]
 He to whom Sing a myriad subtle Sounds
 And who has a myriad Play-houses in which He Enacts His Wonders,
 And to whose Service are yoked a myriad Shivas and Shaktis,
 And who Sustains a myriad lives, (He alone is my God). [4]
 He in whose Feet are a myriad pilgrim-stations,
 And whose Wholesome Name Purifies a myriad souls,
 Whom worship a myriad worshippers utterly Devoted to Him,
 Whose Expanse is limitless, and without whom there is not another, (He alone is my God). [5]
 He whose Praises are Sung by a myriad Swan-souls,
 He whose Praises are Sung even by the sons of Brahmā²,
 And who Destroys and Resurrects in a moment,
 O, He is my God, whose myriad Praises one cannot recount. [6]
 He whose Wisdom is dwelt upon by a myriad men of Wisdom,
 He who is Contemplated by a myriad men of Contemplation,
 He for whom a myriad men of austerity macerate their bodies,
 And for whom a myriad seers keep the silence, (He alone is my God). [7]
 He is my Eternal Lord, the Spouse, the Unperceivable Master,
 Yea, He who Pervades all, the Inner-knower of all hearts.
 Wherever I See, I See Him alone.
 This is how the Guru has Illumined my mind. [8-2-5]

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Bhairo M. 5

Lo, the True Guru has Blest me with His Boon :
 Yea, He has Blest me with the Bounty of the Lord's Name.
 Infinite are the joys of Equipose that it brings,
 And spontaneously³ has God Met with me. [1]
 Says Nānak: "True, True is the Praise of God,
 Only if one were to be Attuned to it ever and forever more." [1-Pause]
 All-too-spontaneously, I feed on God's Love,
 Yea, spontaneously does the Name well up in my heart.
 Spontaneously does the Word Emancipate one:
 Spontaneously is my (Mind's) Treasure filled (with God). [2]
 Spontaneously are all my Tasks Fulfilled.
 Spontaneously am I rid of all my Sorrows.
 Spontaneously have my enemies turned friends:
 Yea, spontaneously have I Conquered my mind. [3]
 Spontaneously has the Lord Caressed my Soul,
 Spontaneously am I Fulfilled, O men.
 Spontaneously am I versed in the Quintessence (of God).
 Spontaneously am I Blest with the Mantram of the Guru. [4]

1. ਉਪਾਰਜਨਾ (उपाजना) : (Sans. उपाजित), created; creation; creatures.
2. ਬ੍ਰਹਮੰਸ (ब्रह्मंस) (Sans. ब्रह्मंस), Sanaka, Sanandana, etc., the sons of Brahmā.
3. ਅਚਿੰਤਾ (अचित्ता) : (Sans. अचितित), unexpected, sudden,

Spontaneously am I rid of all Envy, all Jealousy.
 Spontaneously is the Darkness (of Ignorance) dispelled (from within me).
 Spontaneously the Lord's Praise seems Sweet to me.
 O, Spontaneously have I Seen the Lord in every heart. [5]
 Spontaneously am I rid of all Illusions.
 Spontaneously, my Mind now abides in Bliss:
 Spontaneously, the Unstruck Melody Rings within me,
 O, spontaneously has God Burst upon me. [6]
 Spontaneously is my Mind Pleased (with God);
 And I Realise the Care-free Lord, the Eternal Master.
 Spontaneously has Wisdom welled up in me,
 Spontaneously am I Blest¹ with the Support of God. [7]
 Spontaneously did the God Write my Writ;
 O, spontaneously have I Met with my Lord;
 Spontaneously am I rid of all care, O men,
 And Nānak has Merged in his Lord, the God. [8-3-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

**Bhairo : The Word of Bhaktas
 Kabirji**

Lo, I have ingathered the Riches of the Lord:
 Yea, I neither conserve them for myself, nor throw them away. [1-Pause]
 The Lord's Name alone is my Farm;
 O God, I am Devoted but to Thee: yea, I seek only Thy Refuge. [1]
 Thy Name is my Capital-stock and all my Riches:
 O God, I forsake Thee not, nor go I to another. [2]
 Thy Name is my Kinsman, my Brother;
 Yea, Thy Name alone keeps company with me-in the end. [3]
 He, whom Thou Keepest Detached in the midst of Māyā, O God,
 Of him Kabir is but a Slave. [4-1]
 Man comes naked (into the world), and naked he goes.
 Nay, no one remains in the end, neither kings, nor kings of kings. [1]
 O God, Thou alone art my Nine Treasures:
 And all the riches I have, and all the attachments and my loved wife, all belong to Thee. [1-Pause]
 Neither any one comes with us, nor goes with us along. P. 1158
 And, pray, where are they who kept elephants tied to their door? [2]
 Rāvana had the fortress of *Lankā* built of gold,
 But in the end what did the fool take along with him ? [3]
 Reflect on God's Virtues, O Kabir, for a while,
 For, in the end, the Gambler shakes every thing off his hands. [4-2]
 Soiled is Brahmā, Soiled is Indra.
 And neither the sun is without Soil nor the moon. [1]
 Yea, Soiled and Unclean is the whole world;
 The one Immaculate Thing is the Infinite Name (of God). [1-Pause]
 Soiled are the kings of the world,
 Soiled are the day and night, and the 'thirty' days of the month.
 Soiled is the pearl, Soiled is the diamond,
 O, Soiled are the air, water and fire. [3]
 Soiled is Shiva, Shankara and Maheshā,
 O, Soiled are the Siddhas, the seekers and all the pretenders. [4]
 Soiled are the Yogis, and the Shaivites of matted hair,
 O Soiled are their bodies, Soiled their souls. [5]
 Says Kabir: "Only those Servants are Approved
 And Immaculate, who Know their God." [6-3]

1. चढी उषि (चरी हवि) = उष चढी : came to hand, got, obtained, acquired.

Turn thy Mind into Mecca, thy body into Kaaba,
For, the Guru of gurus is the Self that speaks (the Voice of God). [1]
O Mullāh, say thy prayers
Within the mosque of thy ten Doors¹. [1-Pause]
Slay² thou thy Wrath and Illusion and Envy of others.
And consume the five (Desires) and be Content and Whole. [2]
The Hindu and the Turk have the same God:
So it matters not whether one be a Muliāh or a Sheikh. [3]
Says Kabir: "I've become mad (after Thee, O God),
And stilling³ my mind have Merged in Equipoise." [4-4]

The stream lost itself in the Gangā,
But, lo, then it itself turned into Gangā. [1]
Thus, by God, has Kabir changed his Colour:
But nay, he is changed not: he has himself become the Embodiment of Truth. [1-Pause]
The trees around are 'spoiled' the same way by the Chandan tree,
But knowest not thou that they too become fragrant like the Chandan! [2]
The copper changes its colour rubbed on the Philosopher's Stone,
But then that copper is transmuted into gold. [3]
Kabir too has been 'spoiled' by the Saints,
But, lo the miracle, that Kabir has turned in to God! [4-5]

On one's forehead is the saffron-mark; in the hands the pretence of a rosary:
O, what a shame that men have turned God into a plaything! [1]
If I'm mad, I'm mad after Thee, O God,
And, what do the people know who is the Mysterious I? [1-Pause]
I tear no leaves to offer to my gods,
For, without Devotion, one Serves not one's God. [2]
I Worship my True Guru, yea, I seek to Please him ever,
And Serving him thus, I attain Bliss at the Lord's Court. [3]
The people say: "Kabir has gone stark mad,"
But God Knows the In-self of my heart. [4-6]

I've turned my mind away (from Māyā) and abandoned (the profession of⁴) my caste and family,
And, now I weave (nothing but God) in the Void of Equipoise. [1]
Yea, I've abandoned all my Strife,
And, abandoned have I both the Pundit and the Mullāh. [1-Pause]
I Weave and Weave and myself wear its what I Weave.
And I Sing of my God in a state where 'I' am not. [2]
Whatever was writ by the Pundit and the Mullāh,
That I accepted not and cast it aside. [3]
If thou hast Purity of heart, then See thy God Within :
Yea, Search nothing but thy Self, and lo, thou Meetest with thy Lord. [4-7]

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No one shows consideration to the poor,
For, howsoever the poor one tries, the man of riches cares not. [1-Pause]
If the poor one goes to the man of riches,
Lo, he turns his back upon him. [1]
But, if the man of riches goes to the poor one,
He honours him and calls him in. [2]
The rich and the poor are but brothers:
They are the Manifestation of the Lord's Power. [3]
Says Kabir: "The poor one is he alone,
In whose heart God is not." [4-8]

1. i. e. body.

2. भिमिमिलि (मिसिमिलि) = (Persian, विसमिल, बिसमिल), lit. to slaughter in the name of God.

3. भूमि भूमि (मुसि मुसि) : lit. slaughtering.

4. i. e. The weaver's profession.

Through the Guru's Service, Devotion (to God) welled up within me,
And (through God's Loving Adoration) I attained unto the human birth.
Even the gods seek to be embodied like us humans:
Then why dost not thou, O man, Contemplate thy God through this priceless body? [1]
Yea, Dwell thou on God and abandon Him not;
For, the Attainment of God is the object of human life. [1-Pause]

So long as you are afflicted not by age or disease,
So long as death has overpowered not your body,
So long as your speech falters not,
So long Dwell on your God, O Mind. [2]
If you Contemplate not God now, then when will you?
For, when one's end is near, one can Contemplate Him not.
Whatever you have to do tomorrow, do it today,
For, else you have to regret and are Ferried not Across. [3]

He alone is the God's Servant whom God Yokes thus:
Yea, he alone Attains unto the Immaculate Lord.
Meeting with the Guru, the doors (of his Mind) are wide-opened,
And thereafter, he is cast not into the womb. [4]
This, pray, is thy only opportunity; seize it thou:
And Reflect thou (on God) and See Him within.
Says Kabir : "I've proclaimed the Truth by the beat of drum.
Now, it is upto thee to win or lose (the Battle of Life)." [5-1-9]

In the city of consciousness¹ abides the Pious mind:
So Dwell you therein, and Reflect (on thy Lord);
And then you know the Mystery of both here, and Hereafter.
O, why should you waste yourself crying "mine, 'tis mine." [1]
Lo, I am Attuned to my inner Self:
And the only Wisdom I Cherish is which comes from the God's Name. [1-Pause]

I've bound myself to the Source of all creation,
And sheathed my 'sun-qualities' with the attributes of the 'moon'.
And now the Sun (of Wisdom) rises from the (dark) West,
And, I'm overwhelmed by the supreme urge² (of God). [2]
For, the back-door (of my mind) is propped by the stone (of Ignorance),
And above this stone opens the window (of mental Poise).
Above this window is the Tenth Door, yea, the inner Cave of the Mind.
Says Kabir: "Infinite and Boundless is what one Sees here." [3-2-10]
He alone is a Mullāh who struggles with the mind;
And, as he is instructed by the Prophets³, fights Death.
And he should smother the Ego of the Angel of Death.
O, such a Mullāh I'd greet forever. [1]

The God is a Presence: why sayest thou He is afar :
For, if thou bindest down thy cravings⁴, thou Attainest unto thy Beauteous Lord. [1-Pause] P. 1160
He alone is a Qāzi who Reflects on the (Reality within the) human frame:
And is Illumined by God through the Fire of the body,
And wastes not the sperm even in a dream,
That Qāzi neither Ages, nor Dies. [2]

He alone is a Sultān, the King, who aims with the two arrows (of Wisdom and Detachment),
And stops the out-goings of his mind,
And gathers the hosts (of Virtue) abiding in the (Mind's) Sky, yea, the Tenth Door.
O, that Sultān alone is canopied (by God). [3]

1. सिद्ध बी पुरी (सब की पुरी) : the city of consciousness, i. e. the tenth door, where one sees God.
2. भेर डंड (भेर डंड) : the Sushmana vein that is supposed to pass along the spinal cord and reaches upto the brain ; meaning the supreme urge.
3. Lit. the Guru.
4. दुस्तर (दुस्तर) : (Sans. द्वन्द्व), the pairs of opposite qualities, e. g. attachment and detachment; pleasure and pain; etc.

The Yogi cries out 'Gorakh-Gorakh',
The Hindu utters the Name of Rāma :
For the Muslim there's but One Allāh,
But Kabir's Master Pervades all over. [1-3-11]

M. 5

They, who identify the stones with the gods,
Their Service is of no avail to the Almighty Lord.
He, who falls at the feet of the stone-god,
His striving (for Life Divine) avails not. [1]

My Master Speaks ever, all over
And Blesses He all with His Bounties. [1-Pause]
The God abides within, but the Blind one Knows not.
And, deluded by Doubt, one is caught in the Noose.
The stone speaks not, nor gives a thing,
So, fruitless is its service and useless its worship. [2]

If one anoints a corpse with the sandal-paste,
Then, what is one to gain out of it ?
If one throws a corpse upon a heap of dirt,
O, what will the corpse lose thereby ? [3]
Says Kabir : " I proclaim the Truth from the house-top ;
Hear thou, O Ignorant *Shākata*, and Know :
That the sense of Duality has destroyed a myriad homes,
But the Devotees of God are forever in Bliss." [4-4-12]

The fish is deluded, and keeps attached to the seas.
The moth is deluded by the light of the lamp.
The illusion of lust afflicts the elephant.
The snake by (music), and the black-bee (by fragrance) are deluded and enticed away. [1]
So bewitching is Māyā, the great Enticer,
That she beguiles as many beings as there are. [1-Pause]

The birds and the deer, too, are ridden by Māyā.
The flies are bewitched by sugar and so are wasted away.
The horses are in love with Māyā, as are the camels,
And the eighty-four *Siddhas*, too, Play with nothing but Māyā. [2]

The six men of chastity¹ are the slaves of Māyā,
And the nine *Nathas* too, as are the sun and the moon.
The men of austerity abide in Māyā, as do the *Rishis*:
Yea, the Angel of Death as the five Demons are under the Sway of Māyā. [3]

The dogs are lured by Māyā as are the jackals,
And the monkeys too, and the leopards and the lions,
And the foxes and the lambs and the cats too;
Yea, the trees and the roots too are rooted in Māyā, [4]

Even gods and angels are corrupted by Māyā,
And, the oceans and the earth and Indra too.
Says Kabir: "Whoever has **Graving**² is afflicted by Māyā,
And one is Released only if one Attains unto the Saint." [5-5-13]

So long as one says, "Tis mine,"
So long is one Fulfilled not at all.
But, when one loses the sense of 'Mineness,'
Then, the God Fulfils our tasks. [1]

O my mind, why do you not Cherish such Wisdom,
And Cherish God, the Dispeller of Pain? [1-Pause]

P. 1161

1. i. e. Bhairō, Hanuman, Lakshman, Gorakh, Bhisham and Dattatreya.

2. lit. belly.

So long as the Tiger (of Ego) roams the Woods,
So long does Vegetation flower not,
But when the Jackal (of Humility) devours the Tiger (of Ego),
Then all the Woods are in Flower and in Fruit. [2]

Winning, the Soul Loses; Losing, the Soul Wins,
And thus, by the Guru's Grace, is one Ferried Across.
Kabir, the Lord's Servant, proclaims thus:
"O ye men, be Attuned to your only God." [3-6-14]

He, who has seven thousand generals¹,
And whose Prophets are a lakh and a quarter²,
And whom own the eighty-eight crores³ of Sheikhs,
And whose courtiers are fifty-six crores, [1]
O, who it is who'll carry to Him the plaint of me, the poor one
His Court is far away: and rare is the one who Attains to His Mansion. [1-Pause]
He has thirty-three crores of Personal Attendants,
And the eighty-four lakhs (of species) are mad after His Name,
He Eyed Adam, the First Man, with Anger,
And lo, what a paradise he received! [2]
He whose heart Shakes, his Countenance too is Pallid,
He follows not the Writ of God⁴, and practises Evil.
He is cross with the people and curses the world,
But he receives the fruit of what he had sown. [3]
O God, Thou art our Beneficent Lord: we are but beggars at Thy Door.
And if I deny Thee, it would be a great Sin⁵.
Says Kabir, Thy Slave, "I've entered into Thy Refuge, O Allāh,
And if Thou Keepest me near Thee, that indeed is Heaven for me." [4-7-15]

Everyone says : "I am going to the Heaven,
But I know not where their Heaven is." [1-Pause]
They, who know not even the Mystery of their Self,
Dilate upon the Mystery of the Heaven through mere words. [1]
So long as the mind craves for the Heaven,
So long does one Abide not at the Lord's Feet. [2]
(The Heaven is) not a fortress, surrounded by a dyke and plastered with mud:
Yea, I know not what its structure is like. [3]
Says Kabir: "What else can I say now but this,
That where the Saints are, that, indeed, is Heaven." [4-8-16]

How is one to conquer the beauteous Fortres (of the body),
Surrounded by the three-fold dykes (of the three Modes) and the double wall (of Daulity)? [1-Pause]
The five elements with their twenty-five categories, and Attachment and Ego and Jealousy—all lean
on the all-powerful Māyā.
So what can the poor Soul do against them, O God: how can one challenge their might? [1]
Lust is the Window, Pleasure and Pain the Door-keepers, Virtue and Sin the Doors,
And Wrath, the great garrulous Being, reigns Supreme, with the Mind turned a rebel⁶-King [2]
The Coat-of-mail is of Taste, with the Cap of 'mineness,' and the Bow of Ignorance aims at the Self:
And the Arrows of Craving pierce through one's heart: O, thiswise the Fortress is conquered not. [3]
If Love be the match-stick and Awakened Consciousness the flying bomb, and the bomb of Wisdom,
And the Fire be of God, lit through Equipoise, with the first Attack, lo, the Fortress falls. [4]
When Truth and Contentment fight on one's side, one breaks through the two Doors,
Then associating with the Saints, and, by the Guru's Grace, one captures alive the King of the
Fortress. [5]

1. मल्लत (सलार) : (Persian मल्लत, (सलार), a chief, head, leader, prince, captain, marshal, general.
2. The number of Prophets from Adam to Mohammed is a hundred & twenty-five thousand.
3. A crore is ten million
4. Lit. The Semitic Texts.
5. घनगारी (बजगारी) : (Persian वनगारी, वजह-कारी), sinning.
6. भादमी (माबासी) (Marāthi), rebel.

Taking along the hosts of God's Devotees, supported by the power of Devotion, I've snapped the
Bonds of Fear and Death. P. 1162
And Kabir, the Lord's Servant, has Mounted to the top of the Fortress and Attained Eternal Rule.
[6-9-17]

Gangā, the mother, is sober and deep
But, lo, when they chained and threw me into its waters, [1]
My Mind wavered not, so my body too was not afraid,
For, I was Attuned, all this while, to the Lotus-Feet of God. [Pause]
The Gangā's waves snapped my Bonds,
And I was thrown on the river-bank to be seated on a deer-skin. [2]
Says Kabir : "There is no one else to keep my company,
And the Master, my God, Saves me on land, as on the seas." [3-10-18]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo Kabirji : Ashtapadis

Unfathomable, Unreachable is the Fortress¹, in which Abides the Lord,
And which is Illumined by Lord, the God.
O there, where Abides my Ever-young Lord,
There flashes Lighting (of Wisdom) and all is Bliss. [1]

If this Mind is Attuned to the Lord's Name,
One is rid of Age and Death and Doubt and Fear. [1-Pause]

They, who are ever discriminating between caste, and no-caste,
They sing only the songs of Ego.
But, where Abides our Lord, the God,
There Rings the Unstruck Melody of the Word. [2]

He, the Lord, Creates all the universes and the spheres,
And Destroys when He Wills, the three worlds, and the trinity of Godhead, and the three Modes.
Unfathomable, Unperceivable is He; but also within the heart:
Yea, no one can know the secret² of the Mysterious Lord of the earth. [3]

His Light Informs the banana flower as it doth the sunlight,
And also the dust of the lotus:
Yea, His urge too is in the twelve-petalled heart,
But he alone Sees Him to whose heart He, the Lord of Lakshmi, is Revealed. [4]

He, who Illumines, sky-like³, the upper, lower and the middle⁴ regions,
He Illumines also the Void (of the Tenth Door)
Where there is neither the sun nor the moon,
And the Primal, Immaculate Lord Revels in Bliss. [5]

He alone is in the body who Informs the whole universe,
So, Bathe thou in this *Mansarovāra* wherein Abides thy God;
And Utter and Contemplate on his *Mantram*: "He is me⁵."
Yea, God is affected not by virtue or sin! [6]

Thy God is neither in caste, nor in no-caste, neither sun, nor shade.
And He is Attained only by repairing to the Guru's Refuge.
Attuned to Him, one Wobblest not, and cease one's out-goings,
And one is Merged in the Void of Equipoise. [7]

1. i. e. the Tenth Door.

2. भँउ (भँत) : (Sans. मंत्र), a secret plan or consultation; secret.

3. वषट् (कासु) = (Sans. आकाश), sky.

4. भुवि (मुखि) : in front.

5. भँउ (सोह) : (Sans. सोऽहम्) ; He is me.

He, who Sees the God within his Mind,
Is Fulfilled; yea, whatever he utters happens spontaneously.
He should hold within his Mind the Light (of God) through His *Mantram*.
Then, says Kabir, he is Ferried Across. [8-1]

He, within whom blaze a myriad suns,
And a myriad Shivas and a myriad *Kailāshas*¹,
And whose Feet are caressed by a myriad *Durgās*
And who Creates myriads of *Brahmās* to utter the Vedas. [1]

O, He alone is the Giver, He alone is my God,
And I am concerned not with any other god. [1-Pause]

A myriad moons sparkle² (in Thy Will), O Lord,
And a myriad gods eat³ in Thy Name,
And the nine stars, repeated a myriad times, stand at Thy Gate,
And a myriad *Dharmarājās* stand as Door-men at Thy Door. [2]

A myriad winds blow in Thy four corners,
And a myriad *Nāgas*⁴ spread themselves out for Thy Couch,
And a myriad seas are Thy water-carriers:
And the eighteen loads of vegetation, a myriad times over, are Thy body's pores. [3]

A myriad *Kuberas* are the keepers of Thy Treasures,
And a myriad *Lakshmis* Embellish themselves (to Please Thee).
Seeing Thee, myriads of our sinful virtues⁵ are washed off.
Yea, Thee, a myriads *Indras* Serve, and wait for Thy Command. [4]

And fifty-six crores (of clouds) stand as Door-men to keep guard over Thee,
And they thunder and sparkle⁶ over all the lands endlessly and without respite.
Some with dishevelled hair, looking wild (like the witches), also pay obeisance to Thee.
Yea, a myriad of Thy Powers are Manifested time after time, O *Gopāl* ! [5]

A myriad worlds are but Thy Courts, O God,
And a myriad of *Gandharvas*⁶ shout Thy Victory.
A myriad of *Wise* Utter Thy Virtues,
But, of Thee, O Transcendent Lord, they can find not the Extent. [6]

Rāma, who had fifty crores of hosts (of monkeys),
And, who humbled the demoniac forces of *Rāvana*,
And, myriads (of *Krishnas*) of whom the *Purānas* utter,
And who smothered the ego of *Duryodhana*,⁷ (all are contained in Thee). [7]

And a myriad *Kāmdevas*⁸ equal Thee not, O God,
Who but surreptitiously entice away our hearts.
Says Kabir: "Hearken to me, O my Lord,
I ask this Boon of Thee: Bless me Thou with the State of Fearlessness." [8--218-20]

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By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairō : The Word of Nāmdevji

O tongue, I'll cut thee up in a hundred⁹ bits,
If thou utterest not the Lord's Name.
O tongue, be thou Imbued with the Lord's Name,
And utter¹⁰ in Love only the Name of thy Beauteous God. [1-Pause]

1. Where Shiva lives.
2. सूर्य (सूर्य) : (Persian सूर्य), light.
3. धान (धान) : (Sansk. धानः), cooking; grain, corn.
4. वासुकि (वासुकि) : (Sansk. वासुकिः, वासुकेयः), name of a celebrated serpent, king of snakes (said to be a son of *Kashyapa*).
5. विप्र (विप्र) : (Sansk. विप्रः), lit. known, famous.
6. The musicians at *Indira's* Court.
7. The powerful head of the *kaurava* tribe in the story of *Mahābhārta*.
8. The god of love.
9. सत् (सत्) : (Sansk. सत्), hundred.
10. Lit. contemplate.

O my tongue, everything else in an illusion:
Only the Lord's Name makes us enter into the state of *Nirvāna*. [2]

Even if one worships God in a myriad-ways,
It equals not the Lord's Name. [3]

Prays Nāmdeva: "O tongue, this, indeed is the only True Deed,
That thou Utterest ever: "O God, Infinite are Thy Manifestations." [4-1]

He who covets not¹ another's riches or woman,
Near him Abides our God, the Man-Lion. [1]

They who Contemplate not their Lord, the God,
I'd like not to see even their sight. [1-Pause]
They, between whom and God is the Partition (of Doubt),
They are not humans but quadrupeds. [2]

Prays Nāmdeva: "(Without the Lord's Name), man attains not Honour²,
Even if he is embellished with all the attributes of manhood³". [3-2]

With water in the jar and a cupful of milk
I obtained by milking the brown cow⁴, (I went to my stone-god), [1]
And said: "O God, Drink Thou this my milk and please my mind,
Else my father would be cross with me." [1-Pause]
The golden cup, containing the nectar-like milk,
I placed before my God. [2]

The God Seeing (my innocence) was Amused,
And Proclaimed: "O Devotee, thou art Enshrined in my heart." [3]

And lo, God Himself Drank the milk at my hands and then I was back to my abode.
Thus did I See the Vision of Lord, the God. [4-3]

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I am crazy after my God, my Spouse,
And I Embellish myself as well as I can to Please Him. [1]
O ye men, slander me as well as ye may,
But I've surrendered my body and mind to my God. [1-Pause]

I enter not into argument with anyone,
And in-drink I the Essence of the Lord with my tongue. [2]
O my Mind, know thou that so intimate is my relationship with God,
That I'd now Meet with Him with the beat of drum! [3]

I care not who praises or dispraises me,
For, I've Met with my God, the Master of Lakshmi. [4-4]

At times I like not the puddings, nor sugars, nor ghee.
And, then, God makes me beg from door to door.
And at times I am made to pick gram out of the dustbin. [1]

O God, I live as Thou Makest me live.
O, I can utter not the Extent of Thy Glory. [1-Pause]

At times, Thou Makest me ride the choice horses,
And, at times, I do not have even the shoes to wear. [2]

At times, Thou Makest me sleep in a milk-white, cosy bed,
And at times, I get not even the straw to spread over the bare floor. [3]

Says Nāmdeva: "Only the Lord's Name Emancipates, O men,
And he alone is Ferried Across who Meets with the Guru". [4-5]

1. *Lit.* abandons.

2. *Lit.* is without a nose.

3. *Lit.* thirty-two attributes of bodily beauty.

4. वपल (कपल) : (Sans. कपिल), a reddish brown cow. The story refers to the young Nāmdeva having been entrusted by his outgoing father to take the milk to the stone-god, but the boy in his innocence knew not that the milk was drunk not by the god but only by the devotee after being 'sanctified' by its touch. He, therefore, insisted that the family-god drink his milk which, it is said, God Himself did, pleased with the innocent love of his young devotee.

I came to Thy Temple, O God, in a mood of good cheer,
And as I was worshipping Thee, Thy men caught hold of me and drove me out. [1]
O King of Yādavas,¹ they said my caste was low :
If that be so, then why didst Thou give me birth in the house of a low caste², pray? [1-Pause]
I gathered my blanket and I left Thy Place,
And went to sit at the back of Thy Temple. [2]
But lo, the more I Uttered Thy Praise, O God,
Thy Temple revolved to turn its face more and more towards me.
How wondrous art Thou, O Lord. [3-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo : Nāmdevji

As the hungry one loves food,
And thirsty one craves for nothing but water,
As the Ignorant (woman) leans on her family,
So do I Love my Lord, the God. [1]
I am utterly in Love with my God,
And lo, spontaneously I've become Detached. [1-Pause]
Like the woman who craves for man with the intensity of illicit love,
As the greedy one craves for riches and more riches,
As the man of Lust loves nothing but a woman,
So do I Love my Lord, the God. [2]
That alone is Love which God Himself Blesses us with;
For, then, we are rid of Duality, by the Guru's Grace.
Our Love breaks not, and we Merge in God.
Thus am I, too, Attuned to the True Name of God. [3]
As is the love of the mother and the child,
So is my Mind Imbued with the Love of God.
Prays Nāmdeva, "So am I Attached to my Lord,
And my God Abides ever in my Mind." [4-1-7]
The Blind one abandons his own,
And has an affair with another's woman:
He is like the parrot who is joyed for a time, perched on the Simmal tree,
But then he dies sticking on to it. [1]
The home of a Sinner is in the midst of Fire,
And it burns ever, and the Fire is quenched not. [1-Pause]
He can see not men worshipping God;
For, he abandons the Lord's Path and goes the wrong way.
He is far removed from God, and so he comes and goes,
For, he forsakes the Nectar and eats the Poison. [2]
As men gather at the house of a prostitute,
And she wears fine raiments and embellishes herself,
And as she dances, the 'lover' is enraptured, seeing her breathe,
(But he knows not that) round his neck is the Noose of Death. [3]
He, in whose Lot it is so Writ,
He hastens to the Guru's Refuge.
Says Nāmdeva: "Hark, O Saints,
It is thiswise alone that ye are Ferried across." [4-2-8]
Shanda and Marka³ wailed:
"O King, thy son reads not: of him we are tired.
He utters only the Name of God, and claps his hands to keep time; and spoils thus all his fellow-
students. [1]

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1. i. e. Lord Krishna.
2. lit. calico-printer.
3. Prehlāda's teachers.

He Contemplates only the God's Name,
And in the heart Dwells he on Him alone". [1-Pause]

The Queen mother says to Prehlāda : "your father sways the whole earth,
But you obey him not; and are corrupted by other thoughts !" [2]

The bedevilled court resolved to confer upon him the state of 'eternal life',
But though thrown from a mountain peak and cast in waters and fire, God Saved him and Trans-
formed the nature even of the elements. [3]

Then, with a sword in hand, the King threatened him with a sure death, and thundered : "Let me
see who Saves thee".

But Prehlada answered, "My Lord of Yellow Robes, the Master of the three worlds, is even in
the pillar (to which I'm tied)". [4]

And then God Appeared and Tore Harnakashyapa with His Nails and Proclaimed Himself the
God of men and gods.

Says Nāmdeva : "I too Dwell on that Man-Lion, for, He Blesses me with the State of Fearlessness".
[5-3-9]

The King said unto me : "Hear, O Nāmdeva,
Let me see where and of what kind thy God is ?" [1]

And so I was bound down by the King,
Who thundered : "Let me see if Thy God Comes to thy rescue". [1-Pause]

Either resurrect the dead cow lying before thee,
Else, I'll put thee to death here and now". [2]

Said I, "O king, it happens not thiswise,
And the one who dies comes not again to life. [3]

And then, one can do not a thing,
For, whatever comes, comes from God". [4]

The King was enraged at this reply,
And he whipped up the elephant to run me over. [5]

The mother of Nāmdeva cried and wailed,
Saying, "Why abandon not thy Rām, and worship Allāh ?" [6]

But I said unto her : "I am not thy son, nor thou art my mother,
For, even if my body is destroyed, I'd Contemplate nothing but God". [7]

The elephant twisted his trunk so as to pay homage to me,
And thus was I Saved, leaning on God's Refuge. [8]

Said the King : "Me the Qāzis and the Mullāhs pay obeisance,
But this Hindu has humbled me before everyone". [9]

People pleaded with the King : "O King, listen to our prayer,
And accept gold against Nāmdeva, weight for weight, and release him, pray". [10]

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Said the King : "If I accept bribe, I go to Hell,
And I abandon my religion and gather the rewards only of the world". [11]

His feet were fettered, but Nāmdeva clapped his hands with joy,
And sang he the Praises of his God, [12]

Saying, "Even if the Gangā and the Yamunā changed their course,
I still would utter only the Name of Rām." [13]

Seven quarters of the day and night passed,
But the Master of the three worlds Appeared not. [14]

But lo, here comes Govind, Seated on a Garura,
And playing upon an instrument made of feathers. [15]

Thus does God Save His Devotees,
And lo, now the Lord Appeared seated on a Garura. [16]

1. i.e. murder him.

And He thundered : "If you say, O Devotee, I'd turn the earth upside down,
And if you so choose I'd hurl it on to the skies : [17]
If sayest thou, I'd resurrect the dead cow,
So that everyone sees, and seeing, believes". [18]
Prayed Nāmdeva : "O God, let the calf be set upon¹ the cow".
And lo, the (dead) cow was resurrected and milked. [19]
When the pitcher was full of the cow's milk,
It was placed before the King. [20]
The King thereafter went to his palace,
And, lo, he was seized with a deadly malady². [21]
The King asked for forgiveness through the Qāzi and the Mullāh,
Praying, "O Hindu, forgive me, for I'm like thy cow". [22]
Said Nāmdeva, "Hear thou, O King,
Let me first be convinced (of thy change of heart). [23]
And the test thereof is,
That hereafter, you will tread the path of Truth and Compassion". [24]
Nāmdeva thereafter became renowned all over,
And myriads of Hindus congregated to visit him. [25]
And they said among themselves, "If he could not have resurrected the cow,
He would have lost favour with the people". [26]
But Nāmdeva became renowned all over the world,
For, the God Ferries all His Devotees Across. [27]
And the King, who tried to harm him, himself came to grief :
For, between the God's Devotee and God there is but no distinction. [28-1-10]

If the Guru be in Mercy, one Meets with God.
If the Guru be in Mercy, one is Ferried Across.
If the Guru be in Mercy, one is ushered into the God's Heaven.
If the Guru be in Mercy, one Dies in life. [1]
O, True, True, ever True is the Guru,
And illusory and false is one's Devotion to another. [1-Pause]
If the Guru be in Mercy, he Enshrines the Lord's Name in our Minds
If the Guru be in Mercy, one's outgoings cease.
If the Guru be in Mercy, one is rid of the five (Desires).
If the Guru be in Mercy, one dies not frustrated. [2]
If the Guru be in Mercy, one's speech becomes sweet.
If the Guru be in Mercy, one's state is ineffable.
If the Guru be in Mercy, one becomes eternal.
If the Guru be in Mercy, one Dwells on the Name. [3]
If the Guru be in Mercy, to one are Revealed the three worlds.
If the Guru be in Mercy, one Knows the Sublime State (of Bliss).
If the Guru be in Mercy, one mounts to the (Mind's) Sky.
If the Guru be in Mercy, one is forever Blest. [4]
If the Guru be in Mercy, one keeps ever Detached,
If the Guru be in Mercy, one abandons the slander of others.
If the Guru be in Mercy, one takes good with the bad.
If the Guru be in Mercy, one's Destiny Awakens. [5]
If the Guru be in Mercy, the wall (of one's body) wears not off.
If the Guru be in Mercy, the Temple of God turns towards thee.
If the Guru be in Mercy, thy tenement is built by God³.
If the Guru be in Mercy, thy couch comes safe (out of the waters)⁴. [6]

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1. ਮੇਲ ਮਮੇਲ (ਸੇਲ ਸਸੇਲ): the calf (ਸੇਲ) be set upon (ਮਮੇਲ) the cow.
2. ਅਉਘਟ ਕੀ ਘਟ (ਅਤਥਟ ਕੀ ਥਟ) : the hour (ਘਟ) of difficulty (ਅਉਘਟ).
3. As in the case of Nāmdeva.
4. The reference is to the King having thrown Nāmdeva's cot in the river and the cot coming out without being wetted.

If the Guru be in Mercy, one bathes (as if) at all the pilgrim-stations.
 If the Guru be in Mercy, one anoints as if one's body with the holy *Chakras*¹.
 If the Guru be in Mercy, one makes (as if) twelve kinds of offerings² to God,
 If the Guru be in Mercy, even the poison turns into sweets. [7]
 If the Guru be in Mercy, one's Doubt is shattered.
 If the Guru be in Mercy, one is released from the *Yama's* Noose.
 If the Guru be in Mercy, one is Ferried Across.
 If the Guru be in Mercy, one is born not to die. [8]
 If the Guru be in Mercy, one acts (as if) in accordance with the teachings of the eighteen (*Purānas*).
 If the Guru be in Mercy, one offers (as if) the eighteen loads of vegetation to the God.
 Without the Guru, there is no other Refuge, O man,
 So Nāmdēva seeks the Sanctuary of the Guru alone. [9-1-2-11]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo : The Word of Ravidāsji

Without Seeing (God), the Desire (to see Him) wells up not;
 But how to See Him when all that seems will pass away ?
 He who Dwells upon the (Lord's) Name through His Praise,
 That Yogi becomes Detached forsooth. [1]
 He, who Knows the Lord (thus) and then Utters His Name,
 He, Meeting with the Guru, the Philosopher's Stone, is torn not by Duality. [1-Pause]
 He alone is a man of Silence who silences the Duality of his mind ;
 And absorbs the three worlds (of Desire) in his doorless (Soul),
 Everyone follows the habit of the mind,
 But he, who is (Attuned to) the Creator-Lord, acts in accordance with the (Divine) intuition. [2]
 The whole vegetation has the sole urge to flower,
 But when it fruitions, lo, the flowers take their leave.
 It is to attain Wisdom that we practise the way of works,
 But when Wisdom is attained, then of no avail are the works. [3]
 The wise housewife churns the curds for butter,
 So do the Wise ones churn their Minds for Emancipation in life : yea, to enter into the ever-abiding state of Dispassion.
 Says Ravidāsa : "It is God alone that Leads us to the state of utter Detachment.
 Then, why not keep God in our heart, and Contemplate Him alone. [4-1]

Nāmdēv

Come, O *Qalandar*, O Krishna of beauteous hair,
 Decked in the garb of an *Abdālā*, the Muslim Divine, [Pause]
 Thy high cap is the skies, Thy footwear the seven underworlds.
 And Thy temple, the body of flesh : O Gopāl, how beauteous Thou Lookest ? [1]
 Of the fifty-six crores of (clouds) is Thy gown, of the sixteen thousand (*Gopis*³) Thy skirt⁴ :
 Thy shoulder-stick is of the eighteen loads (of vegetation), and Thy eating-bowl⁵ the whole world.
 [2]
 The (human) body is Thy mosque, the Mind the Mullāh, which says the prayer of Poise,
 And with *Māyā* art Thou wedded⁶, and through her Dost Thou, O Formless One, (seem to) assume Form. [3]
 Being Devoted to Thee, Thou hast made me abandon my (noisy) cymbals, so, no more can I be Thy crier,
 For, I know that Thou, the Inner-knower of hearts, art in every heart, though Abodeless⁷ (in Essence) art Thou. [41-1]

1. Like a Vaishnava when out on a pilgrimage.
2. Circumambulation, pilgrimage on foot, sweeping the floor, seeing the vision, to pay obeisance with the head, to hear the Word, to smell the flowers offered to the deity, etc., etc.
3. Female playmates of Krishna.
4. *डिजारा* (इजारा) : (Arabic *अजारा* *अज़ार*), *lit.* trousers.
5. *सहनक* (सहनक) : (Persian), a salver, platter.
6. *काष्टिनु* (काष्टिनु) : (Arabic *क़िज़ान* *क़ियान*, Plural of *क़ज़नत*, *क़यनत*), slave girls.
7. *बेदेसवा* (बेदेसवा) : without country.

By the Grace of the One Supreme Being, The Eternal, The All-Perbading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Basant, M. 1 : Chaupadās, Dutukās

Blessed¹ is this season when all is spring for me. P. 1168
O mind, flower² thou and Cherish ever thy God, the Support of the earth. [1]
O Ignorant one, abandon thy sense of I-amness,
And Reflect on God, and assemble within the virtues of thy Virtuous Lord. [1-Pause]
Let (disinterested) works be the trunk, the Lord's (Name) the branches, Righteousness the flowers,
and Gnosis the fruit.
And Attainment the leaves, and the purging of the mind's Ego the shade. [2]
See thou thy (Lord's) Power with thine eyes, hear His Word with thine ears, and utter the True
Name through thy mouth,
Yea, thiswise are the Goods of Glory assembled, and one is Attuned to God in a state of Equipoise.
[3]
The months and the season (of Spring) will surely dawn : practise thou the Deeds and see.
Says Nānak : "That which Blossoms thiswise, withers not again, and he, by the Guru's Grace,
Merges in God". [4-1]

Basant M. 1

The season of spring hath come, flower thou, O man :
Yea, they, who are Imbued with God, utter His Name with Joy.
O, whom else am I to bow before and make an offering of flowers ? [1]
O my King, in no otherwise art Thou, the Life of all life, Attained (but through Thy Name),
And this is what Nānak, the Slave of Thy Slaves, proclaims. [1-Pause]
Thy Presence is one, manifested as many,
So, which of Thy Forms am I to Worship and burn incense before ?
The extent of Thy Glory one can fathom not.
And, this is what Nānak, the Slave of Thy Slaves, proclaims, O King ! [2]
Throughout the years³, at all the pilgrim-stations, art Thou, O Lord :
Thy Name alone is Eternal and True forever, O God of gods !
Thy State is statelessness, and so one can know it not,
But, even though Knowing Thee not, one must utter Thy Name. [3]
What else can I, poor Nānak, say, O my only God,
For, Thee, the One alone, everyone Praises and Dwells upon.
Says Nānak : "I place my head at the feet of all men :
O God, I'm a Sacrifice to all the Names Thou hast". [4-2]

Basant M. 1

If the kitchen-square be of gold and the vessels⁴ too, P. 1169
And the square be marked off with thick lines of silver,
And the water be from the Gangā, and the fire from the sacrificial pit⁵,
And one may eat the soft⁶ foods mixed with milk : [1]
Of no account are these, O my mind,
If one is Imbued not with the True Name. [1-Pause]
If one has the eighteen Purānas written in one's own hand,
And one recites by heart all the four Vedas,
And bathes on all the auspicious occasions and distributes charity according to his caste,
And fasts and observes all the religious codes, [2]

1. भूभातधी (भुमारखी) = भूभातधः : blessed.
2. पटदल (परफड्ड) : (Sans. प्रफुल्लित), blooming, blossomed, full-blown.
3. Lit. sixty years.
4. वाता (कारा) = वातुटे earthen or metal jugs.
5. वरुते (करंते) : (Sans. क्रतु), sacrifice, yagna.
6. रावुजा (गरुडा) : (Sindhi), soft.

Or becomes he a Qāzi, a Mullāh, or a Sheikh,
Or a Yogi, or a Jangam, or is clothed in ochre robes,
Or is a householder, dedicated to the way of works,
Without Knowing (God), all are bound down and driven along (by the *Yama*). [3]

As many are the creatures, they're all yoked to the God's Will,
An on their Deeds will they be Adjudged :
And foolish and unwise are they who seek to rule over the others :
For, the only one who is True, is God : O, Praise be to the Lord ! [4-3]

Basant M. 3

If you are sky-clad and roam about naked,
Or keep matted hair and practise Yoga,
And your breath is held within the Tenth Door : if your mind be not Stainless and Pure,
You wander from birth to birth and cease not your comings & goings. [1]

Dwell on the One Lord, O Ignorant mind,
That you are Ferried across instantaneously. [1-Pause]

The Smiritis and the Shāstras if you utter and dilate upon,
Or read the Vedas and the Purānas, or Dwell upon the Word,
But, if thy eyes and mind are fixed upon Guile,
The God Comes not into thee. [2]

If you practise self-control,
And Worship God in a special way,
If within your mind be Greed, and it is attached to Vice,
How can you Attain unto Thy Immaculate God? [3]

O, what can the created one do or achieve?
For, it is God who Drives all along as He Wills.
If He be Merciful, one is rid of one's illusions,
And if one Realises His Will, one Attains unto the True Lord. [4]

He, whose Within is Soiled and Unclean,
He is cleansed not even if he visits all the pilgrim-stations and roams the whole world.
Nānak : "It is when one Meets with the True Guru,
That one's Bonds are loosed and one is Emancipated." [5-4]

Basant M. 1

O God, all the worlds are afflicted by attachment to Māyā, created by Thee;
I See not another anywhere : nay, another I do not See.
Thou art the Master of the great Yogis, the God of gods,
I crave for but Thy Name, O Lord; and for this alone do I stand at the Guru's Feet. [1]

O my Beauteous, Deep and Unfathomable Love,
Thou Sustainest all, O, Thou Highest of the high ; I Sing only Thy Praise through Thy Name, by
the Guru's Grace. [1-Pause]

Without the Saint one finds Thee not :
Yea, without the Guru, Soiled are one's limbs.
Without Thy Name, one is Cleansed not,
And it is through the Guru's Word that one Praises Thee, The True One. [2]

O my Protector God, he, whom Thou Wantest to Save,
Him Thou Leadest on to the True Guru : thiswise, Thou takest Care of him.
He is then rid of the vice of Ego.
And all his Woes are dispelled, O God, my King ! [3]

Sublime is one's state if one cultivates the Merits of God :
Yea, through the Guru's Word becomes manifest the Jewel of His Name.
Rid of Duality, one is Attuned to God's Name :
O Lord, Lead me on to the Guru that I may See Thy Vision. [4-5]

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Basant M. 1

O my mates, listen to me with love;
 My Loved God is of Incomparable Beauty and Abides ever with me.
 Unknowable is He ; then how is He Known ?
 It is the Guru who Reveals His Presence within me. [1]
 Come, let's be together, O my mates, and cultivate the Virtues of our God;
 And then the Lord Sports with His Brides : yea, searching our Within, through the Guru's Word,
 the Mind Believes. [1-Pause]
 The Egocentrics, Separated from God, Know not His Mystery,
 That He, the Loved Lord of all, Pervades all hearts.
 The God-conscious being Sees the God ever with himself,
 He Enshrines within himself the Guru-given Name and Contemplates it ever. [2]
 Without the Guru, Devotion nor Love for God wells up within us,
 Nor are we ushered into the Society of the Saints.
 Without the Guru, one is Blind and is involved in Strife :
 Yea, through the Guru is the mind Purged; through the (Guru's) Word is one's mind Cleansed. [3]
 It is by Meeting with the Guru that one Conquers one's self :
 And one ever revels in the Yoga of God's Devotion.
 Associating with the Guru-Saint, one is rid of all one's Maladies.
 Says Nānak : "Thiswise (through the Guru) is one Blest with the Yoga of Equipoise." [4-6]

Basant M. 1

The Lord, of Himself, Creates Nature,
 And Manifesting His Will¹, Dispenses His Truth.
 The Guru's Word is one's most Sublime Company.
 Yea, the Lord's Name, the Great Essence, is² attained through Equipoise. [1]
 O my Mind, utter the God's Name and forsake it not :
 Thy God is Unfathomable, Unparalleled, Yonder of the yond, but He is Revealed through the
 Guru. [1-Pause]
 O Lord, Thy³ Devotees Serve at the Guru's Feet,
 And they abandon the distinction of 'I and thou', and are Emancipated through the Service of the
 Guru.
 He who slanders Thee has Greed in him, his heart is hard,
 And he loves not the Guru's Service, and he lives (for himself) like a thief. [2]
 When the Guru is Merciful, he Blesses us with the Loving Adoration (of God) :
 Yea, when the Guru is Merciful, we Mount to the Castle of God.
 We abandon the slander of others, and wakes within us the Devotion of God :
 Yea, we Worship our Beauteous Lord only if He Blesses us so⁴. [3]
 The Guru Unites us with our God : this is how he Blesses us,
 And the Devotee Loves Him ever and forever more.
 The Guru, in His Mercy⁵, Blesses us with the Fruit of the Lord's Name;
 But rare, O Nānak, are they who are so Blest. [4-7]

Basant M. 3, Iktukā

If the Lord so Wills, one Serves one's God,
 And accepts 'Death in life,' and thus Emancipates his whole generation. [1]
 I'd forsake not Thy Devotion, O God, even if people laugh at me,
 And would Enshrine Thy True Name ever in my heart. [1-Pause]

1. राज राजि (राजु राजि) : *lit.* to administer (राजि) the Government (राज).
2. भाषि (आयि) : (Sans. अस्ति), is.
3. उतर (तोरे) : Thine.
4. वरमि भागु (करमि भागु) : *lit.* through His Grace.
5. उमि (सुमि) : (Sans. चुष्ट), pleased.

As man's heart is captivated by Māyā,
So is the Saint bewitched by the Lord's Name. [2]
O God, be Merciful to me, the Unwise, Ignorant one,
That I abide ever in Thy Refuge. [3]
Says Nānak : "Fruitless are the works of the world,
And, it is by the Guru's Grace that one is Blest with the Nectar-Name". [4-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol M. 1

P. 1171

O Brahmin, make God thy image¹ and Right Conduct thy rosary of *Tulsi*,
And build the Boat of the Lord's Name and pray : "O God, be Merciful to me." [1]
Why water the Barren Lands and waste thus thy life?
The Wall of Mud will surely fall, plaster it as well as one may. [1-Pause]
Make (Service with) the hands thy wheel and also the chain and the buckets, and yoke the Mind,
like the bullock, to work the well,
And then irrigate thy body with God's Nectar, and lo, the Gardener, thy God, Owns thee. [2]
Make Lust and Wrath the weeders, and with these weed your (body's) farm.
And as you weed your farm thus, your Deeds will fruition forsooth. [3]
O God, if Thou art Merciful, one becomes a Swan from a Crane.
Prays Nānak, the Slave of the Lord's Slaves, "O God, be Thou Compassionate to me." [4-1-9]

Basant M. 1 : Hindol

The God's Riches belong to all; it is the worldly who create distinctions :
But, for this we are ourselves to blame, for, we know not how to treasure the Lord's Riches. [1]
O my Master, I am Strayed from Thy Path by Thyself :
For, I but act as is Thy Will², and I know not another Word. [1-Pause]
If one Embroiders the Skirt (of God's Love) for oneself, then alone is one a True Bride :
Yea, if one arranges well one's Household and Tastes not Vice, one is then Beloved of one's Spouse. [2]
O Pandit, if you are well-read and wise, and are well-versed in the two letters (of Rām),
Then this, the Boat of the One God, will surely Take you Across if you are Attuned to the True
One. [3-2-10]

Basant Hindol M. 1

The (mind's) king is an infant, the (body's) kingdom is an illusion, and lo, the king loves but the
demons³ :
And he reads of his two mothers, (hope and desire), and two fathers, (attachment and envy); O
Pandit, reflect thou on this. [1]
O Pandit, you who guide men, instruct me too:
Pray, how am I to Attain unto the Lord of Life. [1-Pause]
The vegetation is in bloom, though within it is fire : the earth is swamped not, though bounded by
the seas,
And the (hot) sun and the (cool) moon, both, reside in the same sky ; but one knows not their
Wisdom. [2]
He alone Utters the God's Name who Eats up the Illusion ;
And the attribute of such a one is that he gathers the Riches of Compassion. [3]
(Alas, our mind) lives with those who Hear not, and Deny that what they are fed upon.
Prays Nānak, the Slave of the Lord's Slaves: "O God, such is our mind, now high, now low." [4-3-11]

Basant Hindol M. 1

The Guru is the Bliss-giving, True Merchant, who Unites us with God and Satiates us thus,
And, in His Mercy, yokes us to the Devotion of God, and we Sing ever the Lord's Praise. [1]
O Mind, forsake not thy God.
Without the Guru, one is Emancipated not : it is through the Guru that one Attains unto the Lord's
Name. [1-Pause]

1. भालगाम (सालग्राम) : a kind of flinty stone found in the Gandak river, containing one or more ammonites,
conceived by the Hindus to represent Vishnu. It is hence worshipped by the Vaishnavas.

2. अघर लिखे मेरी गाथा (अखर लिखे सेई गावा) : lit, I sing the words thou hast writ for me.

3. i.e. lust, wrath, greed, infatuation and ego.

Without Devotion, one finds not the Guru ; without Destiny, one is Devoted not : **P. 1172**
 Yea, without good Fortune, one is Blest not with the Society of the Saints : it is through an
 Awakened Destiny that one is Blest with the Lord's Name. [2]
 God, who Creates and Watches all, Pervades all hearts, but becomes Manifest He in the Saints.
 He, who utters God's Name, is Imbued with God, and Irrigates his mind with the Waters of the
 Lord's Name. [3]
 They who are Blest with the Glory of a Seat on the God's Throne, they, through the Guru, are
 renowned as Supreme :
 They are transmuted into the Philosopher's Stone, associating with their like, and become the
 Companions of the Guru-God. [4-4-12]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 3 : Dutukās

In all the seasons, our God alone is ever in Bloom,
 Yea, it is He through whom everyone Flowers.
 O what can I, a crawling worm, say of Him, the Highest of the high;
 For, no one has found the Beginning or the End of Him. [1]
 O God, my Master, whosoever Serves Thee,
 Attains Supreme Bliss, O God, O Oversoul. [1-Pause]
 If Thou art Merciful, one is Dedicated to Thy Service,
 And by the Guru's Grace, one Dies in life.
 One then utters the True Name ever and for ever more,
 And thus Crosses He the impassable Sea (of Material Existence). [2]
 It is God who Creates the Poison and the Nectar :
 Yea, these are the Fruits that the Tree of the world yields.
 He, thy God, Does all of Himself.
 And if He so Wills, He may Destroy what He creates. [3]
 On whomsoever is the Lord's Grace,
 He alone is Blest with the Nectar-Name.
 And he is rid¹ of the desire for Vice :
 For, whatever is the Will of God, that alone comes to pass. [4-1]

Basant M. 3

Blessed are they who are Imbued with the Lord's Name.
 O God, be Thou Merciful to me too, O Thou Compassionate Lord of the poor!
 Without Thee, I lean not on another :
 So, keep me Thou as Thou Willest, O God ! [1]
 O Guru-God, Thou art pleasing to my Mind.
 I can be not without Seeing Thy Vision, and if the Guru Unites me with Thee, I Merge in Thee,
 all-too-spontaneously. [1-Pause]
 My mind is gripped by the Malady of Greed,
 And Grieves, forsaking Thy Name.
 Thou, O God, Unitest the Separated ones with Thee, and they are Dedicated² to the Service of the
 Guru,
 And Thou Awakenest their Destiny, and they are Blest with Thy Name. [2]
 The frame of the body is built of air and water,
 But gripped am I by the chronic Disease of Ego.
 The Utterance of the Lord's Name, yea, the Lord's Praise, is the only Cure which I apply by the
 Guru's Grace;
 And then, through the Mercy of the Guru, I'm rid of my Malady. [3]
 The four streams of fire³ surge through the body,
 And one is constantly being burnt by Ego and Craving.
 The Guru Saves, when one's Destiny is Awake,
 And then, O Nānak, one Cherishes one's Nectar-Sweet God. [4-2]

1. भनहि (मनहि) : (Arabic भन, मन्हो), *Lit.* prohibition, forbidding, refusal, denial.
 2. *Lit.* imbued with.
 3. *i.e.* violence, attachment, greed and wrath. (Vār Mājḥ, M. 1)

Basant M. 3

He who Serves God, him our God Owns as His own.
 He abides ever in Truth and Poise, and never comes to grief.
 The Engocentric is a dead corpse, for within him he Cherishes not the Lord's Name :
 Yea, he dies to die over and over again. [1]
 And, he alone Lives who Cherishes God in the Mind :
 And he assembles with ~~h~~ **he** God's Truth, and into the Truth he Merges. [1-Pause]
 They who Serve not God, are far removed from God :
 In vain do they roam the world, and throw dust upon their heads.
 God, of Himself, Unites them with Himself,
 And they abide ever in Bliss, and are stung not by Greed. [2]
 When the Lord Blesses, one is rid of one's Ego,
 And one finds Honour at the Lord's Court :
 And one Sees ever the Lord's Presence before one,
 And Sees through the Guru's Word the Lord Filling all. [3]
 The Lord Sustains all the creatures He Creates.
 So, Cherish thou Him ever, by the Guru's Grace,
 And thou art reckoned Glorious and ushered into the Lord's Presence;
 And thus thou art Blest with the Glory of the Lord's Name. [4-3]

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Basant M. 3

One must Worship God within one's Mind,
 And His Worship is that one Sees Him, the One, alone.
 Attached to the Other, men suffer Sorrow and Pain ;
 But, the True Guru has Revealed to me the One alone. [1]
 O, my God is ever in Bloom,
 And my Mind Flowers, Singing the Lord's Praise. [1-Pause]
 Ask thy Guru (the Way), and Reflect on God,
 Yea, thiswise alone can one Love one's Lord.
 Abandon thy selfhood, and be thou His Slave,
 And then the Life of all life Fills thy being. [2]
 If one is a Devotee (of God), one Sees ever His Presence before him.
 For, my God Fills all, all over, at all times.
 O, rare is the one who Knows the Mystery of this Devotion,
 And thus Devoted, Knows that all is God. [3]
 The True Guru, of himself, Unites us with our God,
 And, of himself, he attaches us to the Life of all life.
 And then, spontaneously, are we in Bloom, body and soul,
 And we are Attuned to the Lord's Name. [4-4]

Basant M. 3

By the Guru's Grace, the Lord, the Lover of the Devotees,
 Comes into our Minds, all-too-spontaneously,
 And one Worships him thiswise that one is rid of one's self,
 And one Merges in the True One. [1]
 The Devotees look Beauteous at the Lord's Door,
 And they Love the Guru : yea, True and Everlasting is this Love. [1-Pause]
 He, who is Devoted to God, becomes Immaculate and Pure,
 And, through the Guru's Word, rids himself of his 'I-anness'.
 The Lord, of Himself, Comes to Abide in one's Mind,
 And one is ever in Peace and Merges in Bliss and Equipoise. [2]
 They who are Imbued with Truth, are ever in Bloom :
 Their bodies and minds Flower, Dwelling upon the Lord's Praise.
 Without the Lord's Name, the world is dry as dust,
 And burns ever in the fire of Desire. [3]
 If one does only what the Lord Wills,
 One's body stays whole, with the Mind filled with the Lord's Will.
 He, who Serves his All-powerful God, all-too-spontaneously,
 Into his Mind, O Nānak, comes the Lord's Name. [4-5]

Basant M. 3

Through the Guru's Word, one is rid of Attachment, and dispelled is one's Illusion :
 And, in the Guru's Will, one's body and mind are in Bloom:
 At the Lord's Door, the Tree (of one's body) fruitions,
 And one Loves the Guru's Word, yea, the Lord's Name. [1]
 This mind Blossoms forth all-too-spontaneously,
 And bears the Fruit of Truth, if one Loves the Guru's Word. [1-Pause]
 The Lord is near, or far, as He Wills,
 But, through the Guru's Word, one Sees His Presence ever before him.
 The whole vegetation is then in Bloom and gives immense Shade ;
 And one oneself Blossoms forth, by the Guru's Grace, all-too-spontaneously. [2]
 (If) one Sings the Lord's Praise, night and day,
 One is rid of one's Illusions and Vice and Doubt.
 O, I am wonderstruck seeing the Lord's wonders :
 Yea, one is Blest with the Bounty of the Name, by the Guru's Grace. [3]
 The Creator-Lord Himself Enjoys all His Play,
 And whatever He Wills, that, indeed, comes to pass.
 He is the Great, Giver, lured not by Greed.
 Nanak : One Meets with God, by Practising the (Guru's) Word. [4-6]

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Basant M. 3

If one's Destiny be Perfect, one does the works of Truth,
 And Cherishes the One alone, and is thus cast not into the womb again.
 Blessed is the coming into being of such a one,
 Who Merges in God all-too-spontaneously through the True Name. [1]
 Be Attuned to God; do this Deed alone by the Guru's Grace,
 And Dwell upon the Lord's Name, purged of thy Ego. [1-Pause]
 Whatever such a one utters is the speech of Truth,
 And it gets currency through the world, being in accord with the Guru's Word.
 His Glory spreads all over, age after age.
 Yea, whosoever is Imbued with the Lord's Name, is Acclaimed the world over. [2]
 Some are Attuned to the True Word :
 They are the True ones, for, they Love Truth.
 They See the Lord's Presence (all over), and Dwell upon His Truth.
 O, I crave to be the Dust to be treaded over by the Lotus-feet of these Saints. [3]
 There is but one Creator-Lord: yea, there is not another.
 And, it is through the Guru's Word that one is United (with God).
 They, who Serve the Truth, attain Bliss,
 And, all-too-spontaneously, they Merge in the Lord's Name. [4-7]

Basant M. 3

The Devotees Worship their God ever in His Presence,
 And they become the Dust for the Lotus-feet of holy men to tread upon.
 They remain Imbued ever with God,
 For, God is Revealed to them through the True Guru. [1]
 O, rare is the one who becomes the Slave of the Lord's Slaves,
 But he, who so becomes, attains the Sublime State (of Bliss). [1-Pause]
 Serve ye your only God and not another,
 For Serving Him, ye are ever in Bliss.
 Our God neither Dies, nor Comes, nor Goes,
 So why shall I Serve any other but my God? [2]
 They alone are True who Realise (the God's) Truth,
 And, stilling their selfhood, Merge in the Lord's Name, all-too-spontaneously.
 It is through the Guru that the Name is Attained,
 And one's mind becomes Immaculate, and Stainless; and abiding is one's Glory. [3]
 Know thou thy God who Created Wisdom :
 Yea, Know thou Him, through (the Guru's) True Word.
 If one Tastes the God's Essence, one is purged of Vice,
 Yea, Imbued with the Lord's Name, ever-abiding is one's Glory. [4-8]

Basant M. 3

He, who is Imbued with the Lord's Name, Emancipates his whole generation.
His speech is Truth, for, he Loves the Name.

Why have the Egocentrics come into the world, strayed from the Path?
For, forgetful of the Name, one loses the Merit of the (human) birth. [1]

If one Dies in life, even his Death is Blessed;
For, he Cherishes the Truth in the heart, through the Guru's Word. [1-Pause]

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Truth is the feed of the God-conscious being; Stainless is his life:

His Mind is purged of Evil: yea, he is an ocean of Virtue.

He comes not, nor goes: he is born not to die (again);

And he Merges in Truth, by the Guru's Grace. [2]

If one Serves the True Lord, He is Revealed unto him,

And, through the Guru's Word, Arrives at God's Door, flying the Standard (of the Name).

And he is Received with Acclaim at the True Door,

And then, he abides in the Abode of the Self. [3]

God Does no wrong: for, He is nothing but Truth.

The others are all strayed away and lose Honour, attached to the Other.

So, Serve thy God through the True Word:

And Merge in Truth, O Nānak, Contemplating the Lord's Name. [4-9]

Basant M. 3

Without Destiny¹, everyone is Strayed from the Path,

And one suffers Sorrow attached to Illusion and Desire.

Yea, the Blind Egocentrics find not (the God's) Refuge,
And being the worms of Dirt, are consumed by the Dirt (of Vice). [1]

He, who obeys the Lord's Will, is Approved (by the Lord),

And, through the Guru's Word, he is Blest with Standard of the Lord's Name. [1-Pause]

Yea, he alone is Imbued with Truth, in whose Lot it is so Writ by God.

And he loves ever the God's Name.

One is ever in Bliss, Blest with the Guru's Word,

For, through it, one's Soul Merges in the Over-soul. [2]

It is through the Lord's Name that we are Ferried Across,

And it is through the Guru's Grace that one Loves the Name.

Without the Name, no one is Emancipated:

It is through the Perfect Guru that one is Blest with the Name. [3]

To him alone is the Lord Revealed to whom He Reveals Himself:

Yea, he Serves the Guru and the Guru Blesses him with the Name.

He, who Knows the One alone, is Approved (by God).

Nānak: Imbued with the Name, one Arrives at the Lord's Door, flying the Standard (of the Name.)

[4-10]

Basant M. 3

If God be Merciful, He Leads us on to the Guru,

And then, of Himself, the Lord Comes into our Minds.

One's Mind is stilled and in cool Comfort,

When one Sings the Praise of the Lord of Unfathomable Virtues. [1]

Forgetful of the (Lord's) Name, one Dies stung by Vice,

And one wastes the Human birth, and is born to die again and over again. [1-Pause]

He wears many garbs but his mind is comforted not,

And he loses Honour, lost in Ego.

They alone are men of Destiny who have Realised the Word,

And the outgoings of whose minds have ceased. [2]

Within the Self² is the Infinite, Unfathomable Thing,

And one Finds it if one Searches it, Reflecting on the Guru's Word.

One Attains unto the Treasure of the Name in one's very Home,

And one is ever Imbued with (God's) Love and Merges in Truth. [3]

1. Also, grace.

2. Lit. home.

God Himself Does every thing, of oneself one can do not a thing.
And it is when God so Wills that He Unites us with Himself.
Everything for Him is near-at-hand, and not at all far.
Nānak: Through the Name, the Lord Pervades all. [4-11]

Basant M. 3

Cherish your God with Love through the Guru's Word,
And be saturated with the Flavour of the God's Name.
You are then rid of myriads of Sins,
And you Die in life and Merge in the Lord's Name. [1]
Yea, one Knows one's Lord through His Bounties,
And, one's Mind Flowers through the Guru's Word, and Utters the Lord's Name through which
one is Blest with the Lord's Virtues. [1-Pause] P. 1176
Through the ochre robes, one is rid not of one's Doubt,
And through (forced) self-control, one's mind is stilled not.
It is through the Guru's Word that one Attains the Name,
And one's Destiny is Awakened, and one Mounts to the Lord. [2]
Blessed only is the Lord's Name in the Kali age,
(But), it is through the Perfect Guru that one Attains to it.
Imbued with the Name, one is ever in Bliss,
And without the Name, one is burnt off by Ego. [3]
One Reflects on the Name when one's Destiny is Awake;
(But), if one forsakes the Name, one is in immense Sorrow.
Yea, he, who is within us, Pervades also the world without.
Says Nānak: "The Lord, who Creates all, also Knows (the inmost state of) all. [4-12]

Basant M. 3 : Iktukās

I am but a mere worm Created by Thee, O God:
And when Thou Blessest me so, I Contemplate Thy Primal Word¹. [1]
I utter and Reflect upon the Virtues of my Lord:
Yea, I Contemplate my God and repair only to His Feet. [1-Pause]
I am attached to the Lord's Name, by the Guru's Grace.
Why, O ye men, waste the human birth through jealousy and strife? [2]
When the Guru was Merciful, I was rid of my Ego,
And was Blest with the Lord's Name, all-too-spontaneously. [3]
Of all Deeds, the most sublime is the Contemplation of the Word:
So Nānak Utters ever the Lord's Ever-true Name. [4-1-13]

Basant M. 3

The Spring has dawned: all vegetation is in Bloom,
And my mind too has flowered, Attuned to the Guru. [1]
O my Ignorant mind, Dwell on God's Truth
And Attain Bliss. [1-Pause]
The Tree of my Mind has Blossomed, and lo, I am in Bliss,
And I gather the Nectar-sweet Fruit of the Lord's Name. [2]
Everyone says "He, the God, is One, yea, He alone,"
But if one Accepts the Lord's Will, one Experiences the Unity of God. [3]
Says Nānak: "Through Ego, one can say not what God is like,
For, he alone Utters and sees Him on whom is the Grace of God." [4-2-14]

Basant M. 3

All the Yugas, O God, were Created by Thee;
But, when one Meets with the Guru, (one Knows), for then, one's intellect is Awakened. [1]
O God, Unite me with Thyself,
And Merge me in the True Name, through the Guru's Word. [1-Pause]
If the Mind is filled with Spring, then all the worlds are in Bloom,
And, through the Lord's Name, one Flowers and Fruitions, and one is ever in Bliss. [2]

1. ਅਦਿ ਮੰਤ੍ਰ (ਅਦਿ ਸੰਤ੍ਰ) : i.e. "Sat-Nam", "the Ever-Abiding and All-Pervading". (Rāg Māru, V. Sohle).

He who Contemplates the Guru's Word, for him ever, ever is Spring,
And he Enshrines the Lord's Name in the Mind. [3]
If the Mind is in Bloom, the body too is in Flower.
Nānak : This body is the Tree, and it bears the Fruit of the Lord's Name. [4-3-15]

Basant M. 3

For him alone is Spring, who Sings the Lord's Praise :
Yea, he is Devoted to the Lord, and Awakened is his Destiny. [1]
The mind of the Egocentrics has no news of the Spring,
For, their mind is burnt by the sense of the Other. [1-Pause]
This mind, when bound and involved, does the deeds which bind and involve,
And beguiled by Māyā, one wails in Pain. [2]
This mind is Released when one Meets with the True Guru,
And then one is no more under the sway¹ of the Yama. [3]
Yea, this mind is Released only when through the Guru it is Emancipated.
Nānak : Through the (Guru's) Word one is rid of both Illusion and Desire. [4-4-16]

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Basant M. 3

When it is spring, the whole vegetation is in bloom :
But, when one is Attuned to God, the creatures Flower. [1]
Yea, thiswise alone does the Mind Blossom forth,
That one is purged of Ego and Dwells ever on the Lord's Name. [1-Pause]
The Guru's Word Utters the Guru's Wisdom,
And, through it, the world Blossoms forth by the Guru's Grace. [2]
One flowers and fruitions if the Lord so Wills.
Yea, if one is Attuned to the Root (of creation), one Meets with the Guru. [3]
The world is a Garden : the God is its Spring.
Says Nānak : "It is if one's Destiny be Perfect that one is Devoted to God's Wonder". [4-5-17]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol : M. 3

I am Sacrifice unto the Guru's Word :
So, I Praise ever my Guru and am Attuned to the Guru's Feet. [1]
O my mind, Enshrine the Lord's Name in the Mind.
For, thiswise the body and the mind Flower, and one is Blest with the Fruit of the Lord's Name.
[1-Pause]
They, whom the Guru Saves, are Emancipated, and they Taste the Nectar of the Lord,
And they rid themselves of the Malady of Ego, and Bliss is Enshrined in their Minds. [2]
They, who are Blest by God Himself, are Attuned to the Word.
And, through the Dust of the their Feet is one Emancipated², for, they associate themselves with the
Saints. [3]
God Himself Does and Causes everything : through Him everyone Flowers.
Nānak : In their bodies and minds is ever Bliss, who through (the Guru's) Word, Merge (in God).
[4-1-18-12-18-30]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant M. 4 : Iktukās

As light permeates the rays of the sun,
So does God Permeate every being, warp and woof. [1]
The One Lord Pervades all, all over,
But, it is through the Guru's Word that one Meets with him. [1-Pause]
In every heart is the One God,
But becomes Manifest He when one Meets with the Guru. [2]

1. हेटे (फेटे) = फेट दिच under the sway of.
2. अमुलीये (अमुलिये), to emancipate.

Yea, the One Lord Fills all hearts :
But, the worshipper of Māyā , yea, the man of Greed, thinks Him far. [3]
The One Lord Pervades the whole world,
And that alone happens, O Nānak, what the Lord Does. [4-1]

Basant M. 4

The day and the night are but the calls (of death),
So Contemplate God, O my mind, that you are Saved in the end. [1]
O my mind, Cherish ever your Lord.
That you are rid of your Pain and Lassitude and Attain to God, Singing His Praise through the
Guru's Word. [1-Pause] **1178**
The Egocentric but comes and goes, and is wasted away by Ego :
He is overwhelmed by the demand of Time, and lands into the abode of the Yama. [2]
The God-man is Attuned to God
And overcomes he the pain of birth and death. [3]
The Lord's Devotees are Blest by God,
And lo, Nānak, the Guru, is Merciful to me, and I Attain unto my Lord. [4-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol : M. 4

Within the Fortress, yea, the (heart's) Temple, is locked the priceless Treasure of the Lord's Name.
And if one Meets with the True Guru, one Finds it, and one's Soul Merges in the Oversoul. [1]
O God, O Master of Māyā, Lead me on to Thy Saint,
Seeing whom I am rid of all my Sins, and attain to the Sublime State (of Bliss). [1-Pause]
The five Desires thief the Township (of the body), and steal away the Lord's Name :
But when one traces and catches them, through the Guru's Wisdom, then one's inner Riches are
Saved. [2]
One practises Guile and applies superstitious cures to one's Maladies, yet one is rid not of Illusion:
But, Meeting with the Saint, the Lord of men, the Darkness of one's Ignorance is dispelled. [3]
God, the Master of the earth, when He Leads us on to the Saints,
The core of our Mind is Comforted, and we Sing the Lord's Praise in the heart. [4-1-3]

Basant M. 4 : Hindol

O God, the Person on High, the Unfathomable Master, I am but a mere worm Created by Thee,
O Compassionate Lord, be Merciful to me that I crave ever the Guru's Feet. [1]
O Govind, Lead me on to Thy Saints in Thy Mercy :
O, I am Soiled with the Sins of a myriad births : O God, let me associate with the Saints that I
am Purged of my Soil. [1-Pause]
O God, whatever be the caste of Thy Saint, he is purified Contemplating Thee.
Him Thou raisest above the whole world, and Blessest him Thou with Glory. [2]
Whosoever Contemplates God, caste, or no-caste, he is a Perfect man of God :
Yea, Blessed and Perfect and Highest of the high are they, who Enshrine the Lord in their hearts. [3]
O God, I am of low caste¹ : be Merciful to me, and Unite me with Thyself.
Lo, God, in His Mercy, has Blest Nānak with the Guru, and he, the Sinner, has been Purged of
all his Sins. [4-2-4]

Basant Hindol : M. 4

My Mind can be not without the Lord even for a moment, and so is ever Imbued with the Lord's
Name.
As the child sucks the mother's breasts in utter joy and becomes miserable when these are withdrawn
from his mouth. [1]
O God, my body and Mind are Imbued² with Thee :
Yea, by good Fortune, one Meets with the the True Guru, and then within the Township of the body
one Finds one's God. [1-Pause] **P. 1179**
O God, as many the breaths I breathe, these are saturated² with Thy Love.
As does the lotus without water, so I too wither without Thee. [2]

1. ਫੀਂ ਢੇ (ਫੀਢੇ) : (Sindhi), of low caste.
2. Lit. pierced through.

Thy Saints, O God, Contemplate Thy Immaculate Name, and, through the Guru's Wisdom, Thou becomest Manifest¹ to them.

I too am rid² of all the Soil of Ego, accumulated birth after birth, with the Nectar of Thy Seas.
O God. [3]

O Lord, take not my deeds into account, and Save the honour of Thy Own Name.
O God, hearken to my prayer, for, I have sought Thy Refuge. [4-3-5]

Basant Hindol : M. 4

My mind Wanders, Deluded by Doubt, and stays not in its own Home.
But goaded by the Guru's Word, it comes back to its Home. [1]

O God, Lead me on to Thy Saints that I Contemplate Thee:
And being rid of my Ego, I am in Bliss, and enter into the Trance of Equipose. [1-Pause]
Our Home is loaded with Jewels and Rubies, but the mind being ridden with Doubt, one Finds them not.

As the water-diviner² smells water hid in the womb of the earth, so do we find the Thing, yea, the Name, through the Guru. [2]

O cursed be the man who is Blest not with such a Guru:
The human birth one attains when one's Virtues Fruition; but lo, one wastes it away for a trite. [3]
O God, be Merciful, and Lead me on to my Guru.
Nānak has Attained the state of *Nirvāna*: and, meeting with the Saints, he Sings the Lord's Praise. [4-4-6]

Basant Hindol : M. 4

The body of the Egocentric is like a void, and incessantly he comes and goes, riddled with the Sorrows of Sin.

For, it Cherishes not the Lord's Name even for a moment, and the *Yama* seizes³ it by the hair. [1]

O God, rid⁴ me of the Poison of Ego and Attachment,
And as Thy Saints are dear to Thee and the Guru, I associate with them to partake of Thy Essence. [1-Pause]

O God, Lead me on to Thy Saints, in Thy Mercy: yea, I seek but the Refuge of Thy Saints.
O Thou Dispeller of Sorrow, O Thou Compassionate to the poor, Pull me, the sinking stone, out of the mire (of Sin). [2]

O God, Inscribe Thy Praise in my heart, that Meeting with Thy Saints, my intellect is Awakened.
I am Attached to Thy Name, O Lord, and I am ever a Sacrifice unto Thy Name. [3]

O Lord, Fulfil me and Illumine my mind with Thy Name.
In the body and Mind of Nānak is Bliss, for, the Guru has Blest him with the Contemplation⁵ of the Lord's Word. [4-5-7-12-18-7-37]

By the Grace of the One Supreme Being, The Eternal, The Indlightener.

Basant M. 5 : Dotukās

P. 1180

I Serve my Guru and greet him with Faith:
For, today is an occasion of Festivity for me.
Today I am utterly in Bliss:
And my cares are past and I Meet with my God. [1]
Today, in my Home is Spring,
And I Sing the Praises of my Infinite God. [1-Pause]
Lo, the month of *Phalgun*⁶ has dawned upon my Soul,
And I Sport with my God in the abundance of Joy.
I Serve the Saint: this is the playing of *Holi* for me,
And thus, I am wholly Imbued with my Lord, the God. [2]

1. ਪ੍ਰੀਤੋ (ਪ੍ਰੀਥੋ) = ਪ੍ਰਮਿਤਾ, ਸਾਹਮਣੇ ਰਖਿਆ : manifested.
2. ਓਡਾ (ਓਡਾ) : water-diviner.
3. ਸਲੋੜ (ਸਲੋੜ) : (From Sans. ਲੁੱਢ, to pluck, pull, pale, peer ; to tear off).
4. ਮੁਕ (ਮੁਕ) : (From Sans. मुक्त) to loose, set free, release, liberate, deliver.
5. ਭੋਵ (ਭੋਵ) = ਭਜਨ ਲਈ : for contemplation.
6. Spring.

My body and mind have Flowered: incomparable is their Beauty,
And they wither not in sun or shade, pleasure or pain.
Now every moment is Spring for me:
For, I have met my Guru-God who is ever in Bloom. [3]
Within me has sprung the wish-fulfilling Elysian Tree¹.
And it Flowers and Fruitions in the Jewel (of the Name).
I am wholly Saturated with my Love; O Glory be to my Lord:
Yea, I contemplate ever my Lord, the God. [4-1]

Basant M. 5

As the shopkeeper deals in goods to gather riches,
As the gambler has his mind set upon gamble,
As the life of the addict is propped by the intoxicants,
So does the man of God live, Contemplating the Lord's Name. [1]
Everyone is attached to the loves of his own mind,
And as the God Drives him, so is he driven. [1-Pause]
As when come the rains, the peacocks dance,
As the lotuses smile in joy, seeing the moon,
As the mother is joyed seeing her child,
So does the man of God live only if he Contemplates the Lord's Name. [2]
The lion is pleased if it is fed ever on meat,
And the warrior is thrilled on being engaged in the battle-field;
As the miser loves immensely his coins,
So does the man of God lean on his only Lord. [3]
All loves are contained in the Love of God,
All joys are contained in the Joy of the Lord's Name.
Yea, he alone is Blest with the Treasure (of the Name)
Whom the Guru so Blesses. [4-2]
He alone is in Spring on whom is God's Grace:
Yea, he alone is in Bloom on whom is the Mercy of the Guru.
He alone is in Joy who is Dedicated to the one Task:
Yea, for him every moment is Spring, in whose heart is the Lord's Name. [1]
In his Home alone is² Spring,
In whose heart Rings the Melody of God. [1-Pause]
O Mind, Flower in the Love of thy God,
And be Instructed by the Saints in the Wisdom of thy Lord.
He alone is an Ascetic who associates with the Saints:
Yea, he alone Meditates truly who is Imbued with the Guru's Love. [2]
He alone is fearless who Fears his God:
Yea, he alone is in Peace who is rid of his Illusions.
He alone is 'alone', who lives in his heart:
O, he alone is 'moveless', who abides in Truth. [3]
If one Searches and Loves the One alone,
And Loves in Faith ever to See his God,
And, in Poise, is Imbued with the Lord's Love:
Nānak, the Lord's Slave, is forever a Sacrifice unto him. [4-3]

Basant M. 5

Thou, O God, Blest me with the Soul, the vital-breath and body:
Yea, Thou it is who turned into beauty the lump of mere dust.
O God, everyone is Thy seeker, for Thou art the (only) Beneficent Lord:
And Thou it is who Emancipates all who Contemplate Thy Name. [1]
O my Love, my All-powerful God, the Cause (of causes),
It is from Thee that I am Blest in all ways. [1-Pause]

P. 1181

1. पारजात (पारजात) • (Sansk. पारिजात, पारिजातकः), name of one of the five trees of paradise (said to have been produced at the churning of the ocean and come into the possession of Indra, from whom it was wrested by Krishna and planted in the garden of his beloved Satyabhāmā).

2. गली (गनी) = गिः : Lit. count.

[1131]

Contemplating Thy Name, one is Emancipated and Redeemed.
 Contemplating Thy Name, one Awakens in Peace and Poise :
 Yea, Contemplating Thy Name, one is Blest with Glorv.
 O God, Contemplating Thy Name, nothing obstructs one's Path. [2]
 O God, Bless me with that Word,
 For which Thou didst Clothe me with the robes of a priceless body.
 O God Bless me with that Poise and Peace,
 That, associating with the Saints, I Contemplate ever Thy Name. [3]
 O God, nothing is, save Thee :
 Yea, all is Thy Sport, and everything Merges in Thee.
 So Keep me Thou as Thou Willest.
 That I am in Bliss, Blest by the Perfect Guru. [4-4]

Basant M. 5

My Love, the God, my King, is ever with me,
 Seeing whom life springs in me ;
 Contemplating whom one comes never to Grief ;
 (O Guru), be Merciful to me and lead me on to Him. [1]
 He, my Lord, is the Mainstay of my Mind,
 And He is the Keeper of my Soul and the vital-breath. [1-Pause]
 He, who is sought after by the angels and gods as by men,
 And whose Mystery is Revealed not even unto either the men of silence or the *Sheikhs*.
 And whose State and Extent can be gauged not,
 He, our God, Pervades all hearts. [2]
 He, whose Devotees are the embodiments of Bliss :
 Yea, whose Devotees are never the losers,
 He whose Devotees fear naught and no one.
 And He whose Devotees are ever Acclaimed : [3]
 O, how can one Praise Him, overmuch :
 Yea, Him, our Bliss-giving, God, who Pervades all heart ?
 Says Nānak, "I seek but one Bounty from Thee, O Lord,
 Be Merciful and Bless me with Thy Name". [4-5]

Basant M. 5

As water makes the tree sprout,
 So do the Saints rid us of our Ego.
 As for the slave his master is his mainstay,
 So does the Devotee lean on the Guru for his Emancipation. [1]
 O Beneficent Lord, Thou art the only Giver ;
 And so I pay my obeisance to Thee ever and forever more. [1-Pause]
 He, who's Blest with the Society of the Saints,
 He is Imbued wholly with the Love of God.
 Yea, all his Bonds are loosed ;
 And he Contemplates his God, and Unites with Him, Knowing the Way. [2]
 Seeing the Lord's Vision, his Eyes are Comforted ;
 And his tongue utters the Infinite Praises of God ;
 His Craving is stilled by the Guru's Grace,
 And his Mind is saturated with the Flavour of the Lord's Essence. [3]
 The Devotee then is Dedicated to the Service of his only God :
 Yea, He, who is the Primeval Lord, the God of gods.
 O God, Thy Innate Nature is that Thou Emancipatest all :
 How fortunate that Nānak is Blest with Thee, the Treasure of Bliss. [4-6]

Basant M. 5

Thou art our Great, Beneficent Lord :
 And Thou Pervadest our Soul, our vital-breath.
 Thou hast Blest me with all kinds of delicacies,
 Though I am wholly shorn of Merit. [1]

O God, I know not how Glorious art Thou :
 O, Beneficent Lord, be Merciful and Emancipate me. [1-Pause]
 I've practised not austerities, nor Contemplated Thee, nor done good Deeds.
 And I Know not the Way to Attain unto Thee.
 But I lean on Thy only Hope, O God.
 For, I am Emancipated through Thy Name, O Lord. [2]
 O God, of every heart Thou art the Master,
 And like fish in the sea, I know not how Deep and Vast Thou art.
 Thou art our Unfathomable Lord, Highest of the high :
 I am so small and Thou art so Great! [3]
 They, who Contemplated Thee, became Enriched¹ (with Thy Name) :
 Yea, they, who Attain unto Thee, are the only Rich.
 They, who Served Thee, found Bliss, O God,
 So I Seek the Refuge of Thy Saints, O Lord! [4-7]

Basant M. 5

Serve thou Him who Created thee :
 Yea, Contemplate thou Him who Blest thee with a Soul.
 If one Serves Him, one is Punished not (by the *Yama*) :
 Yea, if one deems one self to be a Trustee² of God, one is Sorrowed not. [1]
 He who is Blest with great, good Fortune,
 He alone attains to this state of *Nirvāna*. [1-Pause]
 If one Serves another, that service is of no avail,
 And none of one tasks is wholly fulfilled.
 The service of man leads to Pain :
 But the service of the Saint lands one ever in Bliss. [2]
 If one seeks Peace and Bliss,
 Then one must associate with the Saints, as Instructed by the Guru,
 For, then, one Contemplates only the Lord's Name,
 And associating with the Saints, one is Emancipated³. [3]
 This, indeed is the Quintessence of Wisdom.
 This is the Meditation of meditations.
 The Lord's Melody is the only Sublime Melody.
 So Meet with thy Guru, O Nānak, and Sing the Lord's Praise. [4-8]

Basant M. 5

Uttering whose Name one's mouth becomes Pure,
 Contemplating whom Immaculate become one's Glory,
 Dwelling upon whom the *Yama* harms one not,
 Yea, Serving whom one Attains everything, [1]
 Utter thou the Name of that God,
 And abandon the Cravings of thy mind. [1-Pause]
 He who Upholds the earth and the sky :
 Yea, He who Illumines all hearts, all over,
 He, Contemplating whom the Sinners are Purified,
 And one Regrets not, nor Wails in the end, (Dwell thou on Him). [2]
 Of all religions, the most sublime is the Religion of God :
 It is the Deed of deeds, high above the Way of Works.
 He, thy God, is sought by men, angels and gods,
 So Dedicate thyself to the Society of the Saints. [3]
 He who makes an offering of himself to the Primal Being,
 He Attains God, the Treasure of Bliss.
 His Glorious State one can Fathom not.
 Says Nānak : "He is the man of God, for he Dwells on our (only) Lord". [4-9]

1. गनी (गनी) : (Arabic), rich, wealthy person.
2. पेंडारही (पोतदारी) : (Persian पेंड, treasure), *Lit.* treasurership.
3. पतरगर्भ (पारगराम) = पार-गर्भिन : Emancipated.

Basant M. 5

My body and mind thirst for the Lord:

O how Beneficent is my Guru, that he has Fulfilled me.
I am now rid of all my Sins, associating with the Lord's Saints,
And I Contemplate the Name, Imbued with its Love. [1]

Now, by the Guru's Grace, there is Spring for me all around,
And I Cherish the Lotus-Feet of God in my heart and Sing ever His Praise. [1-Pause]

The Lord is All-powerful, the Doer and the Cause.

O God, I, in utter helplessness, have sought Thy Refuge.

All creatures lean but on Thee alone:

O God, Emancipate them all, in Thy Mercy. [2]

Thou art the one who Destroys the world's Bonds of Sorrow,
And Angelic beings and men of Silence all Serve but Thee.

The earth and the sky are Upheld by Thy Power:

Yea, everyone is Sustained by what Thou Givest. [3]

O Compassionate, All-powerful Lord, the Inner-knower of all hearts,

Bless me too Thou with Thy Eye of Grace.

Be Merciful to me and Bless me with this Bounty

That Nānak lives Contemplating Thy Name alone. [4-10]

P. 1183

Basant M. 5

Loving the Lord, one is rid of all one's Sins:

Yea, Contemplating God, one Sorrows not.

Dwelling on Govind, all one's Darkness is dispelled:

Yea, Cherishing the God, one comes not, nor goes. [1]

Loving the Lord, all is Spring for me,

And I am Blest ever with the Society of the Saints. [1-Pause]

This indeed is the Instruction of the Saints :

That Blessed is the place where abide the Devotees of God.

And, Wilderness is that where men are devoted not to Him.

So See thou thy Lord in every heart, O man! [2]

Love thy God and Revel in His Praise,

And relent¹ ever from Evil,

And See thy Creator-Lord all-too-near,

And see how thy God Fulfils thee here and Hereafter. [3]

I am Attuned to the Lotus-Feet of God,

And, the Lord, in His Mercy, has Blest me.

O God, I crave for the Dust of Thy Saints' Feet,

And I Contemplate Thee, Abiding ever in Thy Presence. [4-11]

Basant M. 5

My True God is Ever-fresh, Ever-new,

And I utter His Name, by the Guru's Grace.

The God is my Protector, yea, my Father and Mother

Contemplating whom I come not to grief. [1]

Yea, I Dwell upon him single-mindedly, Attuned evenly to Him.

And seek I the Refuge of the Perfect Guru, and the True Master Hugs me to His Bosom. [1-Pause]

The God Himself Saves His Servants :

And the Demons (of Desire) and their adversaries struggle with them, but in vain.

Without the Guru, there is no other Refuge,

And, though search as far as one may, one gathers nothing but Pain. [2]

O, no one can erase the Writ of one's deeds,

For, one reaps only that what one sows.

The Lord Himself is the Refuge of His Servants,

Whom on one can rival, nor no one can equal. [3]

1. मंज़ (संगु) : to start, as from fear or sudden interruption.

The God Protects His Servants Himself:
Yea, the God, whose Glory is Undivided and Perfect.
So Sing thou, O my tongue, the Praises of thy Lord,
For, one Lives (truly), Nānak, if one Contemplates the Lord's Feet. [4-12]

Basant M. 5

Dwelling on the Guru's Feet, one is rid of one's Sorrow,
And the All-powerful God is Merciful to him.
He is wholly Fulfilled, every task of his is Accomplished:
So Nānak Lives (only) if he Contemplates the Lord's Name. [1]
Blessed is that season when the mind Cherishes God.
Yea, the world Wails without the Guru and the worshipper of Māyā shuttles incessantly between
life and death. [1-Pause]

They alone are Rich whose Capital-stock is God alone,
And they are rid of Lust and Wrath through the Guru's Word.
Their fear is dispelled, and they attain to the state of fearlessness;
And Meeting with the Guru, they Contemplate their Lord, the God. [2]

P. 1184

Within the Saints Abides the All-powerful God,
And Contemplating Him, one is wholly Fulfilled.
The God Pervades the earth, the waters, and the interspace:
So Nānak utters the Lord's Name, through the Guru's Word. [3]

This is the eight extra-psychic Powers: this the Nine Treasures,
That the man is Blest with the (Lord's) Name, by God's Grace.
O God, Thy Servants live but to Contemplate Thy Name,
And the 'Lotus' of Nānak too Flowers, Meeting with the Guru. [4-13]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 : Iktukās

Contemplating my God, I am wholly Fulfilled,
And I am United with my Lord after the Separation of ages. [1]
Yea, Dwell upon God, for, He alone is worthy of being Contemplated;
And, Contemplating Him, one gathers Bliss, Poise and the Joy of joys. [1-Pause]
The Lord, in His Mercy, Blesses one with His Eye of Grace,
And Shields He His Servant Himself (from all Sorrow). [2]
The (Heart's) couch becomes colourful,
When the Master of Bliss Comes to Recline on it. [3]
Yea, the Lord minds not my merit, demerit,
And so I Worship ever (at) the Feet of God. [4-1-14]

Basant M. 5

Singing the Lord's Praise, one is rid of one's Sins,
And within one ever Rings the Melody of Equipoise. [1]
Yea, one's mind Flowers, resting on the Lord's Feet,
And, by God's Grace, one Meets with the Saints, and one is Imbued with the Love of the
Lord's Name. [1-Pause]

The Lord, in His Mercy, becomes Manifest to thee,
And Owns and Emancipates thee, yea, He who is ever Compassionate to the meek. [2]
When this mind becomes the Dust for the Saints to tread upon,
Lo, it Sees ever the Lord's Presence before itself. [3]
One is then rid of one's Lust, Wrath and Craving;
And the Lord, O Nānak, is Merciful to him. [4-2-15]

Basant M. 5

The Lord Himself rids us of our Maladies:
Yea, He Blesses and Protects us like His children. [1]

And in our souls is Poise and Peace and Everlasting-spring
And we enter into the Perfect Guru's Refuge, Contemplating the Emancipating *Mantram* of God.
[1-Pause]

The Lord (of Himself) rids us of our Sorrow and Pain,
And makes us ever Contemplate the Guru. [2]

O God, whosoever Dwells on Thy Name,
He is wholly Fulfilled, and, becoming 'moveless', Sings he Thy Praise. [3]

Nānak : Blessed are the Ways of the Devotees of God,
That they Contemplate ever the Bliss-giving Lord. [4-3-16]

Basant M. 5

The Lord, in His Will, Emancipates His Servant :
Yea, so Beneficent and Compassionate is the Lord to him. [1]

The Perfect Guru wholly Fulfils him,
And Blesses him that he Cherishes the Nectar-Name in the heart. [1-Pause]
O, my God minded not my right or wrong,

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And Ferried me across the Sea of Material Existence, Holding me by the Hand. [2]
The Lord rid me of my Soil, and made me Immaculate,
And I sought the Refuge of the Perfect Guru. [3]

The Lord, of Himself, Does and Causes all to be done.
And, in His Mercy, He Emancipated Nānak too. [4-4-17]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5

If you abandon your Ego,
You are in Bloom. O Fortunate one, Meet thy God,
Enraptured by His Lotus-Feet.
O my mind, Cherish thy only Lord. [Pause]

Some tender plants emit immense fragrance,
While others are dry like wood.
Yea, when the God's Spring comes,
The Soul Blossoms forth. [1]

The Kali age has dawned :
Now, sow the seed of the Lord's Name.
Yea, this season is not propitious for any other Crop :
So, be not deluded by Doubt,
And Meeting with the Guru, Attain to thy God.
He, in whose Lot it is so Writ,
For his mind the present age is to Contemplate the Name.
So, Nānak Sings ever the Lord's Praise. [2-18]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 Hindol

Gather together, O brothers, and Attuning yourselves to God, dispel your Duality :
And spreading the Prayer-mat, poise yourselves, by the Guru's Grace, to Play the Game of the
Lord's Name. [1]

O brothers, throw the Dice thiswise :
And Contemplate ever the Name by the Guru's Grace, and you come not to Grief in the end.
[1-Pause]

Let the Religion of Deeds be your Game of Chess, and Compassion the Chess-figures,
And overwhelm your Lust, Wrath, Greed and Attachment : for, such a Play is dear to your
Lord. [2]

Bathe yourselves in the early morn, Contemplate that One God,
And then the Guru will end your Sorrows¹, and you will reach your Home in Peace and Poise. [3]
The Lord, of Himself, Creates, Plays and Watches all.
Says Nānak : "He, who Plays thus, Blest by the Guru, he returns Home, Winning the Game of life.
[4-1-19]

Basant M 5 : Hindol

Thou alone Knowest Thy Powers, O God ; nay, another knows them not :
And unto him alone Thou art Revealed on whom is Thy Grace. [1]
O God, I am a Sacrifice unto Thy Devotees.
O Blessed, Blessed in ever Thy Abode, and Infinite are Thy Wonders. [1-Pause]
Thou alone canst Serve Thyself, O, Thou alone Causest its Desire in us.
And he alone is Thy Devotee with whom Thou art Pleased, and in whom Thou Enshrinest Thy
Love. [2]
Thou art my Beneficent and Wise Lord : yea, there is not another like Thee.
O, Thou art my All-powerfull Master : I know not how to Worship Thee. [3]
Unperceivable is Thy Abode, My Love ; hard it is to accept Thy Will.
O Love, I have fallen at Thy Door : Save me, the Ignorant one, O Thou ! [4-2-20]

Basant Hindol : M. 5

I Know not my Source, nor myself, and, lost in Doubt, am afflicted by Ego. [1]
O God, our Father, our Transcendent Lord, our only Master,
Emancipate me, even though I am shorn of all Merit. [1-Pause]
O God, Thou alone Createst and Destroyest : this is what Thy Saints know. [2]
Yea, they who are Imbued with Thy Love, they alone are reckoned Blessed in the Kali age. [3]
I know not the way to Save myself save through the Guru's Word. [4-3-21]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant Hindol. M. 9

O Saints, know ye that this life is but an illusion,
And the only Being ever Alive is God, who Abides with ye. [1-Pause]
This world is like the riches gathered in a dream : so why pride² on a Mirage ?
Yea, that which goes not along with ye, why be involved with it? [1]
Rise above the state of (the world's) praise, dispraise, and Enshrine the Lord's Song within your heart.
Says Nānak : "O Saints, the One Perfect Lord Fills all hearts". [2-1]

Basant M. 9

Within my Sinning heart lives Lust.
And as mercurial is the mind, it is held not. [1-Pause]
May one be a Yogi, a Shaivite or a Sanyasin,
Each one of these is caught in its Noose. [1]
But they who Cherished the Lord's Name
Were Ferried across the Sea of Material Existence. [2]
Nānak seeks but the Refuge of Lord, the God.
O God, Bless him Thou with Thy Name that he Sings ever Thy Praise. [3-2]

Basant M. 9

O mother, I have gathered the Riches of the Lord,
And the outgoings of my mind have ceased, and it stays at Home. [1-Pause]
I am rid of all Desires and Attachments, and within me has welled up the Immaculate Wisdom
(of God) :
Now, Greed and Desire contaminate me not, now that I've taken to the Loving Adoration of
God. [1]
The Doubt, hardened birth after birth, has been dispelled, Blest as I am with the Jewel of the Name,
And my Mind is purged of all Craving, and the Self abides in the Peace (of God). [2]
He to whom Compassionate is God, the Treasure of Mercy, he alone Sings the Lord's Praise.
Says Nānak : "How rare is the one who gathers the Riches of the Lord, by the Guru's Grace." [3-3]

1. ਬਿਖੜੇ ਦਾਉ (बिखड़े दाउ) : lit. difficult manoeuvres.

2. ਐਡਾਨੋ (ऐडानो) = ਐਠਣਾ : to strut, to walk with pompous or affected gait.

Basant M. 9

O mind, why forsake you the Lord's Name ?
 For, tomorrow or the day after, you have to deal with Death. [1-Pause]
 This world is but the mountain of smoke :
 Why then take it to be real ? [1]
 Know you not that neither your riches, nor your wife,
 Nor possessions, nor mansions go along with you. [2]
 Only the Lord's Devotion keeps thy company ever and forever more.
 So Contemplate thy Lord single-mindedly. [3-4]

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Basant M. 9

O mind, why are you strayed from the Lord's Path by Greed ?
 Yet there is time for you; so be Awake, ! [1-Pause]
 Take this world to be but a dream :
 For, verily, it takes no time to pass off. [1]
 Only the Lord ever Abides with thee :
 So, Contemplate thou Him alone night and day. [2]
 God is our only Refuge in the end ;
 So let us Sing His Praises ever and forever more. [3-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 1 : Ashtapadis, Dotukis

The world caws like a crow, but Cherishes not the Lord's Name :
 Yea, it falls for the bait¹, for, it forsakes the Name.
 Its mind wobbles, for, within it is Guile.
 So I have sundered the Bonds that bind me to the Illusion of the world. [1]
 Lust, Wrath and Māyā are the three unbearable loads that one carries;
 Then, how, without the Name, can one attain Meritorious conduct ? [1-Pause]
 The world is a house of sand, built on a whirlpool :
 Or, the like of a bubble formed on the earth by the rains.
 From a mere drop (of sperm) was made the man when the (God's) wheel turned,
 But lo, every faculty (of man) is under the Sway of the Lord's Name. [2]
 O God, Thou, who Createst all, art the Sublime Guru of all :
 So, I repair to Thy Feet and am ever Devoted to Thee.
 I am Imbued with Thy Name and turn ever Thywards :
 For, he, who makes not the Lord's Name Manifest within himself, quits the world like a thief. [3]
 One gathers Poison in one's Skirt, and loses Honour :
 But, Imbued with the Lord's Name, one goes to one's Heavenly Home, Blest with Glory.
 O, all that God Causes, is in His Will,
 And whosoever lives in God's Fear, becomes fearless he. [4]
 The wife craves for beauty and the joys of the flesh
 And flowers and the bete-leaf and sweet flavours which lead to Pain,
 But the more she sports and enjoys, the more she comes to Grief.
 But she who enters the Lord's Refuge, accomplishes whatever she wills. [5]
 She, who Embellishes herself with the Bridal Robes, and in a myriad other ways,
 Seems but as a wasted beauty, like the dust moulded like flower;
 And Hope and Desire bar her door to God;
 For, without the Name, one's being is like a deserted home. [6]
 O Bride, O Princess, O my Soul, hasten from here,
 And utter the Lord's True Name to Embellish thy days² :
 Yea, Serve thy Loved Spouse, leaning on His Love :
 And abandon thy thirst for the Waters of Poison, leaning on the Guru's Word. [7]
 My Bewitching Lord, Thou hast Bewitched my Mind :
 Yea, Thou art Revealed unto me through the Guru's Word.
 Nānak seeks but to stand at Thy Door, O God,
 So Bless Thou him that he is content with Thy Name. [8-1]

1. डीउडि (भीति) : (Sindhi डीउडि, भीती), food of birds in general.

2. डैड (दोतु) : (Sans. दिवस), day.

Basant M. 1

My mind has strayed from the Path and so it wobbles,
And it is seized by its craving for the Poison of Māyā.
It stays not in the Love of One God :
Yea, like the fish, its neck is pierced through with the hook (of Desire.) [1]
The strayed mind is made Wise through the True Name
When it Reflects on the Guru's Word in the state of Equipose. [1-Pause]
The mind is strayed from the Path like¹ the black bee :
For, it craves to do many evils, and the (nine) doors are engaged in vain pursuits.
Yea, the mind is trapped as is the elephant by lust :
And, struck by the goad, it is bound irretrievably (to the life of Desire). [2]
The mind, devoid of Devotion, is Unwise like a frog (in the well),
And it is cursed by God² without the Lord's Name.
Man has neither Caste, nor Honour, nor no one cares for his name,
And he is ever in Pain, shorn of Merit and Virtue. [3]
When the mind wobbles, it is held not howsoever one tries :
Yea, if Imbued not with Lord's Essence, one has no Honour, no Credit with God.
O God, Thou alone Knowest (our inmost state); Thou alone Protectest us all :
Yea, Thou Upholdest the whole earth and Watchest and Seest all. [4]
When Thou Thyself Strayest me from the Path, whom am I to go to complain ?
If Thou Blessest me with the Guru, to him I'll Reveal my inner Pain.
And then I'll abandon all my Sins and practise Virtue,
And be Imbued with the Guru's Word, and Merge in Truth. [5]
Meeting with the Guru, one's intellect becomes Sublime
And the mind becomes Immaculate, and one is rid of one's Ego.
One is ever Emancipated and Bonds bind him not,
And he Utters ever the Name and naught else. [6]
The mind comes and goes in the Lord's Will :
Yea, the One Lord Pervades all, but one can say not all His Glory.
His Writ runs over all : all Merge in His Will;
And the Pain and Pleasure we earn, are in accordance with His Will. [7]
O God, Thou canst Do no wrong: no, never Dost Thou any wrong :
And they, who Hear the Guru's Word, unfathomable is their Wisdom.
O Great Master, Thou art contained in the (Guru's) Word :
And Nanak's Mind is Pleased with Thee, Praising Thee ever, O True One ! [8-2]

Basant M. 1

He who craves for the Lord's Vision,
Is attached to the One alone, abandoning the Other.
He churns the Lord's Nectar for his Feed : his Pain is stilled.
He Knows, by the Guru's Grace, and Merges in the One God. [1]
O God, how many there are who crave for Thy Vision,
But rare is the one to whom Thou art Revealed through the Guru's Word. [1-Pause]
The Vedas too proclaim that one must Utter the One Lord :
Yea, Infinite is He; and no one can find His Limits.
He is our only God, the Creator of the world,
And without any prop, Supports He the skies. [2]
All Wisdom and Contemplation are; contained in Hearing the Melody of the Word,
Though Detached is our God, and Unutterable is His Gospel,
The (Guru's) Word is the Stamp of His Approval:
And it is through the Perfect Guru, that one Knows one's God. [3]
If one Knows, one Realises that there is but one Religion of Truth,
And says the Guru, "The God is ever the same, age after age".
He, who is Attuned to this Eternal God,
He, by the Guru's Grace, Attains unto the Unfathomable, Infinite Lord. [4]

1. ਤਾਰ (ਜਾਰ) = ਤਰ੍ਹਾਂ : like.
2. ਦਰਿ (ਦਰਿ) : (Sans. द्वार), lit. door.

There is but one Throne and one King:
 Yea, that Self-dependent Lord Pervades all places, all over.
 He it is who Sows the seeds¹ of the three worlds:
 He is the One Supreme Being, Unperceivable and Infinite. [5]
 He is the only Presence: Truth is His Name:
 And before Him only Truth is adjudged True.
 They, who Practise the (God's) Truth, their Glory is acknowledged (by God),
 And they are Blest with Honour at the Lord's True Court. [6]
 There is but one Devotion and one Love (of God),
 And without being tinged with His Fear, Love is an illusion.
 If one knows this, through the Guru, and stays in the world as a guest,
 And is Imbued with the Lord's Essence, then he is Approved (by God). [7]
 O God, I See Thee everywhere and Cherish Thee with Devotion:
 For, without Thee, I love naught, O Master.
 Says Nānak: "I've destroyed my Ego through the Word,
 And the True Guru has Revealed unto me the Vision of Truth." [8-3]

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Basant M. 1

Mercurial is my mind, so it Knows not the Extent (of God),
 And, incessantly, I shuttle between life and death.
 O God, immense is my Pain: I am writhing with my Woes.
 And, without Thee, there is no one to take care of me. [1]
 Everyone is sublime; whom shall one call low or depressed ?
 Yea, through Thy True Name, one is Devoted to and Pleased with Thee. [1-Pause]
 I've treated myself with a myriad Cures,
 But, without the Guru, my Pain goes not.
 Yea, without Devotion to God, I am in immense Sorrow.
 O Master, Thou alone Blessest me both with Pain and Pleasure. [2]
 My Malady is acute: O, how am I to comfort myself ?
 For he alone can rid me of my Pain who Knows my Malady.
 O God, in my mind is Sin,
 And so I search for the Guru and Meet with him. [3]
 The Lord's Name, yea, the Guru's Word, is the only Cure for my Malady,
 And so I accept whatever comes from God.
 The whole world is in Pain : then, who is there to Cure me, O men?
 Yea, the God alone is Immaculate: Immaculate is His Name. [4]
 He, (the Guru), who Sees and makes others See one's True Abode within one's Self,
 He, through His Word², ushers one into the Presence of God.
 He, whose mind stays within the Mind, his consciousness within his Consciousness.
 He, indeed, is the Detached man of God. [5]
 He forsooth rises above pleasure and pain,
 And Tastes the Nectar-Name he, and Merges in the Lord's Name.
 He Knows himself and is Attuned (to God),
 And so Wins the (Battle of) Life and is rid of Pain through the Guru's Word. [6]
 The Guru has Blest me with the God's Nectar of Truth,
 And, I Die to my self through Equipoise and so Live, through (True) living.
 O Guru, if Thou so willest, keep Thy hand (of Mercy) upon me.
 O God, he who belongs to Thee, Merges in Thee. [7]
 He who indulges in pleasures, earns Pain,
 But he, who rises above pleasure and pain, through the Guru's Word,
 Sees the All-powerful Lord, Filling all the hearts.
 And so, O Nānak, he utters the Name, with God's Love in his Mind. [8-4]

Basant M. 1 : Iktukis

O Yogi, pride not on besmearing thy body with ashes;
 For, thiswise, O naked one, one Attains not to the Union (of God). [1]

1. मनु (सार) : Lit. Essence.
 2. Lit. mansion.

Why have you forsaken the Lord's Name, O Unwise one!
 For, the Name alone keeps one's company in the Yond. [1-Pause]
 Harken to the Guru's Wisdom, and Reflect on it,
 And then wherever you See, you See but the Lord of the earth. [2]
 What can I say of Thee, O God, save that nothing is mine:
 And my Caste and my Honour, are but through Thy Name. [3]
 Why should one pride on one's possessions and riches,
 When nothing goes along with one in the end. [4]
 Still thy five (Passions) O man, and keep the mind in its place:
 For thiswise¹ alone one Attains to *Yoga*. [5]
 The mind is tethered with the chains of Ego,
 And one Cherishes not God that one be Released. [6]
 Forsake not God lest you be handed over to the *Yama*,
 And are punished in the end, O unwise one. [7]
 If you Reflect on the Guru's Word, ridding thyself of the self,
 Then the Mystery of the True *Yoga* dawns upon thee. [8]
 Why forsake Him who has Blest thee with a human's body and Soul ?
 O Unwise one, the *Yoga* is practised not at the crematoriums and the tombs. [9]
 Nānak utters the wholesome speech for thy good:
 So open thy (Mind's) Eye wide, and Know (thyself). [10-5]

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Basant M. 1

Blind are one's deeds if one is afflicted by Vice and double-think:
 Yea, thiswise the Egocentrics are strayed from the Path, enveloped by Darkness. [1]
 If the mind is Blind, it gropes like the blind.
 But without going the Guru's Way, one is rid not of one's Doubt. [1-Pause]
 The Egocentric is Blind, so he loves not the Guru's Word.
 And behaves like a quadruped, being rid not of Ego. [2]
 God has Created eighty four lakhs of species,
 And when such be His Will, Creating them, He Merges them (in His Being.) [3]
 If the world owns not the Culture of the Word, it strays from the Path:
 But, he alone Knows it who is Blest by the Guru-God. [4]
 The Guru's Servants are Pleasing to the Lord:
 And them He Forgives and the *Yama's* fear is no more for them. [5]
 They who Love their only Lord, the God,
 Them the Lord, of Himself, Unites with Himself, ridding them of their Doubt. [6]
 Self-dependent, Infinite and Boundless is the Lord:
 And He, the Creator-God, is Pleased only with Truth. [7]
 If one is deluded, the Guru Instructs one,
 And Reveals to one the Presence of the One God, and he abides then in God's Truth. [8-6]

Basant M. 1

The Lord Himself is the Creeper, the Flower and the Black-bee,
 And Himself He Leads us on to the Saint, yea, the Guru, our, Friend. [1]
 The God-conscious being, like the black-bee, sucks the Fragrance from all over,
 For, for him all Woods are agog, all Creepers are in bloom. [1-Pause]
 The Lord Himself is *Māyā*: Himself is He the Spouse:
 Yea, He Establishes it through His Will², and Himself Enjoys He. [2]
 Himself is the Lord the Cow, the Heifer, the Milk,
 Himself is He the (inner) Temple and its Props and the body. [3]
 Himself is He the Doer and the Deed,
 Himself is He the God-man: Himself, through him, does He Reflect on Himself. [4]
 O God, Thou Watchest all what Thou Doest,
 And Sustainest Thou the Light of an infinite number of beings. [5]
 Thou art the Sea, of Unfathomable Virtues:
 Yea, Thou art the Sublime Diamond, Immaculate and Caste-less. [6]
 Thou art the Creator and the Cause:
 The Self-dependent King, whose Subjects are ever in Bliss. [7]

1. पण्डित (पण्डित) : (Persian), foundation

2. lit. Word.

Nānak is Pleased with the Flavour of the Lord's Name,
For, vain is one's birth, if Blest not by the Guru-God. [8-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Handol, M. 1

The nine (divisions of the earth), the seven (islands), the fourteen (regions of the universe), the three (worlds) the four (ages)—all abide in Thy Mansions¹ O Lord, !

And Thou Blest the four ages with the four (Vedas), each in its turn. [1]

O Beneficent God, O Master of Māyā, the Destroyer of Demons, such is Thy Power ! [1-Pause]

In every 'Home'² is Thy Fire³ : that yea, is Thy Power⁴ guided by Righteousness,
The earth is Thy treasure which yields all at once all one seeks : and each receives in accordance with Thy Writ. [2]

If one is content⁵ and asks for more, then the mercurial mind wastes us away. P. 1191

For, Greed is a dark Prison-house, and Sins are the fetters round one's Feet. [3]

Our possessions beat us down like cudgels, and Sin is our guardian-angel,

O God, one becomes good or bad as is Thy Will. [4]

Now that the turn of the Sheikhs⁵ has come, the Primal Lord is called Allāh :

And the (Hindu) gods and temples have been taxed : such is now the way ! [5]

The ablution pot, the prayer, the prayer-mat, the call to prayer, have all assumed the Muslim garb : even God is now robed in blue⁶.

And men have changed their tongue and the Muslim way of greetings prevails. [6]

O King, the Master of the earth, if Thou canst Do all this, what power have I (to challenge Thee)?

For, the four corners (of the earth) greet Thee, and every home rings with Thy Praise. [7]

That what one seeks to earn through pilgrimages, alms-giving, and reading of the *Smritis*,

That Glory one earns, O Nānak, if one Dwells on the Lord's Name even for a⁷ moment. [8-1-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Handol, M. 4

In the Township of the body lives the mind, which like a child, rests not even for a moment :

Yea, try as much as one may, it wavers and wobbles incessantly. [1]

O my Master, bring the child-mind back to its only Home :

Yea, if one Meets with the True Guru, one Attains unto the Perfect God, Contemplating the Pass-word of the Lord's Name. [1-Pause]

This body is like a dead corpse, if the Lord's Name Abides not within it.

But when through the Guru, it sucks in the Lord's Waters, its Sap returns and it Flowers. [2]

I searched the body with great care ; and lo, I witnessed this Wonder by the Guru's Grace,

That, while the worshippers of Māyā searched the God without, in vain, I Attained unto Him within my Self, through the Guru's Word. [3]

The Lord is Merciful to me, the poor one, as Krishna was to Vidura,

And as when Sudāmā met Krishna with utter Devotion, he was rid of his poverty even before he reached back his home. [4]

O great is the Glory of the Lord's Name : for, such is the Master's Will

And even if all the worshippers of Māyā cry it down, its Worth lessens not even a bit, [5]

The Saint's Glory is the Lord's Name, (and through the Name) he is Acclaimed all over;

But, the *Shākata* can suffer it not, and, so, burns he down his own home. [6]

1. भलति (महलति) : (Plural of भल, महल), mansions, palaces.

2. i. e. body.

3. i. e. light.

4. Lit. army.

5. Muslim divines.

6. Like the Mughals did.

7. भेवा (मेका) = एक : one.

The Saints, Meeting with the Saints, earn glory, and, Reflecting on the Lord's Merits, their Merits become Manifest,
And the Saints become dear to God, for, they become the Slaves of His Slaves. [7]
Yea, Infinite like the sea is the Lord: Himself He Unites one with Himself,
And, through the Guru, Meets He all-too-spontaneously as water mingles with water. [8-1-9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 : Dotukas

P. 1192

Hear, O mind, the stories of the Saints, and Contemplate thy God with Love:
For, know you not that Ajāmala was Emancipated uttering the Lord's Name but once ?
Vālmika, (the *Chandāla*), was Redeemed, Associating with the Saints,
And Dhruva, too, Attained unto God, without doubt. [1]
O God, I crave for the Dust treaded over by Thy Saints.
If Thou Blessest me with it, in Thy Mercy, I'll apply it to my Forehead. [1-Pause]
Ganika was Saved uttering, like her parrot, the Lord's Name,
And lo, when Gajendra, the Sinning seer-turned-Elephant, Dwelt on God, he too was Delivered.
He rid Sudāna, the poor Brahmin, of all his wretched Poverty :
So Contemplate thou thy God, O my mind! [2]
The hunter, who aimed (at Krishna) with his arrow¹, was Emancipated too;
And Kubjā, the hunchback, got recovered, when Krishna pressed her thumb with His Feet.
Vidura too was Redeemed due to his sense of humility:
So Contemplate thou too thy God, O my mind ! [3]
Of Prehlāda the Lord Himself Saved the Honour,
And Daropadi, who was being disrobed in the open court, lo, her dignity, too, was Upheld (by God).
Yea, they, who Dwelt on Him, even at the fag-end of their lives, (were Saved).
So Dwell on Him, O my mind, that you too are Ferried across. [4]
Dhannā Served Him with the innocence of a child,
And Trilochana too was Fulfilled, Meeting with the Guru.
The Lord Illumined the mind of Beni, the Devotee of God,
So be you too the God's Slave, O my mind! [5]
Jaideva abandoned his sense of I-amness (and was Delivered),
And Saina, the barber, was also Saved, Serving his Lord disinterestedly.
O my mind, waver not, nor wobble, and stay whole,
For, you, too, will be Saved, repairing to the Lord's Refuge. [6]
They, on whom is Thy Grace, O God,
They, Thy Devotees, are Saved and Emancipated instantaneously.
Thou takest not their merit, demerit, into account,
Seeing these Thy Ways, I too am Dedicated to Thy Service, O Lord! [7]
Kabir, who Dwelt on Thee, Attuned to Thy Love with a single Mind,
And Nāmdeva, too, who abided with Thee (were Saved);
Ravidāsa, too, Contemplated Thee, O God of Incomparable Beauty.
So will I too Dwell on Nānak, the Guru, who is the very Manifestation of God. [8-1]

Basant M. 5

I have wandered through myriads of births:
But, without Contemplating the Lord, one falls into Hell.
Shorn of (God's) Devotion, one is cut up into bits:
Yea, without Knowing, one is Punished by the *Yama*. [1]
O my friend, Contemplate ever thy God,
And Love ever the (Guru's) True Word. [1-Pause]
Contentment comes in no wise else:
For, all that Māyā builds, is but the cloud of smoke.
He, who shrinks not from Sinning,
He lives on Poison, and comes and goes. [2]

1. धमि (खमि) : with arrow.

In Ego, one's Evils increase day by day,
And attached to Greed and Desire, one is Drowned.
One's mind is swayed by Lust and Wrath,
And one minds not the Lord's Name even in dream. [3]
So one is now a king, now a beggar :
And bound to pleasure and pain (one Knows not one's Destiny),
One Knows not how to Emancipate one's mind,
And the snares of Sin entangle¹ one more and more. [4]
And he has no loved² Friends, nor Mates,
And he reaps (Pain) as he sows (Sin).
The goods, gathering which leads one to Sin,
Those possessions one leaves off in a moment. [5]
One is strayed from the Path by the love of Illusion,
And does deeds as is the Writ of *Karma*.
But, lo, the Creator Lord Keeps Himself Detached,
And so 'virtue' and 'sin' affect Him not. [6]
O Beneficent God, Save and Emancipate me :
O, Thou Perfectly Merciful Lord, I've sought but Thy Refuge.
Without Thee, O God, I have no other Refuge :
Be Merciful and Bless me with Thy Name. [7]
Thou art the only Creator-Lord, the only Doer :
Yea, Thou art Infinite and Boundless, Highest of the high.
Be Merciful and Own me, O God of gods :
For, Nānak has sought Thy Sanctuary, O Lord ! [8-2]

P. 1193

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāg Basant : M. 5

Contemplate the Lord's Name and be ever in Bloom :
For, you've been Blest with this blessed season of spring³ due to your high Destiny.
Look around and See all the three worlds in Flower and all Vegetation agog, yeilding the Fruit of
Nectar :
Yea, Meeting with the Saint, you are Blest with Bliss, and are rid of all Sins⁴.
Nānak Contemplates but the One Name (of God) and he'll be cast not into the womb again. [1]
Leaning⁵ on the True One, one binds down the All-powerful five (Desires),
And God Stands in one's midst and Makes one Dwell on His Feet.
And one is rid of all one's Sorrows and Maladies; and one is ever-Fresh, ever-New,
And Dwells on the (Lord's) Name, night and day, and dies not again.
And He, from whom one has issued forth, lo, one becomes He. [2]
Wherefrom comes the man, where lives he, whereto he goes ?
O, all creatures belong to God; whom can set a value upon Him?
They who Utter, Hear and Contemplate God, O Blessed, Blessed are they, the Devotees.
The God is Infinite, Unperceivable, and there is no one to equal Him.
The Perfect Guru has instructed Nānak in His Truth, and this is what he proclaims to man. [3-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant : The Word of the Bhaktas

Kabirji

The whole earth is in Bloom as is the sky :
For, lo, in every heart is now the Illumination of God. [1]

1. ਪਉਤ (ਪਤਲ) = ਪੈਂਦੇ ਜਾਂਦੇ ਹਨ : entangle.
2. ਈਠ (ਈਠ) : (Sans. इष्ट), beloved, favourite, dear.
3. i. e. human birth.
4. ਛਾਈ (ਛਾਈ) : (Sans. छाया), obscurity, darkness ; hence, sin.
5. ਚੁਆ (ਚੁਆ) = ਆਸਰਾ : support.

Yea, my Lord, the king, is in Bloom in a myriad Colours.
 And, wheresoever I See, I See Him Permeating all. [1-Pause]
 The four Vedas too have Blossomed forth (to spread the Light of God) :
 And the Smiritis and the Semitic texts too are scattering Flowers. [2]
 And the Shiva too has Blossomed, wrapt in Contemplation.
 O, the Lord of Kabir Pervades all hearts, alike. [3-1]
 The Pandits are involved with the Purānas,
 The Yogis are involved with the practices of Yoga,
 The Sanyasins have become egotistical, being involved with their self,
 And the men of Austerity are involved with the mysteries of austerities. [1]
 Yea, everyone is intoxicated with the wine (of Māyā) : and no one is Awake,
 And the (five) Desires, like thieves, Thieve the home of every one. [1-Pause]
 But Awake are Shukdeva, the seer, and Akrura¹,
 And Awake is Hanumāna too with his long tail,
 And Shiva, too, is Awake to Serve at God's Feet,
 And in the Kaliage are, Awake Nāmdeva and Jaideva too. [2]
 One Wakes and Sleeps in a myriad ways,
 But, he, who is Awakened by the Guru, is the most Sublime of them all
 Yea, this is the most efficacious of all the Deeds,
 That one Contemplates the Lord's Name. [3-2]
 (Māyā), the woman², gives birth to (the mind), her husband,
 And this son (of the mind) overwhelms even his father, (the Soul).
 And makes her suck the milk (of Desire) shorn of the breasts (of Bliss). [1]
 See ye, O men, such are the ways of the Kali-age,
 That the Son marries his own Mother. [1-Pause]
 Lo, without feet, this mind jumps³,
 And it laughs without a mouth.
 Though in essence ever-Awake, it Sleeps,
 And without a jar, it churns the Curds⁴. [2]
 The mind is a cow without the teats :
 Yea, it journeys out and afar, though the Distance (between it and God) is so short.
 It finds not the Path without the True Guru :
 This, yea, is the Essence of all Wisdom that Kabir proclaims. [3-3]
 Prehlāda was sent to the school,
 Along with many other children of his age.
 But said he to the teacher : "Teach me not this and that⁵;
 And write on my tablet only the name of God. [1]
 O Love, I'll forsake not the Lord's Name;
 For, I'm interested not in reading of aught else" [1-Pause]
 Sandā and Marka, his teachers, complained to the king,
 And he asked Prehlāda to hasten back to him.
 "O son," said the King, "Abandon the habit of uttering the Lord's Name.
 I'll Release you only if you submit to my command". [2]
 Said Prehlāda : "O father, torture me no more ;
 For, I'll leave not God, as this will be like denying⁶ my Guru.
 The God, who has Created the earth, the mountains and the seas,
 Him I'll Worship, even if you put an end to my life". [3]
 The King unsheathed his sword and thundered, trembling with rage,
 "Now let me see where thy Protector is?"
 And lo, the God Appeared in a terrible form out of the iron pillar,
 And tore Harnakashyapa, the King, with His Nails. [4]

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1. Kansa's brother, who was a devotee of Krishna.
2. ਜੱਦੀ (जोड़ी) : (Sans. जाया), wife.
3. ਹੁਰੀਆ (हुरिआ) : jumping, & leap.
4. Lit. milk.
5. ਆਲ-ਜਾਲ (आल जाल) : the involvements of the household.
6. ਗਾਰਿ (गारी) = ਗਾਲੀ : abuse, insulting language.

He is the Supreme *Purusha*, the God of gods:
And He, for the Love of His Devotee, assumed the form of the Man-Lion.
Says Kabir: "No one can know the extent of my God,
Yea, He has Emancipated a myriad Prehlādas many times over." [5-4]

Within this body lives *Kāmdēva*, the god of Lust,
Who has thieved the Jewel of Wisdom from within me.
I am helpless, O God, so who am I to ask (for help) ?
O, who was it that was wasted not (by Lust), so who am I before it? [1]
O God, Unbearable is my Pain: I can suffer it not;
And mercurial is my mind: then, how can I match (with my Adversary). [1-Pause]
Sanaka and Sanandana, Brahmā's sons, and Shiva, Shukdeva and others,
And Brahmā too, who was born out of the stem of the Lotus,
And, all the poets too, and the Yogis, with matted hair,
All passed well their time (but were Saved not). [2]
O God, Unfathomable art Thou: I know not Thy end:
O Lord of the poor, to whom else, but Thee, am I to tell my Woes ?
O Master, bring me Peace from the Pain of life and death, caused by Māyā,
That I Utter Thy Praise, O Ocean of Bliss ! [3-5]

There is but one Merchant, yea, the mind, with whom deal the five Pedlars (of Desire):
And on twenty-five¹ Bullocks is loaded their Merchandise, and they load nothing but Illusion.
In ten Sacks, yea, the knowing and working faculties, is the Merchandise filled, lifted by nine Arms²
And at seventy-two (joints are the sacks) stitched. [1]

P. 1195

No, I am interested not in such a Trade,
In which the Interest increases and the Capital shrinks. [Pause]
Of the seven Threads (of Evil) they weave the pattern of the Trade,
And are directed in their venture by the deeds done in the past.
With the three tax-gatherers, yea, the Three Modes, they enter into argument;
But, in the end, the Pedlars go empty-handed into the Yond. [2]
Their Capital is exhausted, their Trade is ruined in the end,
And the caravan (of the body) is scattered in all the ten directions.
Says Kabir: "O mind, thy Task will be fulfilled,
If thou Mergest in Equipoise: (only then) thy Doubt will be shattered." [3-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol

Impure is the mother, Impure is the father, and they yield the fruit of Impurity:
Yea, they, who come and go, and are born (only) to die, they too are Impure. [1]
O Pandit, tell me of a place which is Contaminated not,
Where I may sit to eat my food. [1-Pause]
Impure is the tongue, Impure the utterance, the ears and the eyes:
Yea, the Brahmins, who are burnt off by the fire of Ego, the Impurity of their sense-organs goes
not. [2]
Impure is the fire, Impure the water, Impure the one who cooks;
Impure is the spoon with which is the food served, and Impure is the one who eats. [3]
Impure is the dung, Impure the kitchen-square, Impure the lines that mark it off.
Says Kabir: "They alone are Pure who Reflect on nothing but (God's) Truth." [4-1-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmānandji

O, where am I to go, when Bliss is in my very Home?
Lo, my outgoings have ceased; and my mind (as if) has been crippled! [1-Pause]

1. Characteristics or properties of all substances; one of the seven categories or Padārthas of the Vaisheshikas.
2. बर्हीआं (बर्हीआं) : (From Sans. वह् to carry ; to bear along, cause to move onward, waft, propel), arms.

One day in my mind welled up the Desire (to See God),
And I took a myriad flowers and the scents of sandalwood along,
And went over to the temple, the Abode of God, to Worship Him there,
(But lo, I found Him not there,) and the Guru Revealed to me His Presence within me. [1]
Now, wherever I go, over water or stone, I See His Abode:
For, my God Fills all places equally, all over.
I've searched through the Vedas and the Purāṇas,
But one should search Him thither only if He were not here (within me). [2]
Sacrifice am I unto thee, O Guru,
Who has rid me of all my Fears and Doubts.
Says Rāmānand: "My Master Pervades all, all over,
And the Guru's Word Destroys (the evil effect of) all the (Sinful) deeds". [3-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant: The Word of Nāmdevji

If the Master gives some trouble and the Servant runs away,
He shames his entire clan and lives not for long. [1]
O God, I'll abandon not my Devotion to Thee, even if the whole world laughs at me :
O Lord, Thy Lotus-Foot I have Enshrined in my heart. [1-Pause]
As mān is prepared even for death to gather riches,
So does the Saint cling to his God and leaves Him not. [2]
The pilgrimages to Gāṅgā, Godāvari and Gayā are but to please the world: P. 1196
But if the Lord is Pleased with one, only then is one the True Servant of God. [3-1]
O Lord of beauteous Hair, my body is sinking fast,
For, the waves of Greed incessantly lash against it. [1]
O Govind, Ferry me across the Sea of 'coming-and-going'.
O my Father, my Master, Emancipate and Redeem me, pray. [1-Pause]
The winds (of Desire) are strong, and I can Ferry not my Boat,
And I've known not how far, how far, art Thou. [2]
O God, Lead me on to the Guru in Thy Mercy,
That he Ferries me Across. [3]
Says Nāmdeva: "I know not how to Swim (to Thy Shore):
So lend me Thy Hand, O God of Compassion, and usher me into Thy Presence." [4-2]
At first, the (body's) Dust-laden cart creaks slowly along:
And then the (mind's) Bullock is Whipped (with the Word) and lo, it runs. [1]
Yea, the loved body goes out to wash its clothes (of Sin),
And goes to the (Guru's) River-bank¹, driving the (mind's) Bullock along. [1-Pause]
There, the Washerman, yea, the Guru, Imbued with the (Lord's) Love, Washes clean (the seeker's
body).
And the Mind of the seeker too is Imbued with God's Loved Feet. [2]
Saith Nāmdeva: "O God, Thou Pervadest all, all over:
So be Thou Merciful to me, Thy Devotee, too." [3-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant: The Word of Ravidāsji

You Know naught, O man,
And seeing your robes, you pride on yourself.
But (before God) you, O egotistical Bride, have no place:
And over your neck caws the crow (of Death). [1]
O crazy one, why are you puffed with Pride.
You are no more real than the mushrooms in the month of *Bhādon*. [1-Pause]
As the deer finds not the mystery,
And though the fragrance (of the musk) is within him, he races out and afar in its search.
Yea, he who Reflects on his own Self,
Him the *Yama's* couriers lay not waste. [2]

1. पनवउ (पनकत) = पनवट : a passage to a river ; river stairs, a quay for drawing water.

But, he, who prides on his sons or wife,
 From him the God Asks the Account (of his Misdeeds).
 The Pain of the wrought deeds¹ one has forsure to suffer,
 And then it is too late to cry: "Save me, O my loved ones". [3]
 But he who seeks the Refuge of the Saint,
 Of him even myriads of Sins are washed off.
 Says Ravidās: "He who Contemplates the Lord's Name,
 He is cast not into the womb, nor his (low) birth nor caste are of any account (to God)". [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Kabirji

Your gait is like a cow's², O man,
 And lo, on your tail too sparkle the lustrous hair. [1]
 O, why search you not within, for your feed,
 Than wander from door to door to gather crumbs from the others. [1-Pause]
 You lick even the stone-mill to partake of some wheat-flour.
 But, whereto can you take along even that which is of no use to you³. [2]
 Your eye is set also upon what is in the net (above, beyond thy reach),
 But beware lest you are struck from behind on your back. [3]
 Says Kabir: "O man, you have indulged overmuch in sense-pleasures;
 Now hasten away, lest someone throws a brick or a stone at you". [4-1]

1. ढेढे (फेड़े) : wrought deeds.

2. मूठ (मुरह) : (Sans. मुरभि), name of the famous cow of plenty.

3. Lit. the duster with which the stone-mill is cleaned ; Here, it signifies a man of desire.

By the Grace of the One Supreme Being, The Eternal, The All-Perboding, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Sārang, Chaupadās : M. 1

I am the Devotee of my Lord, the God : P. 1197
Yea, I have repaired to the Feet of the Life of all life, and so am rid of my Ego. [1-Pause]
O Love, O Perfect God of gods, O Effulgent Light, Thou art my vital-breath :
O Beloved; Thou hast Bewitched my Mind; and it Knows Thee, Reflecting on the (Guru's) Word. [1]
The Egocentric is vain and of shallow and false understanding, and his body and mind are gripped
by Pain.
But when he is Imbued with the Love of the Colourful Lord, his mind is Comforted, Contemplating
the God. [2]
When one becomes Detached, forsaking one's selfhood, then one Knows truly,
And one is Pleased with the Casteless Lord of Dispassion, and one rises above the values of the
world. [3]
O God, O Love, the Mainstay of my vital breath, there is no one to equal Thee, in the past¹ or future.
And She alone is Thy True Bride who is Imbued with Thy Name, yea, whose Spouse art Thou. [4-1]

Sārang M. 1

How can I be without my God; yea, without Him I am afflicted by Pain.
The tongue is Tasteless without His Taste; yea, without God, I am overwhelmed by Death. [1-Pause]
I Hunger and Thirst for Thy Vision, O Lord,
And Seeing Thee, my Mind is in Bloom, as the lotus flowers in water. [1]
As when the low clouds burst, the peacocks and the cuckoos dance,
And the trees blossom and the bulls², the birds³, and the snakes are in joy : so does the Bride,
whose Spouse is back home. [2]
But she, who is Unclean, Ugly, Unwomanly and without Merit, Knows not the Ways⁴ of the Lord.
And so she is satiated not with the Lord's Love and, through her Evil nature, writhes in Pain. [3]
(Yea, the True Bride) comes and goes not, nor suffers Sorrow nor Pain.
Says Nanak, "She is Blest by God with the Peace of Poise, and her Mind is Comforted, Seeing the
Lord". [4-2]

Sārang M. 1

My Loved Lord is near at hand, not far :
Yea, ever since my Mind was Pleased with the Guru's Word, I Attained to my God, the Mainstay
of my vital breath. [1-Pause] P. 1198
This is how the Bride Meets with her Spouse, and is beloved of Him :
Yea, Reflecting on the Guru's Word, I am rid of the sense of my colour, caste and tribe. [1]
She, whose Mind Accepts⁵, is rid of Ego, and she abandons her Violence and Greed,
And Enjoys the spontaneous Love of her Spouse, and Embellishes herself with His Love, by the
Guru's Grace. [2]
Burn thou such a love of the kinsmen and family, which Desire and Illusion create within thee.
O, she, within whom the Love of God is not, her deeds are Sinful, being born of Duality. [3]
The loved Bride, who treasures the Jewel of the Lord's Love, is hid not.
Nanak : through the Guru is she Blest with the priceless Name (of God), and it stays with her, age
after age. [4-3]

1. वृत्त (भूर) = वृत्त : past.

2. घित्त (बिरख) : (Sans. वृष), a bullock.

3. घित्त (बिहंग) : (Sans. बिहंग), a bird.

4. मग्न (सहज) : (Sans. सहज), the natural state or disposition.

5. Acceptance means not merely mental acceptance, but also (and more so) emotional, or total acceptance.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4

O, I am the Dust treaded over by the Saints !
 Yea, Associating with the Saints I attained unto the Sublime State (of Bliss), and God¹ Filled
 every pore of my being. [1-Pause]
 When one Meets with the Guru-Saint, one is Comforted, and one is rid of all Pain, all Sins:
 And the Light of the Self burns dazzlingly, and one Sees the Presence of the Immaculate Person.
 [1]
 I attained unto the Society of the Saints by great, good Fortune, and the Lord's Name Filled my
 being,
 And I bathed (as if) at the sixty-eight holy places, when I Anointed myself with the Dust of the
 Saints' Feet. [2]
 My mind was Soiled and Shallow, ridden with Evil; yea, my heart was Unclean, being attached to
 False desires.
 But, without Destiny, one attains not the Society of the Saints, and so one's mind is Sad, permea-
 ted with Ego. [3]
 O God, be Merciful and Bless me with the Dust of the Saints' Feet.
 Nānak: "Meeting with the Saints, one Enters into God, and lo, one Sees the Lord as a Presence."
 [4-1]

Sārang M. 4

I am a Sacrifice unto the Lord's Feet,
 For, I can Swim not across the Sea of Flux, save by Contemplating my God. [1-Pause]
 When Faith in God fills my heart, my Mind is Dedicated to His Service,
 And my heart Dwells ever upon the Lord's Name which is All-powerful, All-merit. [1]
 Unfathomable, Unperceivable is the Lord, (yet), All-pervading is He, and though Infinite, Permea-
 tes our body and mind;
 Yea, only when the Guru is Merciful, my heart Realises the Unknowable Lord. [2]
 Within me is the Lord's Name, the Mainstay of the whole earth, but to the Egotistical worshipper
 of Māyā it seems far,
 And his Craving is stilled not, and thus he Gambles away his life. [3]
 One Sings the Lord's Praise, downsitting and upstanding, even when the Guru Blesses us with a
 particle of His Grace.
 Nānak: on whomsoever has been the God's Grace, the Lord has Saved his Honour. [4-2] P. 1199

Sārang M. 4

O God, Bless me with Thy Nectar-Name:
 Yea, with whomsoever is the Guru Pleased, their Tasks Thou Fulfillest. [1-Pause]
 They, who Submit themselves to the Guru, their Woes Thou Dispellest,
 And they Worship ever their God in the Guru's Presence, Embellished by the Guru's Word. [1]
 Within their heart is the Name, on their tongue the Nectar-Name, and they Reflect only on the
 Lord's Essence;
 And they Realise the Lord's Essence, by the Guru's Grace, and Attain unto the Door of Salvation. [2]
 'Moveless' is the state of the Guru and, leaning on the (Lord's) Name, his Mind is Established (in
 God).
 O, I am a Sacrifice unto the Guru, and Surrender my very Soul unto him. [3]
 The Egocentrics, led by Ego, are attached to the Other, and within them is the Darkness of Ignorance:
 Yea, the Beneficent Guru they see not; and so they remain ever in the mid-stream (of flux). [4]
 The Master Pervades all hearts: yea, He is All-powerful and Almighty.
 Says Nānak, the Slave of the Lord's Slaves: "O God, Save me Thou in Thy Mercy." [5-3]

Sārang M. 4

Serve thou thy Lord thiswise:
 That whatever He Does Accept that thou with grace, and be Attuned to His Name, by the Guru's
 Grace. [1-Pause]

1. ਆਤਮਰਾਮੁ (ਆਤਮਰਾਮੁ) : the All-pervading God.

So sweet and delicious is the Love of God that it breaks off all other loves,
And one's mind Accepts the Truth of God, and one is ever in Ecstasy, and one's Soul Merges in the
Oversoul. [1]

When one Sings the Lord's Praise, one's Mind is Comforted, and God's Peace rains on it :
But one Attains unto God if the Guru be in Mercy, and one is then ever Attuned to God, [2]
Contemplating the Lord, the Mind is Illumined; and it is Attuned to the Quintessence of the Lord's
Wisdom,

And one's within is Lit up by God's Light, the Mind Believes, and one is Attuned to God in the
State of Trance-in-Equipose. [3]

He, within whose heart is Guile and, who practises Guile, but utters the Lord's Name with the tongue,
He, being enveloped by utter Darkness and inner Greed, pounds husk (as if), and earns Pain. [4]

But, when the Lord is Merciful, He, through the Guru, Leads¹ one on to Himself.

Nānak: One is then Blest with the Immaculate Name, and one is in Peace, Contemplating the
Name. [5-4]

Sārang M: 4

My Mind is Pleased with the Lord's Name,
And within me is the Love of Gōd, by the Guru's Grace; and the Lord's Gospel brings Peace to my
Mind. [1-Pause]

O God, be Merciful to me, the poor one, and Bless me with the Unutterable Word.

Yea, I am Blest with Thy Essence, Meeting with Thy Saints, and Thou seemest Sweetto my body
and mind. [1]

They, who are Imbued with Thy Love, O Lord, keep Detached; yea, they, to whom is the Name
Revealed through the Guru's Word.

Their Souls Meet with the Oversoul, and they are in Peace, rid of their recurring 'comings and
goings.' [2]

O Lord, my Master, I crave to See Thy Love and Taste Thy Name with the tongue. P. 1200

And hear ever Thy Song with the ears, and Love Thee with my heart. [3]

The five (Passions) then I overwhelm, through the Guru's Grace, and am Attuned to the Name
in the state of utter Bliss.

God is Merciful to Nānak, and so he Merges in the Lord's Name. [4-5]

Sārang M. 4

O my mind, Contemplate thou the Lord's Sublime Name:

For, without the Lord's Name nothing stays and the whole expanse but yields no Fruit. [1-Pause]

What is one to accept or reject, O crazy one, when all that seems is but an Illusion :

Yea, the Poison² that one loves one leaves off, and carries with him the load of Sin on his head.
[1]

Every minute one's life decreases, but the Unwise one knows it not;

But such is the conduct of the *Shākata* that he earns what accompanies him not into the Yond. [2]

O crazy one, Meet thou with the Saints, that Thou Attainest to the Door of Salvation;

For, no one has ever found Peace without the Society of the Saints; search thou the Vedas as well
as thou may. [3]

Even the kings have to pass off: yea, all the expanse of Illusion one sees, one leaves off.

Says Nānak: "The Saint alone stays eternally, whose Mainstay is the Lord's Name." [4-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4: Dupada

Why, O son, quarrel you with your father ?

Yea, he who gave you birth and brought you up, to quarrel with him is Inequity and Sin. [1-Pause]

The riches you pride on stay with no one;

For one gives up in an instant all the joys of Māyā, and then one grieves. [1]

O son, Contemplate only Him who is your All-powerful Lord;

Yea, if you pay heed to what I say unto you, you are rid of your Woes. [2-1-7]

1. पठना (परचा) : (Sans. परिचय), acquaintance, familiarity, intimacy.

2. i. e. Māyā.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4 : Dupadas, Partāla

O my mind, Contemplate the God of the universe, thy Life, thy Bewitching God, and lean ever only on Him. [1-Pause]
His Praise myriads of men utter, and Shukdeva, Nārada, and gods like Brahmā, but all His Merits they cannot discern.
Limitless and Infinite art Thou, O Master, and Thou alone Knowest Thy Ways. [1]
Yea, they, who abide in the nearness of God, (alone) are the Devotees of God.
These men of God are Merged in God, as water mingles with water. [2-1-8] P. 1201

Sārang M. 4

O my mind, Contemplate thy God, the Man-Lion, thy Master, the God of gods and make Love only to the Lord's Name. [1-Pause]
For, whosoever Sings the Praises of the Lord, his Destiny becomes Sublime, and within him Rings the Melody of Five Sounds.
He, the one, is rid of all Sins, all Maladies, and Lust, Wrath, Ego, Attachment and Greed: yea, all the five Thieves. [1]
O Lord's Saints, Utter the Lord's Name and Contemplate Him through word, thought and deed;
For, Uttering the Lord's Name, you art rid of all your Sins.
Be ever Awake, and, Dwelling on the Lord of Life, be thou ever in Bliss;
And receive the Fruit of thy heart's desire, and being Blest with Righteousness, Prosperity, Fulfilment of Desire and Emancipation, Merge in God. [2-2-9]

Sārang M. 4

O my mind, Contemplate thou thy God, Lakshmi's Spouse, the Destroyer of demons, the Eternal God of gods, the Inner-knower:
For, He is the Destroyer of all Woes, the Blessor of all Joys: so Sing thou His Praise. [1-Pause]
My Lord, the God, Pervades all hearts, the earth and the waters, space and interspace; O, I long to See my God!
And I crave to see the Vision of the Saint, who leads me on to the Path.
I'd Caress and Wash the Feet of such a one. [1]
The man of God Meets with God through Faith, by the Guru's Grace:
Yea, my Mind and body are in Bloom, when I See my Lord, the King.
Nānak has been Blest with the Lord's Grace,
And so he Contemplates ever the Lord's Name. [2-3-10]

Sārang M. 4

O my mind, Contemplate thy Fear-free God.
Who is, and was, and will ever be,
Who is without Envy, the Being Beyond Time;
Not-incarnated and Self-existent,
The Formless one, above wants: Contemplate Him thou! [1-Pause]
To See His Vision crave the thirty-three crore gods, the Siddhas, the Yogis, the celebrates, and they who go¹ on pilgrimages and eat naught.
But his Service alone is Approved on whom is the Mercy of God. [1]
Blessed are the Lord's Saints whom the Lord Loves.
And they, whom the Master Owns, O Nānak, He Saves the Honour of them. [2-4-11] P. 1202

Sārang M. 4 : Partala

O my mind, Utter and Contemplate thy God, the Treasure of Virtue, the Eternal Lord of the universe, the Being. [1-Pause]
But, he alone Drinks the Nectar of the Lord's Name whom the Lord Himself Blesses with it:
Yea, he, whom the Lord, in His Mercy, Leads to the True Guru, he alone Tastes the Nectar-Name. [1]
He, who Serves ever my God, he is rid of all Woes, Doubts and Fears.
Nānak lives but on the (Lord's) Name and is satiated as is the Chātrik drinking the Svānti drop. [2-5-12]

1. पतङ्गन (परमवन) : (Sans. परिभ्रमण), going out, roaming, wandering.

Sārang M. 5

O my Mind, Utter and Contemplate thy God who Pervades all,
Yea, thy Eternal Lord, the Immanent Inner-knower¹, [1-Pause]
Thy God is the Creator of everything, and He Permeates all, all over :
Yea, he on whom is His Grace, he is Attuned to his Lord, the God. [1]
O Saints, see ye the Glory of the Lord's Name that it Saves the Honour of the Devotees in the
Fire of the Kali age.
Lo, God, the King, hath Owned Nānak, and all his adversaries have fled in despair. [2-6-13]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Chaupadās

I am a Sacrifice unto the Vision of the True Guru:
Yea, within me is the craving for (the Guru's) Fruitful Vision as the *Chātrik* craves for the *Svānti*
drop. [1-Pause]
He is the Lord of the poor, the Sustenance of all, whose nature is to Love His Devotees.
O God, Thou Supportest even him who has no other support. [1]
Thou art the Refuge of the shelterless, the Support of the supportless, the Emancipator of the Sinners.
And wherever I go, I find Thee alone with myself, and so I do the only Deed of Thy Praise. [2]
Thou, the One, becomest many and then One again; O, I can Utter not Thy State.
Infinite and Boundless art Thou, and all that I see is but Thy Play. [3]
I keep only to Thy Saints, Converse only with them, and am Attuned only to their Vision.
Nānak has been instructed thiswise through the Guru's Word: O God, Bless me with Thy Vision,
for I long for it. [4-1]

Sārang M. 5

The Lord is the Inner-knower of all hearts :
And though one may hide one's shame from man, God, like the air², watches all. [1-Pause]
One calls oneself a *Vaishnava* and practises six kinds of works but within one is the Soil of Greed.
If one slanders the Saints, one is sunk in the sea of Unwisdom. [1] P. 1203
One eats pure³ food but steals another's coins, and within one is false Pride,
And one knows not the Way of the Vedas and the Shāstras, for, selfhood turns his mind. [2]
One may keep fasts and say the prayers at given times, but these are but vain shows⁴.
O, vain are all one's deeds, for, one is led astray by God. [3]
He alone is the Wise one, he the *Vaishnava* and the man of knowledge, on whom is the Mercy of God.
Yea, he, Serving the True Guru, attains to Sublime Bliss, and Emancipates he the whole world. [4]
O God, I can say naught, for, I Know naught, and I utter as Thou makest me utter.
I crave for the Dust of Thy Saints' Feet, O Lord, and seek ever their Refuge⁵. [5-2]

Sārang M. 5

Lo, I can Dance no more:
For, all-too-spontaneously, the Lord has Walked into me, Revealed, (like lightning), through the
Guru's Word. [1-Pause]
As the virgin talks lovingly of her Love to her mates,
But when the Lord comes into her courtyard, she shies away, and covers her face, (so I). [1]
As the gold splits its sides, like mad⁶, in the furnace,
But when it becomes pure⁷, then it stays whole, (so I). [2]
For as many nights are man's days, the gong of life is struck every hour, every moment :
But when the 'striker', yea, the Soul, leaves off, then all sound Merges in (God's) Silence. [3]
As water, when contained in a pitcher, appears different and distinct:
But, when the pitcher is emptied into the sea, then, one can tell not water from water, (so with
me). [4-3]

1. मरुषलो (सरबगे) : (Sans. सर्वज्ञ), all-knowing, omniscient.
2. मधी वृत्त पद्वान (साखी भूत पवान) : *lit.* eye-witness like the air
3. मेम (सोम) : (Sans. सौम्य), good, amiable.
4. मढरी (सफरी) : *lit.* pedlar, gypsy; दुँढान (दुँफान) : (Sans. दुँभ), deceit, fraud, wickedness.
5. मरान (सरान) : (Sans. शरण), refuge.
6. वधवे (कबरो) = वमला : mad.
7. घावहि (बारहि) : to refine gold heating it twelve times in the fire, i.e., the purest

Sārang M. 5

If (the Lost one) asks me now, what shall I say ?
 For, when he had to utter the Nectar-Name, the man, like mad, was joyously involved with the
 Poison (of Māyā), [1-Pause]
 Priceless is the human birth, attained after a long wait, but lo, how one exchanges it for a trite !
 One comes to buy musk, but, like the bullock, loads one's back with sand. [1]
 One comes to earn Profit, but is involved with the Mirage of Māyā, the great Enticer :
 One buys glass for a ruby : but will this opportunity offer itself again ? [2]
 One is ridden with all the Sins, and forsaking God, one dwells upon (Māyā), His Slave.
 And then one is enveloped, like a root, by the silence¹ (of Death), and like a thief (one is struck) at
 the (True) Door². [3]
 I can see not any other way out, but to seek the Refuge of the Saints, yea, the Lord's Servants.
 Says Nānak : "O mind, you are Released only if you are rid of all your Sins". [4-4]

Sārang M. 5

O mother, my peace has gone, for I am in Love with my God ;
 And though there are a myriad joys to be enjoyed, I am attracted not by them. [1-Pause]
 Night and day, I utter the Name of my Love, and I Sleep not and keep ever Awake;
 And all my embellishments and necklaces and raiments and collyrium appear to me as Poison with-
 out my Lord. [1] P. 1204
 In utter humility I ask from here and there : "O, would someone lead me on to the Land of my Love?
 I'd Surrender to him my body, mind and Soul, and place my head at his feet". [2]
 I bow at the Saints' Feet, and slave for them for their love³, and pray⁴ :
 "O Saints, be Merciful to me and let me See my Lord's Vision even for a moment". [3]
 Yea, when my God is in Mercy, He Comes into me, and my Mind is wholly Comforted.
 Says Nānak : "I then Sing the Lord's Song with Joy, and, within me Rings the Unstruck Melody
 (of the Word). [4-5]

Sārang M. 5

True, True, True, O mother, is God ; True too are his Saints :
 Yea, whatever has the Perfect Guru uttered, that I have gathered in my Skirt. [1-Pause]
 Night and day will pass off, and the galaxy of stars too, and the sun and the moon ;
 The earth, the mountains, and the seas, too, will pass away; but the Saint's Word will abide for
 ever. [1]
 Yea, the egg-born will pass away, and the foetus born, and the sweat-born and the earth-born!
 And the four (Vedas) and the six (Shāstras) too, but the Word of the Saint will for ever abide. [2]
 The three Modes of nature too will stay not,
 For, all that seems is to pass off one day; but, lo, Infinite is the Word of the Saint. [3]
 All that seems is God, yea, whatever is, is His Play.
 Nay, one can Attain Him not in any other wise, but when one Meets with the Guru, one Attains unto
 Him. [4-6]

Sārang M. 5

Within my mind Abides the Guru-God :
 Yea, wherever men Contemplate the God, there Bliss reigns over all. [1-Pause]
 Wherever men forsake God, there is nothing but Pain and Sorrow :
 But where they Praise the Lord of Bliss, there is Peace and Glory⁵. [1]
 Where one hears not the Gospel of the Lord, there is wild Wilderness :
 But, where the Saints Praise their God, there is Fragrance and abundance of Fruit. [2]
 If one lives without God, even for a myriad years, he passes his life in vain ;
 But, if one Contemplates God even for a moment, he lives till eternity. [3]
 O Saints, be Merciful and usher me into the Refuge of God.
 Says Nānak : "God Fills all, all over, and Knows He the inmost State of all". [4-7]

1. मसटि (मसटि) : (Prakrit मसटि), silence.
2. ਤਸਕਰੁ ਦਰਿ ਸਾਨਿਹਾ (तसकरु दरि सानिहा) : the hole (ਸੰਨ੍ਹ) through which a thief (ਤਸਕਰੁ) breaks into a house.
3. ਅਮੋਲ ਦਾਸਰੋ (अमोल दासरो) : to slave without wages.
4. ਅਰਦਾਗਿਰਿ (अरदागिरो) = ਅਰਦਾਸ ਕਰਦੀ ਹਾਂ : I pray.
5. ਸੰਪਦ (संपद) : (Sans. संपद्), wealth, riches, good fortune, luck, excellence,

Sārang M. 5

Now I lean on no one but the One God :

Yea, whosoever seeks the Refuge of the Lord of Compassion, he is Ferried across the Sea of Existence. [1-Pause]

One Sleeps in Peace and Merges in Poise, rid of all Doubt, by the Guru's Grace ;

And whatever one Seeks that one Finds : yea, one is Blest with the Fruit of one's heart's Desire. [1]

I would Contemplate Him in my heart, fix my gaze upon Him, and hear His Gospel with the ears :

And utter His Praise with the tongue, and walk with my feet only on His Path. [2] P. 1205

I See Him, the Embodiment of Bliss, with my Eyes, and by the Saints' Grace, my Mind is turned away (from Desire) :

Yea, I've Attained unto the Priceless Name of God, which leaves me not. [3]

O, how shall I Praise Him, and which of His Merits shall I utter that He is Pleased ?

Nānak becomes a Slave of the Lord's Slaves if the Lord of the poor is Compassionate to him. [4-8]

Sārang M. 5

To whom shall I utter the state of my Bliss ?

For, now, that I've Seen God's Vision, I am in utter Joy, and my Mind Sings the Lord's Praise.

[1-Pause]

I am wonderstruck Seeing my Wondrous Lord, who, the Beneficent One, Fills all.

And when I Drink the Priceless Nectar-Name, like the mute one, I can utter not its Taste. [1]

As the breath is bound to the body, and one knows not when one breathes,

So also he, in whom is the Light of God; yea, his State one cannot describe. [2]

I've learnt all other ways, and practised them too (but in vain),

And now spontaneously has God Come into me, and I have Realised my Unfathomable Lord. [3]

Above the (three) Modes, Eternal, without from, Unparalleled is God.

Says Nānak : "He, who contains himself with Bliss, him only becomes He, the God". [4-9]

Sārang M. 5

The Sinner passes his whole life thus :

Yea, he Contemplates not God, intoxicated with Ego, and thus gambles his life away. [1-Pause]

He Loves not the Priceless Name, and seeks only to slander others.

He constructs a thatched hut, and lo, he burns fire within ! [1]

He carries on his head the load of Dust and drives the Lord's Nectar out of the mind.

He wears the (Soul's) clean Garment, but falls in the coal-dust, and then shakes it off again and over again. [2]

He cuts off the branch of the tree on which he is perched, and where he eats and enjoys his eats.

And lo, he falls headlong into Hell, and is shattered¹ into bits. [3]

He practises Envy with the innocent so how can he Attain (unto the Lord)?

Says Nānak : "The Lord is the Protector of the Saints : yea, He is our Transcendent, Formless Lord. [4-10]

Sārang M. 5

The others are lost in Doubt and their mind Wanders,

But he, in whose heart abides the Nectar-Word, he Realises the Quintessence of the Vedas.

The more one is involved with the world, the more one tries to please the world,

And so long as one's heart is Illumined not, one walks in Darkness. [1]

Even if one ploughs over and makes even the earth, without seed, it yields naught :

Yea, without the Lord's Name one is Emancipated not, and one is rid not of one's Ego. [2]

Even if one churns water over and over again, butter comes not to one's hand,

So is man Emancipated not, without Meeting with the Guru, and Finds not God. [3]

After a great search, I've found that the Lord's Name is the Harbinger of Peace.

Says Nānak : "He alone Attains to it, in whose Lot it is so Writ by God". [4-11]

P. 1206

Sārang M. 5

Utter ever thy Lord's-Praise,

That you are wholly Fulfilled and at Peace, and earn the Fruit of your heart's Desire. [1-Pause]

1. ढिटी ढिटी (छिटी छिटी) = ढिजी ढिजी : hence, into small bits.

Come, ye Bliss-giving Saints, and Dwell on the All-powerful and Eternal Lord,
Who is the Support of the supportless and Dispeller of the Sorrows of the poor, and Pervades all hearts. [1]
O Fortunate one, Sing and Hear of Him, and make others Wise in His Path, and Drink-in the Nectar of God,
That you are rid of all Strife and Woes, and Awakened, and Attuned to the Lord's Name. [2]
Abandon your Lust, Wrath, Falsehood and Slander that Contemplating God, your Bonds are loosed,
And, by the Guru's Grace, you are Delivered of the intoxication of Attachment, Ego and blind self-love. [3]
O Transcendent, All-powerful Master be Merciful to me, for, I belong to Thee:
O, how near art Thou, my God, for, Thou Fillest all hearts. [4-12]

Sārang M. 5

I am a Sacrifice unto the Feet of the Guru,
Whose Wisdom Emancipates us, and by whose Grace we Contemplate our Transcendent God. [1-Pause]
Yea, he who seeks the Saint's Refuge, is rid of his Woes and Fears and Maladies,
And Dwells he on the Lord's Name and makes others to follow the Way of the All-powerful God,
the Emancipator of all. [1]
His Mantram rids us of our Doubt and Fills to the brim those that are Empty:
Yea, he, who obeys the Command of the Lord's Servants, he falls not again into the womb. [2]
He, who Serves the Saints and Sings (the Lord's Praise), sundered are the fetters of his 'comings and goings'.
Yea, they on whom is the Mercy of Lord, the God, they contain¹ themselves with (the Bliss of) God. [3]
They are Saturated wholly with the Lord's Essence and are Merged in Equipose; their Glory one cannot utter.
They, O Nānak, are Content, by the Guru's Grace, and they're Emancipated, Contemplating the Lord's Name. [4-13]

Sārang M. 5

I've sung, yea, I've sung the Blissful Song of God!
How Blessed and auspicious is the day, and the moment, when one Pleases one's Lord. [1-Pause]
I place my forehead on the Saint's Feet:
And the Saint caresses my forehead with his hands. [1]
In my Mind is the Mantram of the Saint,
Through which I have risen above the State of three Modes. [2]
Seeing the Saint's Vision, Love wells up in my eyes:
And, instantaneously, I am rid of my Lust, Attachment and Doubt. [3]
Says Nānak: "I'm now in utter Peace and Poise and Bliss:
For, the Wall (of Doubt) has been felled and I Meet with the Lord of Sublime Bliss." [4-14]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5

How shall I utter the Pain of my Soul ?
For, within me is the craving to See the Vision of my Bewitching God; and the Mind is incessantly charged with His Longing. [1-Pause]
Sad in the wait of my Love, I Cherish His Thought: O, when shall I See His Vision? P. 1207
For, howsoever I try, I am Comforted not: O, is there one who'll lead me on to the Saints? [1]
I'll cast into fire all meditations, all penances, all self-control, all ritualistic piety, if I Attain to Him, the Lord of Bliss. Lord of Bliss.
I'd be a Sacrifice unto the Saint who makes me See even for an instant the Vision of God. [2]
I'll Serve him ever in all humility and pray to him,
And abandon all sense of the self and Ego, if he utters to me the Word of God. [3]
I am wonderstruck, Seeing the Wonders of God, whom I Attain through the True Guru.
Yea, I've Attained unto my Compassionate Lord within my Home, and all my inner Fire is quenched. [4-1-15]

1. ਅਜਰ ਜਰਨ (अजर जरन) : to bear what is unbearable, i. e., to contain what is uncontainable; the Mystic Experience.

Sārang M. 5

O Ingorant one, why you Dwell not on your God?
 When you did penance, standing on your head in the hell (of the womb), did you not Praise your
 God every moment? [1-Pause]
 You wandered from birth to birth, and then Attained to the precious vesture of man.
 But, the moment you were out of the womb, you were attached to the vanities of life. [1]
 You beguile others and commit Sins, and do vain deeds.
 Without grain, what is it that you thresh? Yea, you come to grief through the ceaseless outgoings
 (of thy mind). [2]
 You are attached to the Illusion, to the transitory colour of the Safflower:
 And when the Lord of Death Seizes you then, O Crazy one, you'd be marched off with a Black
 Face. [3]
 He alone Meets with God whom God of Himself Meets: yea, in whose Lot it is so Writ by God.
 Says Nānak: "I am a Sacrifice unto the one who remains Detached in the Mind." [4-2-16]

Sārang M. 5

O mother, how can I be without my Love?
 Forsaking Him, I become but a corpse, and am driven out of my Home. [1-Pause]
 For, it is He, who Blesses me with my vital-breath, my Soul, and Abides ever with me.
 O Saints, be Merciful to me, that I Sing the Praises of that Lord, my God. [1]
 I keep the Feet of the Saints upon my Forehead, and my Eyes crave for the Collyrium of their Dust:
 Yea, I am a Sacrifice unto him, by whose Grace I Meet with my Love. [2-3-17]

Sārang M. 5

I am Sacrifice unto those auspicious moments
 When I Contemplate my God; and Attain to Him, by good Fortune. [1-Pause]
 Blessed is Kabir, the Slave of the Lord's Slaves, the sublime person,
 And highest of the high is Nāmdeva, who Saw God in all, and Ravidās too, with whom the Lord
 was Pleased. [1]
 My body and Mind and Soul and riches belong to the Saints: yea, my Mind seeks to become the
 Dust to be treaded over by the Saints.
 O Glory be to the Saints, by whose Grace, I am rid of my Doubts, and Meet with my God. [2-4-18]

Sārang M. 5

The True Guru hath Fulfilled me! P. 1208
 Yea, He whose Contemplation Blesses thee with a myriad Boons, Contemplate thou Him ever, O my
 mind. [1-Pause]
 O Master, such is Thy Nectar-Name that whosoever Drinks it, is satiated.
 He is rid of his Sins of a myriad births and Attains Deliverance at the Lord's Court. [1]
 O Thou All-filling, Eternal, Transcendent Lord, the Creator, I seek Thy Refuge:
 Be Merciful that I Dwell on Thy Feet; O, in my body and Mind is the Craving for Thy Vision.
 [2-5-19]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5

O my mind, why art thou lured away by the Other?
 For, thy God Keeps thy Company both here and Hereafter, and is ever with thy Soul to Fulfil
 thee. [1-Pause]
 Nectar-sweet is His Name: Glorious is His Love which satiates all.
 He is the Being Eternal, the Refuge of the Saints, the Winsome (Person) to be Dwelt upon. [1]
 The Word, yea, the *Mantram* of the Great beings, rids us of our Ego.
 Nānak too has found God's Name to be the Abode of Bliss. [2-1-20]

Sārang M. 5

O my Mind, Sing the Blissful Song of God.
 Even if you Contemplate the Lord's Name for a moment, you are rid of all your Woes and
 Sorrows and Sins. [1-Pause]

Abandon thy cleverness and seek the Refuge of the Saints.
If thy Lord, who Dispells the Sorrows of the poor, is Merciful to thee, then even the Yama turns into the King of Righteousness. [1]
Without thy One God, there is not another, and no one else can equal Him.
Yea, He alone is our Blessor, our Father, Mother and Brother, and the Mainstay of our vital-breath.
[2-2-21]

Sārang M. 5

The Lord's Saints Emancipate all who come to them,
And one's mind becomes Pure, and one is rid of the Woes of a myriad births. [1-Pause]
They, who Walk on their Path, attain Bliss; and they too, with whom they Converse, are Emancipated.
Yea, they, who have fallen into the dark and blind Well (of Māyā), are pulled out by the Saints and Redeemed. [1]
They, whose Destiny is Awake, their faces are turned towards the Saints.
Nānak but craves for the Dust of the Saint's Feet : O God, Bless him Thou with this, in Thy Mercy. [2-3-22]

Sārang M. 5

O God's Saint, Dwell thou on thy Lord,
The Bliss thou receivest from a moment's Companionship of the Saints, is like the joy of a myriad heavens. [1-Pause]
Precious is the human vesture, and it is sanctified by Contemplating (the Name), when one is rid of the Yama's fear ;
And the Sinners are purged of all their Sins¹, if they Cherish the Lord's Name in the heart. [1]
Whosoever Hears the Lord's Immaculate Praise, is rid of the Pain of births and deaths. P. 1209
Says Nānak : "By good Fortune one Attains unto it, and then Flower one's body and mind"
[2-4-23]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Dupadas

O my Bewitching Lord, I pray unto Thee : Come Thou into my Home.
Vain is my talk, and I indulge in self-esteem, but mind not Thou my Vanities, for, I belong to Thee².
[1-Pause]
I hear Thou art near, but I See Thee not here; and deluded by Doubt, I wander out and afar and suffer Sorrow.
Be Merciful to me, O my Guru, and tear off the Veil, and Reveal Thy Presence, that my Mind is in Bloom. [1]
If Thou forsakest me even for a moment, I consider that moment to be age-long.
But, lo, the Wonder that when I enter into the Sanctuary³ of the Saints, I Meet with Thee my God.
[2-1-24]

Sārang M. 5

I've abandoned all thought, for, what shall I think of,
When my Lord is Doing what He has to Do; so, O God, Bless me only with Thy Blessed Name.
[1-Pause]
The flowers of Poison are in bloom all around : only the Guru's Word can act as the antidote⁴.
Yea, when the Lord Lends me His Hand, I am Saved like the lotus abiding in waters, but with its 'detached' head above them. [1]
I am not, O God, pray, what can I be, it is Thou alone who hast Upheld all with Thy Glory.
I'll leave not Thee, O God; so Save me for the sake of Thy Saints. [2-2-25]

Sārang M. 5

I have abandoned⁵ all effort :
For, Thou alone art my All-powerful God, the Creator and the Cause, the Master; and through Thee alone is my Deliverance. [1-Pause]

1. पातक (पातिक) : (Sans. पातकम्), sin, crime, (Hindu law-givers enumerate five great sins :
"ब्रह्महत्या सुरापानं स्तेयं गुर्वगनागमः । महाति पातकन्याहः संसर्गश्चापि तस्मिह" ॥ (Manusmriti 11-5)
2. चिरीआ (चिरीआ) = चेली : female disciple or pupil ; hence, slave, servant.
3. ओर (भीर) = ओड़ : a crowd, assembly, congregation.
4. गरुडारी (गरुडारी) : (Sans, गरुडः), a charm against (snake) poison.
5. धिरकाते (धिरकाते) = धिरकत कीडे, डंड रिडे : abandoned.

I've seen the colourful play of the world in its myriad aspects, but I have seen no one like Thee.
O my Blissful Master, my Vital, my Soul, Thou art the Mainstay of all Thy beings. [1]
I wandered out and afar, but now I Surrender myself to Thee; yea, Meeting with the Guru, I have
Seen¹ Thy Feet.
Says Nānak : "I am now in utter Bliss, and the Night (of my life) now passes in Peace". [2-3-26]

Sārang M. 5

I've found now the Refuge of my Lord :
Lo, the Blissful Guru is Merciful to me, and I, the Blind one, have seen the Jewel (of God). [1-Pause]
I'm now rid of my Ignorance and have emerged Pure, and my Intuition and sense of Discrimination
are Awake.
As the foam riding on the crest of the waves is dissolved again in the waters, thus do the Master
and the Lord's Servant become one. [1]—
One comes to wherefrom one goes, for, all have to return to their only Source.
Says Nānak : "I have Seen the Lord all over : yea, the Life of all life is ever the same in all".
[2-4-27]

Sārang M. 5

My Mind longs for its only Lord :
I've searched through all the worlds, but like Him, there is not another. [1-Pause] P. 1210
The world placed² all its delicacies³ before me, but my Mind's eye was lured not ;
For, my inner Self craves for, and Utters nothing but God, as the black-bee hovers round the lotus.
[1]
He is the Treasure of Virtue, the Enticer of the Mind, my Bliss-giving Love, who is ever with all.
Me, my Guru has led to my God : O Lord, my Loved Friend, Clasp me in Thy Warm Embrace.
[2-5-28]

Sārang M. 5

My Mind is now Pleased with my Master,
And the Compassionate Guru is Merciful to me, and I am rid of the demon of Duality. [1-Pause]
O God, Thou alone art Beauteous and All-wise and All-good,
And the Object of all Yoga and Wisdom and Contemplation: even a moment with Thee is beyond
value. [1]
Thou art the only True King of the whole universe, the All-filling God.
Yea, Thou art Attained by Serving Thy Saints : O God, I am a Sacrifice unto Thee. [2-6-29]

Sārang M. 5

My Mind ever Cherishes the Love-play of my Lord :
And past is my involvement with Māyā, and the whole Night (of life) I war with all (desires). [1-Pause]
I Serve my God and Cherish Him in my heart, and Attain Him by associating with the Saints :
Yea, such a Wondrous Lord have I Met with that whatever I Seek, I Attain. [1]
The Guru has brought my Love under my sway, and I Enjoy His Union with abandon. :
And I have become fearless, having Attained to the Object of my Devotion⁴. [2-7-30]

Sārang M. 5

I am a Sacrifice unto the Vision of my God !
The Music of His Words fills my being, and my body lies in His Lap. [1-Pause]
Deserted I was, and lo. He Owns me now by the Guru's Grace, and I Attain unto my All-wise God:
And, now I Abide⁵ ever in the Home (of the Self), from where I was driven out once. [1]
God, verily, is the Lover of His Devotees and Saves He the Honour of His Saints :
So I lean on no one else but my Lord, and my Mind is Pleased with my only God. [2-8-31]

1. पठाते (पराते) : = पढाते : to perceive, recognise.
2. ठीरे (नीरे) : served.
3. विसन (बिजन) : (Sans. व्यंजन), a condiment, sauce, a seasoned article.
4. पाठंगा (पाठंगा) = पाठ-अंग : the object of recitation.
5. घमानी (बासानी) = दमन दमते lit. for living.

Now my mind has snapped its bonds with the five (Desires),
And Seeing the (God's) Vision, my Mind is in Bliss, and I find Release. [1-Pause]
Hard, too hard, it is to reach the core of the Self, guarded on all sides by warring¹ Desires :
Yea, it is the deep pit² whereto the hand (of the mind) reaches not, but the Companionship of the
Saints has helped me rob (the desires of their sting). [1]
Lo, I've come upon the Inexhaustible Treasure (of God), yea, the Priceless Jewel (of the Name).
Says Nānak, "When God was Merciful to me, then my Mind Sucked, with Relish, the Essence of
God." [2-9-32]

Sārang M. 5

Now my Mind is Imbued with my God,
For, the Perfect Guru has Blest me with a Soul, and I am involved (with God), as the fish is with
water. [1-Pause] P. 1211

I cast off all Lust, Wrath, Greed, Ego and Envy:
When the Guru, through his Word, Blest me with the Cure-all of the All-wise God. [1]
O God, my Soul³ belongs to Thee, and Thou art mine; and, by the Guru's Grace, I am rid of my
Ego, Blest with Thee.
Says Nānak: "I've found the House of Poise through the Treasure of God's Devotion." [2-10-33]

Sārang M. 5

O my Bewitching God, all life belongs to Thee and Thou Emancipatest all.
Through a little of Thy Mercy, all tyranny ceases: O, Thou Redeemest a myriad universes. [1-Pause]
Thy men pray to Thee ever, and Cherish Thee every moment.
O God, the Destroyer of the Sorrows of the poor, be Merciful, and Lend me Thy Hand that I am
Ferried Across. [1]
Who are these poor kings before Thee? Whom can they smother and kill,
When Savet me Thou, O God, nay, Savest Thou all the worlds that are Thine. [2-11-34]

Sārang M. 5

Now I am Blest with the Riches of God.
And, I've become Care-free, and my Craving is stilled, for, such is the Lot Writ on my Forehead.
[1-Pause]
Searching Thee through a myriad births, I became Detached, and lo, I was embodied as man in
the village (of the world),
And the Compassionate Guru so ordained that I came upon the Priceless Jewel (of the Lord's
Name). [1]
If I do any other deed, I earn nothing but Sorrow and Pain.
So, I've become a gallant Pedlar of God's Song; yea, my Capital-stock is the Lord's Name, [2-12-35]

Sārang M. 5

Sweet seems to me the Loved Speech of my Love:
Yea, the Guru has himself yoked me to God's Service, and my God, my Love, is ever Compassio-
nate to me. [1-Pause]
O All-powerful God, my Master, who brings Sustenance to all, I and all⁴ who are mine, are Thine.
Thou art my only Pride: yea, Thy Name alone is my Refuge. [1]
If Thou Placest me on the throne, I am Thine: if Thou Makest me a poor grass-cutter, then, too,
what can I say?
Saith Nānak: "Thou alone art my Creator-Lord, my Master, Unparalleled and Infinite." [2-13-36]

Sārang M. 5

The tongue looks winsome, uttering the Lord's Name:
Yea, the Lord Builds and Destroys in a moment, and, wonderstruck is my Mind seeing His Wonders.
[1-Pause]
Hearing Thy Word, O God, one's Mind is in Bliss, and one is rid of one's Ego and Sorrows of the
heart,
And one Attains Gladness, and dispelled are one's Woes, when one makes up with Thee. [1]
One's Sins are washed off, and one's mind becomes Lustrous and Pure, and one is rid of the guile
of Māyā, by the Guru's Grace.
Says Nānak: "Unto that Lord have I Attained who is the Creator and the Cause, yea, my All-power-
ful Lord." [2-14-37]

1. मूढता (मुहता) = मूढता : (Sans. मूढ, to act the hero); warring.

2. गड (गढ़) : (Sans. गर्त), pit, a hollow, hole, cave.

3. lit. Home.

4. बल (बल) : Sans. (कलत्रम्), lit. wife.

Sārang M. 5

Lo, my eyes have seen a Wonder:
 That my God is far, and also far-too-near; Unfathomable and (yet) in every heart. [1-Pause]
 He Does no wrong; nor Writes His Writ¹ (for others to carry out) nor Consults with another²: P. 1212
 For, in a moment, He Creates and Embellishes, and then Destroys (if the so Wills) yea, He, the
 Lover of His Devotees, the Treasure of Virtue. [1]
 The Dark Well of the heart is instantaneously Illumined with His Light :
 And Seeing His Vision, I attain Bliss; and lo, I am wholly Fulfilled. [2-15-38]

Sārang M. 5

For thy feet, the most Sublime Path to walk upon is God's,
 For, the more one walks on another path, the more one comes to Grief. [1-Pause]
 Seeing His Vision, thy Eyes are Sanctified; and, Serving Him, thy hands are Sanctified:
 Thy heart is Sanctified if it Cherishes its God, and thy Forehead is Blessed if anointed with the
 Dust of the Saint's Feet. [1]
 Through the Lord's Name, one is Blest with all the Treasures, but he alone is so Blest in whose
 Destiny it is so Writ.
 O, Nānak has Met with the Perfect Guru, and he passes his days in Peace, Poise and Bliss. [2-16-39]

Sārang M. 5

Dwell on the Lord's Name which is thy only Friend in the end;
 For, even where thy father and mother and thy sons and brothers are of no avail, there thy God
 Saves thee. [1-Pause]
 In the Home, the Dark inner Cave (of the heart), he alone Contemplates God in whose Lot it is so
 Writ,
 And his Bonds are loosed, and he is Emancipated, and alone his God he Sees all over. [1]
 The Mind is Satiated, Cherishing the Nectar-Name, and the tongue is Satiated, uttering the Word.
 Says Nānak: "I've Attained unto the Peace of Poise, and I'm rid of all my Craving through the
 Guru". [2-17-40]

Sārang M. 5

Thus did I Contemplate my God, Meeting with the Guru,
 That the God was Compassionate to me, my Woes were dispelled, and even the hot winds touched
 me not. [1-Pause]
 As many breaths I breathe, so many times I Utter my Lord's Praise;
 And He is Separated not from me even for a moment, and is ever with me wherever I be. [1]
 O, Sacrifice am I unto the Lord's Lotus-Feet, and to the Vision of the Guru's.
 Says Nānak: "I care not for aught else now that I have Attained unto the Ocean of Peace."
 [2-18-41]

Sārang M. 5

To my Mind, sweet seems the Guru's Word,
 And my Destiny is Awake, and my Mind is Illumined; and I See my God in every heart. [1-Pause]
 Transcendent is He, not cast into the womb, and Self-existent too, and Abiding all over in all hearts.
 I've Attained unto the Lord's Nectar-Name and am a Sacrifice unto the Lord's Feet. [1]
 When I Anointed myself with the Dust of the Saints' Feet, I earned the Merit of bathing at all the
 pilgrim-stations.
 Says Nānak "I am Dyed Red, now, like the Lāllā-flower, and like madder's, my Colour goes not".
 [2-19-42]

Sārang M. 5

Lo, the Guru has Blest me with the Lord's Name,
 And even if I Cherish the Word in my heart for a moment, all my Hungers are stilled. [1-Pause]
 O God, the Treasure of Mercy, the Meritorious Master, O All-Bliss, the Lord of all,
 I lean only on Thy Hope, for, vain is the hope of the Other. [1]
 My eyes are Satiated, Seeing Thy Vision, (and) when the Guru Caresses my Forehead with his
 Hands.
 Says Nānak: "Unparalleled is the Peace I'm now Blest with, and am rid of the Woes of recurring
 births and deaths". [2-20-43]

1. Like the worldly kings.
2. Lit. another fifty (courtiers)

P. 1213

Sārang M. 5

O Ignorant one, why go you to another?
 Within you is treasured the wholesome Nectar of the Lord, and, deluded, you lick Poison?
 [1-Pause]
 Winsome is our Lord, and Wise and of Unparalleled Beauty, our Creator-God; why aren't you
 Attached to Him even while ?
 Yea, you are involved with Māyā, the great enticer, and rendered Unconscious with the
 Potion of Untruth. [1]
 When thy Lord, the Dispeller of Sorrow, is Merciful, you are Met with by the Saints;
 And you are Blest with all the Treasures in your very 'Home', and your Soul Merges in the Oversoul.
 [2-21-44]

Sārang M. 5

I am in Love with my God since the Beginning of Time,
 And my only Embellishment has been the True Guru's Word. [1-Pause]
 We are ever in error, O God: Thou never art; we are the Sinners: Thou art our only Redeemer..
 Thou art the Chandan-Tree from the Malai mountain: I, a low-quality wood, alongside of Thee,
 now Save my Honour and me too make Fragrant, O Thou!
 Thou art Deep and Calm, Compassionate to all, what am I, a mere creature, before Thee ?
 When I Meet with Thee, by the Guru's Grace, then I Recline on Thy Couch of Bliss. [2-22-45]

Sārang M. 5

Blessed, Blessed is that Day, O my mind,
 Yea, Fruitful and Auspicious is that moment when I Receive Wisdom from the Guru. [1-Pause]
 Blessed is my Spouse, Blessed my Destiny: Blessed is He, who has Blest me with Glory.
 O God, my body and all I have, belong to Thee, and my Soul is a Sacrifice unto Thee. [1]
 If Thou Castest Thy Gracious Glance upon me, even for a moment, I am Blest (as if) by a myriad
 Kingdoms and all the joys of the earth.
 If Thou Sayest to me, O God, "Be thou where thou art", limitless for me is the Joy even of this (Thy
 Command). [2-23-46]

Sārang M. 5

Now I am rid of my Doubt and Pain,
 For, I have abandoned all other efforts, and have repaired to the Guru's Refuge. [1-Pause]
 I am wholly Fulfilled and the Malady of Ego afflicts me no more,
 And I am rid of a myriad Sins, in an instant, and Meeting with the Guru, I utter the God's Name. [1]
 The Five Desires now slave for me, and my Mind has become moveless and fear-free.
 Eternal is now my Rule, and I come not, nor go, nor does my mind waver or wobble, any more.
 [2-24-47]

Sārang M. 5

My Lord is ever my Refuge both here and Hereafter.
 O my Bewitching God, O Beloved of my Soul: which of Thy Praises shall I Sing? [1-Pause]
 Thou Caressest and Fondlest me, and Blessest me ever with Bliss. P. 1214
 Yea, Thou Sustainest me as do father and mother their child. [1]
 O, we can be not without Thee even for a moment, so I forsake Thee never.
 Says Nānak: "Meeting with the Saints, I am wholly in Ecstasy and Attuned to my God." [2-25-48]

Sārang M. 5

Let us Sing the Praises of our Friend, our God:
 Yea, let us rest not our Hope upon another, and Contemplate our Blissful Lord. [1-Pause]
 He, in whose Home is Peace and Bliss, let us seek His Refuge.
 If one forsakes Him to be subservient to man, then one's Honour is dissolved like salt in water. [1]
 I seek the Refuge of my only Master, and Meeting with the Guru, I am Blest with Wisdom and
 Discrimination:
 Yea, when I Meet with my Lord, the Treasure of Virtue, I lean on no one but God. [2-26-49]

Sārang M. 5

O my God, Thou art my only Powerful¹ Refuge.
 O Lord, all my Glory is Thine, and I look upto naught else but Thee. [1-Pause]

1. ਸਤਾਈ (सताली) = ਤ੍ਰਾਣ ਸਹਿਤ : lit. protecting, dependable.

Lo, my God has Owned me, and Pulled me out of the shell of Māyā¹,
And Blest me with the Cure-all of the Nectar-Name, and I repair to the Guru's Feet. [1]
O Thou, who art Beneficent even to the meritless, O, how shall I Praise Thee, my God!
When Thou snappest my Bonds and Ownest me, I am wholly Blest with Bliss. [2-27-50]

Sārang M. 5

Contemplating my Lord, I am rid of my Woes,
And the Blissful Lord is Merciful to me; and lo, all my Bonds are loosed. [1-Pause]
Without my God, I know not another; pray, who else is one to go to?
O Lord, Save me by any means: for, I've Surrendered myself wholly to Thee. [1]
God Saves His Servants, yea, He our Eternal God, who is ever Alive.
Says Nānak: "My mind is in Bliss, and snapped for me is the Yama's Noose". [2-28-51]

Sārang M. 5

My Mind ever Cherishes Thee, O God!
We are Thy humble children, O All-Powerful Lord, my Father, Save me in Thy Mercy. [1-Pause]
When I am Hungry, I ask for Thy Food; and when Saturated with Thee, I am wholly in Bliss.
Yea, I am rid of my Maladies when I bide with Thee: Separated from Thee, I am reduced to the dust. [1]
O my Creator-Lord, which else is our Refuge but Thine?
And, I am Blest with life only if I forsake not Thy Name; and this is the prayer of Nānak (that he be Blest with the remembrance of Thee). [2-29-52]

Sārang M. 5

Lo, my Mind is rid of Fear and Doubt,
And Blest with the Peace of Poise, I Sing the Praise of my Loved Lord, Beauteous like the Lālā flower. [1-Pause]
I Practise the Guru's Word, through the Guru's Grace, and my Mind wanders no more. P. 1215
And my Illusions² are dispelled, and I enter into the Trance of blissful Equipoise, and my Lord, the Lover of Devotees, Comes into my Home. [1]
The Music of Bliss Rings within me, and I Merge in Equipoise, all-too-spontaneously.
Our Lord is the only Doer and the Cause of Causes; yea, He is Himself all-in-all. [2-30-53]

Sārang M. 5

Rest thy Mind on the Nectar-Name of thy God,
And, he, the Guru, who has Blest thee with it, unto Him pay thy Obeisance. [1-Pause]
One's Craving is stilled thiswise and one is in Bliss all-too-spontaneously, and rid of Lust, Wrath and the Poison (of Māyā);
And one abides at a Place which is Moveless, and which verily is the Seat of God. [1]
There is but one God who is Manifest and Absolute³,
Who is in the beginning, the middle and the end: so Reflect thou on His Truth. [2-31-54]

Sārang M. 5

I can be not without God even for a moment,
Yea, he alone is perfectly Blissful who makes God his only Joy. [1-Pause]
God is the Embodiment of Bliss, the Mainstay of life, Contemplating whom one is Blest with immense Gladness.
All-powerful is He, and ever with us; O, how can my tongue utter His Praise? [1]
Blessed is His Seat, Blessed His Glory, Blessed are those that Utter and Hear of Him.
O God, Blessed, Blessed is the place where abide Thy Saints. [2-32-55]

Sārang M. 5

My tongue utters only Thy Name,
For, Thou alone Keepest me whole in the (Fire of the) mother's womb, as in the mortal world. [1-Pause]
Thou alone art my Father, Mother, Loved Friend and Brother:
Thou alone art my Family, my Support, the Mainstay of my vital breath and Soul. [1]

1. Lit. poison

2. उपधि (उपाधि) : deception, disguise (in Vedānta).

3. पुण्ड्रिचे (धुंधकारी) : (Sans. from ध्वात, darkness).

Thou alone art my Treasure, my Riches and my Jewel;
Thou alone art the Elysian Tree, Attained through the Guru: yea, through Thee alone is Nānak
Blest. [2-33-56]

Sārang M. 5

Wherever one goes, one cherishes only him, who is one's own:
Yea, whosoever is a servant, he goes only to the master (in need). [1-Pause]
One can share one's joys and sorrows and the inner state of one's heart only with the one who
owns one:
Yea, one leans only on one's own; and utters one's needs only unto him. [1]
Some one is proud of his dominions, another of his beauty or riches, or of his father and mother.
But, Nānak has the Pride only of the one God¹, who Fulfills him in every way. [2-34-57]

Sārang M. 5

O, vain is the pride of Māyā!
O ignorant creature, rid thyself of Desire and Guile; and, know that thy God is with thee. [1-Pause]
Vain are thy beauty and dominions and the courtiers² and chiefs:
Yea, vain are the raiments and perfumes and foods, and all thy cleverness and wit. [1]
O Refuge of the meek, I am the Slave of Thy Slaves: yea, I seek the Sanctuary of Thy Saints.
Says Nānak: "Meet me Thou, my Life, for, this is what I seek from Thee, with abandon."
[2-35-58]

Sārang M. 5

This life doesn't do a thing for itself:
And runs after this and that, and involves itself in Strife. [1-Pause] P. 1216
The friends of a few days, whom one sees here, are not there where one is in Pain³.
But, one is involved with those who are of no avail to this man of Unwisdom. [1]
O God, I am as if I am not, and nothing belongs to me; and nothing is it that I can do⁴.
Thou, O Lord, art the Creator and the Cause; and in the Society of Thy Saints, all are Redeemed.
[2-36-59]

Sārang M. 5

Māyā, the great Enticer, entices away all, and no one can stand up to it.
It is dear to the heart of even the ascetics and the adepts, and no one can snap her Bonds. [1-Pause]
Yea, her effect is lessened not even if one visits all the pilgrim-stations and utters with the tongue⁵
all the six Shāstras.
Nor is one rid of it through fasting, ritualistic worship, penances or religious routine. [1]
O Saints, impiety contaminates the world, locked in the Blind Well (of Ignorance), O, Save this
world and me too.
Nānak has been Emancipated, through the Saints, Seeing the Vision of God even for a moment.
[2-37-60]

Sārang M. 5

Why are you, O man, after the profits⁶ of the world?
Your skin indeed has swollen, puffed up with, the wind (of Ego); but lo, your Dust-like (body) has
worn off. [1-Pause]
You take from here and place it there, as does the hawk⁷ take away flesh with a swoop and then
flies into the yond.
O Blind one, you have forsaken the Giver, and fill your belly like a lone traveller on a wayside
stall. [1]

1. Lit. Guru

2. ਉਮਰੇ (उमरे) : (ਉਮਰਾ, plural of ਅਮੀਰ), noble; a rich man; an eastern title nearly answering to the English
'lord'; the title of the ruler of Afghanistan.

3. ਭਾਰੀ (भारी) : trouble,

4. ਬਸੁਚਾਰੀ (बसुचारी) = ਵਸ ਤੇ ਚਾਰਾ : power and control.

5. ਰਸਨਾਗਰ (रसनागर) = ਰਸਨਾ-ਅਗ੍ਰ : with tongue.

6. ਖਾਟੁਲੀ (खाटुली) = ਖੱਟੀ : profit

7. ਬਾਸਾ (बासा) : (Persian बासा, बासा); a sparrow hawk.

You're enamoured of False tastes and Sin, but the Path one treads in the Hereafter is far-too-straitened and narrow.

Says Nānak: "Hark, O Ignorant man: the Knot (of thy days) will be loosed today or tomorrow." [2-38-61]

Sārang M. 5

O Guru, it is through Thee that God has been Revealed unto me.

Thou hast ignored a myriad men of glory, but I have been Honoured in Thy Court. [1-Pause]

From humble and low beginnings, man becomes a beauty:

Yea, when God breathes His Light into his dust, his body becomes Precious and Sanctified. [1]

From Thee, O Guru, I've learnt how to Serve my God and to Contemplate Him and to Know His Quintessence:

Yea, Thou hast caressed my Forehead with Thy Hand, and Loosed my Bonds, and so I've become the Slave of thy Slaves. [2-39-62]

Sārang M. 5

The Lord Blesses His Servant with the Name!

O, what can a man do to the man whose Refuge is Lord, the God. [1-Pause]

The Lord Himself Gives him the Lead, yea, Himself He Fulfils His Servant.

For, our Master is the Inner-knower of all hearts, and Destroys the Demons (of Desire) within us. [1]

He, of Himself, Saves the Honour of His Devotees and, of Himself, He Etablishes him.

Yea, He has Saved the Honour of His Devotees since the beginning of Time: but, rare is the one who Knows Him. [2-40-63]

Sārang M. 5

O God, Thou art my Friend, my Mate, my vital-breath:

Yea, my Mind and Soul and body and riches are all Thine; and this my body is Sustained^a by Thy Bounties. [1-Pause]

Thou hast Blest me with a myriad Boons: Thou alone hast Blest me with Glory. P. 1217

O God, Thou alone ever savest my Honour, yea, Thou, the Inner-knower of all hearts. [1]

O Master, the Saints unto whom Thou art Revealed, they alone are Approved by Thee.

It is by good Fortune that one is Blest with the Society of the Saints: O, Nānak is a Sacrifice unto the Saints. [2-41-64]

Sārang M. 5

Redeem me, O ye Compassionate Saints,

For, ye are All-powerful, the Cause of causes; and through ye alone is bridged my Separateness from God. [1-Pause]

Ye have Saved Sinners of a myriad births instructing them in your Wisdom,

And they, who, forsaking their God, wandered from birth to birth, they Dwelt on their God with their every breath. [1]

They, who came unto ye, O Saints, were Sanctified and purged of all Sins.

Says Nānak: "They, whose Destiny is Awake, they won the Boon of (Eternal) Life." [2-42-65]

Sārang M. 5

O God, Thy Servant has come to pray unto Thee,

For, uttering Thy Name, one is wholly in Bliss, and is Blest with the Peace of Poise. [1-Pause]

O Thou Ocean of Peace, Treasure of Mercy, whose Glory overshadows all,

Thou Sportest with Thy Saints and becomest Manifest to them. [1]

I fix my gaze on Thy Saints and Dedicate myself to their Service, and cleanse their Feet with my hair.

And see their Vision eight watches of the day and night; yea, this is the Joy that Nānak has received. [2-43-66]

Sārang M. 5

He, who is Attuned to the Lord's Name,

Is spontaneously in Bliss, Fortunate is he, and of Clean and Friendly heart. [1-Pause]

He is Detached from Māyā, rid of all Sins and the sense of selfhood;

He thirsts only for the Lord's Vision, and leans on the One alone, clinging in his heart to the Lord's Feet. [1]

1. भग्नन (महाजन): (Sans. महाजन), lit. prominent or distinguished person. पंचा (पंचा): lit. arbitrator or umpire.

Lit. knit up.

Care-free, he sleeps and wakes, care-free he walks through pleasure and pain.
Nānak: The Māyā, that has cheated the whole world, she, indeed, is 'beguiled' by the Saints.
[2-44-67]

Sārang M. 5

Lo, now no one slanders the Lord's Saint.
For, whosoever tries so to do, ~~him my Lord,~~ the God, Destroys. [1-Pause]
He, who is jealous of the one who is jealous of no one, Loses in the Lord's Court.
O, Glory be to the Lord who Saves the Honour of His Devotees. [1]
One becomes fear-free, leanning on the Lotus-Feet of God:
And, through the Guru's Word, one Contemplates the (Lord's) Name, and his Glory becomes manifest to the whole world. [2-45-68]

Sārang M. 5

I, the Lord's Servant, have abandoned my selfhood!
O God, Save me Thou in Thy Will; for, Thy Glory is the Mainstay of my Life. [1-Pause]
Through the Guru's Word and the Association of the Saints, I am rid of all my Sorrows,
And I look upon friend and foe alike, and all my utterance is infused with God. [1] P. 1218
My inner Fire is quenched, I am Cool and Content; and, Hearing the Unstruck Melody, I am wonderstruck by God's Wonders:
And in my Mind is Bliss and Truth, and the Melody of melodies¹ Rings within me [2-46-69]

Sārang M. 5

My Guru has rid me of my Doubt:
So, I am ever a Sacrifice unto my Guru. [1-Pause]
I Contemplate ever His Word and Cherish His Feet in my heart :
Yea, I Bathe myself in the Dust of the Guru's Feet, and I am rid of the Soil of Sin. [1]
I Serve ever my Perfect Guru and pay Obeisance to him ever and forever more.
Lo, the Perfect Guru has wholly Fulfilled and Emancipated me. [2-47-70]

Sārang M. 5

Contemplating the Lord's Name, man is Emancipated:
And he is rid of his Fears and Woes, and Loves he the Society of the Saints. [1-Pause]
If one's mind Meditates on God and one's tongue utters His Praise,
And one sheds one's Ego and Wrath, Lust and Slander, then one (truly) loves one's God. [1]
O man, Contemplate thy Compassionate God, for, one is Blest, Contemplating His Name.
And be thou the Dust for all men to tread upon, and lo, thou Mergest in thy Lord's Vision.
[2-48-71]

Sārang M. 5

I am a Sacrifice unto my Perfect Guru:
For, he has Emancipated me, and made Manifest the Glory of the (Lord's) Name. [1-Pause]
He rids his Servant of all fears and all their Sorrows;
So, abandon all other efforts, O man of God, and Cherish his Lotus-Feet in thy heart. [1]
Thy All-powerful Lord, the One Supreme Being, is thy (only) Friend,
And Highest of the high is He: So, pay ever thy Obeisance to Him. [2-49-72]

Sārang M. 5

Who is there to own thee without thy God?
Yea, He alone is the Treasure of Bliss, the Embodiment of Compassion, the Creator: so Contemplate Him ever thou. [1-Pause]
Praise ever that God, on whose Thread are Strung all the creatures of the universe,
And, go not to another and Contemplate Him alone who is thy only Giver. [1]
Fulfilling is the Service of my Master; it brings thee the fruits of thy heart's Desire.
So earn thou the Profit in the Life's Trade, and Reach thy Home in Peace. [2-50-73]

Sārang M. 5

O God, I have sought but Thy Refuge alone;
And my Mind is rid of its Doubt as it Sees Thy Vision. [1-Pause]
Thou alone Knowest my inmost state, unuttered, and Makest me Contemplate Thy Name.
And I am delivered of all my Woes, and Singing Thy Praise, I am in utter Bliss. [1]

1. Lit. perfect.

Thou hast pulled me with Thy Own Hands out of the Deep and Dark¹ Well of Māyā.
Says Nānak: "My Guru has snapped all my Bonds; and me, the Separated one, he has United with
my God." [2-51-74] P. 1219

Sārang M. 5

The Lord's Name Blesses one with cool Comfort:
Yea, the Saints have found this, searching through the Vedas, the Purānas and the Smiritis. [1-Pause]
In the worlds of Shiva and Brahmā and Indra, one burns in the Fire of Passion;
But, when one Contemplates God, one is rid of one's Doubt and Sorrow and Pain. [1]
Whosoever was ever Saved, he was Saved through the Loving Adoration of God.
Saith Nānak: "O God, I pray to Thee: Meet me Thou, for I Serve Thy Saints." [2-52-75]

Sārang M. 5

Utter the Nectar-sweet Praise of thy God, O my tongue,
Yea, utter the Gospel of God, O man, hear only of Him and utter only His Name. [1-Pause]
Gather the Riches of the Lord's Name and Love thy God, body and soul;
And consider all other glory² as Illusion, for: God, verily, is the only True object of Life. [1]
Thy God Blesses thee with life, the vital-breath and Soul, and Emancipates thee He: So be Attuned
to Him alone.
Says Nānak: "I seek the Refuge of Him alone, who brings Sustenance³ to all." [2-53-76]

Sārang M. 5

I know not, nor can do any other deed,
Since, meeting with the Saints, I've found the Refuge of my Lord, the God. [1-Pause]
The body is afflicted with Five Passions, and so one commits nothing but Sin;
And boundless is one's Hope, though brief is one's life-span; and age⁴ eats up one's powers as the
days pass. [1]
Our God is the (only) Support of the supportless, Compassionate, the Ocean of Peace, the Destroyer
of all our Maladies and Fears.
O Lord, this is what I crave for, that my life rests on Thy Feet⁵. [2-54-77]

Sārang M. 5

Inspid are all joys without the Lord's Name.
If we utter the Nectar-sweet Praise of God, the Unstruck Melody Rings within us. [1-Pause]
Contemplating the Name, one is Blest with Bliss, and one is rid of all one's Sorrows,
And one earns the Profit of God, Associating with the Saints, and brings it safe Home. [1]
Yea, He is Highest of the high; of Him, no one can find the limits.
O, I can Utter not His whole Glory: and Seeing Him, I am wonderstruck. [2-55-78]

Sārang M. 5

Man came to Hear and Utter the Lord's Word.
But, if one forsakes the (Lord's) Name and is attached to other desires, then vain is one's life. [1-Pause]
Know you from the Saints, O foolish mind, for, they Utter what's otherwise Unutterable;
And ingather the Profit of God and Cherish Him in the Mind that you are Released from your
'comings and goings'. [1]
If Thou Blessest me with Zeal, Power and Wisdom, I'll Utter Thy Name:
O God, they alone are Dedicated to Thy Worship with whom Thou art Pleased. [2-56-79]

Sārang M. 5

Rich only are they who Deal in the Lord's Name. P. 1220
So enter into Partnership with them, and, Reflecting on the Guru's Word, earn the Riches of God.
[1-Pause]
Abandon thy Guile and be free of Envy, for, thy Lord Sees all.
And Deal only in the Capital-stock of Truth, and in-gather the Riches of Truth, and then you
Lose not. [1]

1. Lit. blind.
2. ਬਿਭੂਤ (बिभूत) : (Sans. बिभूति:), prosperity, dignity, riches, magnificence, splendour.
3. ਅਪਿਅਾਉ (अपिआउ) : (Sans.) food, diet, provisions.
4. ਜਰਣੀ (जरणी) : (Sans. जरा) : old age.
5. Lit. liveth Seeing Thy Feet.

Expend this Treasure as well as you may, it is exhausted not, for Infinite is the Lord's Treasure.
Says Nānak: "Thiswise alone you Enter the Kingdom of thy Transcendent God with Glory".
[2-57-80]

Sārang M. 5

O God, what am I, a poor suportless creature, before Thee?
O such is Thy Glory that Thou hast made a man of me from such a humble source¹. [1-Pause]
O Beneficent Lord of all, O Thou Blesser of life and Soul, Infinite are Thy Merits.
Thou art the Master of all, who Sustainest all, and all hearts lean but on Thee. [1]
O God, no one Knows Thy State or Extent, for, whatever is, is but Thy Expanse.
O Lord, Seat me in the Boat of the Saints that I am Ferried across the Sea of Material Existence.
[2-58-81]

Sārang M. 5

Fortunate is he who seeks the Lord's Refuge,
And Knows not any but the Lord, and abandons all other efforts. [1-Pause]
One Dwells on God through word, deed and thought, and attains Peace Associating with the Saints.
And Imbued spontaneously with the unutterable Gospel of God, Tastes Bliss. [1]
He whom the Lord Owns in His Mercy, sublime is his Word.
Yea, they alone are Emancipated through the Saints, O Nānak, who are Imbued with their Detached
God. [2-59-82]

Sārang M. 5

Since I entered into the Sanctuary of the Saints,
My Mind was Illumined and attained Bliss, and I was rid of all my Pain. [1-Pause]
O God, I pray unto Thee: Bless me Thou with Thy Name in Thy Mercy:
Yea, Contemplating Thee, I've forsaken all other interests, now that I earn Thy True Profit. [1]
O whosoever Created me, into Him I Merge: for, He alone is.
Says Nānak: "I am rid of my Doubt, by the Guru's Grace, and my Soul has Merged in the Over-
soul." [2-60-83]

Sārang M. 5

O my tongue, utter thy Lord's Praise:
Yea, abandon all other tastes, for, wholesome is thy God alone. [1-Pause]
Cherish thou within, O heart, the Lotus-Feet of God: be Attuned to the One alone, O my mind.
And be thou purged of the Soil, Blest by the Saints, and then thou art cast not into the womb. [1]
O God, Thou alone art the Mainstay of my life and Soul, Thou alone art the Support of the
Supportless.
So, I Cherish ever my Lord, the God, and am ever a Sacrifice unto Him. [2-61-84]

Sārang M. 5

To Comtemplate the Lord's Feet is Heaven for me.
Yea, one is Blest with the Nectar-Name and Emancipation through the Saints. [1-Pause]
O God, be Merciful that I Hear Thy Sublime Gospel,
And am Blest with Perfect Peace and am Fulfilled both in life and death. [1]
After a great search, I've found this to be the Quintessence of Wisdom that Devotion to the Lord
alone Fulfils. P. 1221
Says Nānak: "Save for the Lord's Name, imperfect² are all other Ways." [2-62-85]

Sārang M. 5

O True and Beneficent Guru,
Seeing Thy Vision, I am rid of all my Woes: O, I am a Sacrifice unto Thy Lotus-Feet. [1-Pause]
True is the God of gods, True the Saints, Eternal the Lord's Name,
And the True object of life is the Loving Adoration of God, and to Sing the Praises of this Eternal
Verity. [1]
Unfathomable and Unperceivable is He: O, no one can find His limits, for, He is the Support of all
hearts.
O Glory be to the Lord, whose end no one can find, nor fathom. [2-63-86]

Sārang M. 5

I Enshrine the Guru's Feet in my Mind,
And I See the Lord Filling all; O, He is nearest of the near. [1-Pause]
My Bonds are loosed, and I am Attuned to God, and am Comforted by the Saints,
And my life has been Sanctified, and am wholly Fulfilled. [1]

1. i. e. a mere drop of sperm.

2. ਊਰੀ (ਊਰੀ) = ਅਪੂਰੀ : imperfect.

O God, on whomsoever is Thy Mercy, he Sings Thy Praise:
Yea, Sings he ever the Lord's Praise: O, Nānak is ever a Sacrifice unto Him. [2-64-87]

Sārang M. 5

One is Alive only if one Sees one's Lord !
O Bewitching God, my Love, be Merciful to me, and dispel my Doubt. [1-Pause]
Neither by hearing, nor uttering (Thy) Name am I Comforted, for, how can one be Wise¹ without Faith?
Yea, he, who Loves not God, but the Other, his Face is Blackned. [1]
He, who is Blest with the Bliss-giving Lord, he believes not in wearing various garbs.
Says Nānak: "He, who is Bewithced by Thy Vihion, O Lord, is wholly Fulfilled". [2-65-88]

Sārang M. 5

Contemplate only thy Lord, the God,
For, thiswise, thy Sins will be burnt off instantaneously: yea, within it are contained (the merit of) myriads of ablutions and alms-givings. [1-Pause]
All other involvements are a vain effort without thy Lord, all wisdom is vain;
But, Contemplation of thy Blissful God Releases thee from the Round of births and deaths. [1]
O Ocean of Peace, I seek Thy Refuge O bless me with the Bounty of Thy Name.
Says Nānak: "I live Dwelling on my only God, and lo, I am rid of my Ego." [2-66-89]

Sārang M. 5

He alone is a *Dhurata*² who is attached to his Source:
He alone is a *Dhurandra*³, he alone a *Basandhra*⁴, who is Imbued with the Love of the One God.
[1-Pause]
He, who practises Deception and Knows not (God) is not a *Dhurata*:
For, he abandons the Profitable works and plays a losing game, and Contemplates not his Beauteous God. [1]
He alone is Wise, he alone is a clever Pandit, he alone is a man of Courage,
And he alone is Approved, who Contemplates his God, associating with the Saints. [2-67-90]

Sārang M. 5

The Lord is the Life of the Saints; P.1222
And in the world of Desire, they Bathe in the Ocean of Bliss and in-drink the Essence of the Lord's Name. [1-Pause]
They in-gather the Priceless Riches of the Lord's Name, and Weave the Lord's Jewel in their body and Mind;
And they sparkle like the *Lālā* flower, Imbued with the Lord's Love, and Enraptured by the Flavour of the Lord's Name. [1]
As is the fish involved with water, so are they Attuned to the Name.
Says Nānak: "The Lord's Saint is like the *Chātrik*, who is Comforted only by the Lord's *Svānti*-drop." [2-68-91]

Sārang M. 5

Without the Lord's Name, life dances a Wild Dance;
And no matter what one does, one is Bound and Involved more and more. [1-Pause]
He, who serves any but his God, passes his time in vain.
And, when the *Yama* comes to destroy him, then wretched indeed will be his state.
O God, Save me, O Save me in Thy Mercy.
Says Nānak: "My Lord, the God, is the Ocean of Peace, and the Saints are my only Treasure." [2-69-92]

Sārang M. 5

My body and mind Deal only in God:
Now the ills of the world afflict me not, and I am Imbued with the Loving Adoration of my Lord.
[1-Pause]

1. मेधां (सेखां) = सिध मवदा तां : can learn.
2. A particular sect whose followers pretend to do something different from what they intend to, in order to ward off the evil eye.
3. The Yogi who besmears his body with the ashes.
4. i. e. a Kāpri whose practice is to wear a whole load of clothes.

The Saint Hears only the Lord's Praise, the God alone he Contemplates: this, indeed is the conduct of the Saint :

And he Enshrines the Lotus-Foot of God in his heart; and His Worship is his vital-breath. [1]

O God, hearken to my prayer in Thy Mercy,

That I utter ever Thy Blissful Name with my tongue : O Lord, I am ever a Sacrifice unto Thee.

[2-70-93]

Sārang M. 5

He, who is devoid of the Lord's Name, is devoid of Understanding ;

He Contemplates not his God, the Master of Māyā, and comes to immense Grief. [1-Pause]

He Loves not the Lord's Name and is attached to this and that garb,

But, his illusory loves stay not with him, as water stays not in a broken pitcher. [1]

O God, Bless me with Thy Devotion that my mind is Imbued with Thy Love.

Says Nānak : "O God, I seek but Thy Refuge; for, without Thee, I know not another". [2-71-94]

Sārang M. 5

I Cherish in my Mind that moment,

When I'd Meet with the Saints and Sing of my God. [1-Pause]

If I Contemplate not God, all the deeds I do, are vain :

O, my Nectar-sweet God is the Lord of Perfect Bliss, and there is not another without Him. [1]

Vain are 'meditations' austerities', all "pious" deeds, all efforts for "Peace:" these equal not in Merit the Lord's Name.

Nānak's Mind is Pierced through with the Lotus-Foot of God, and he rests his Self on the Lord's Feet. [2-72-95]

Sārang M. 5

My Lord, the Inner-knower of all hearts, is ever with me.

And, Contemplating His Name, I am at Peace both here and Hereafter. [1-Pause]

P. 1223

The Lord is my Friend, my Mate, and I ever Sing His Praise :

Yea, I've Met with Him through my Perfect Guru, and I forsake Him never. [1]

He, whom the Lord of all Creation Protects, in His Mercy,

He is wholly Attuned to his All-pervading God, and is rid of all Fears. [2-73-96]

Sārang M. 5

He whose Power is Lord, the God,

He is wholly Fulfilled and afflicted not by Sorrow. [1-Pause]

He, who is Dedicated to his only God, I live to hear of his Glory :

Yea, I strive to See his Vision, which only, by good Fortune, one is Blest with. [1]

I seek to See the Saints' Vision, by the Guru's Grace, and naught else :

O God, Bless Nānak, Thy Servant, that he lives to Wash the Feet of Thy Saints. [2-74-97]

Sārang M. 5

I live to Sing the Praises of my God.

O Gopāl, O Vithala, O Lord, be Merciful and let me forsake Thee never. [1-Pause]

O Master, my body and mind and riches belong to Thee; yea, there is no other Refuge for me.

And I live as Thou Keepest me, and I eat and wear what comes from Thee. [1]

I am a Sacrifice to the Saints, by whose Grace I am cast not into the womb again.

O God, I seek but Thy Refuge : So Drive me on as Thou Willest. [2-75-98]

Sārang M. 5

O my mind, the True Peace is in the Lord's Name :

And whatever else one does, lured by Vice and Delusion, is as dust. [1-Pause]

One falls into the Blind Well of the household and, Sinning, one is cast into the deeps of Hell ;

And one wanders from birth to birth, and is tied to death again and over again. [1]

O Thou Redeemer of the Sinners, O Thou Lover of the Devotees, be Merciful to me, the meek one.

Nānak begs of Thee, with joind palms : "O Lord, Emancipate me through Thy Saints". [2-76-99]

Sārang M. 5

Lo, Manifest is the Glory of my God :

(For), by His Grace, I am rid of the ailments of the body, mind and soul. [1-Pause]

Yea, my Craving is stilled, and I am wholly Fulfilled, and am rid of all Sorrow and Pain.

And my body, mind and Soul are Comforted, Singing the Praises of my Eternal God. [1]

Associating with the Saints, I am delivered of Lust, Wrath, Greed, Ego and Jealousy,

And my God, my Father and Mother, the Lover of the Devotees, has rid me of all my Fears.

[2-77-100]

Sārang M. 5

Helpless is the world without the Lord's Name ;
 And being deeply attached to the Māyā's dust, its barking desires are stilled not. [1-Pause]
 The Lord Himself ministers the Potion of Māyā to the world, and so it recurringly comes and goes.
 And, as it Contemplates not God, even for a moment, the Courier of the Yama wastes it away. [1]
 O Thou Destroyer of the Sorrows of the meek, be Merciful that I be the Dust to be treaded over
 by Thy Saints.
 Nānak craves only for Thy Vision, O God, which is the Mainstay of his body and Mind. [2-78-101]
 P. 1224

Sārang M. 5

The Soul is Soiled without the Lord's Name .
 Yea, the Lord Himself Strays one from the Path, ministering to one the Potion of Vice. [1-Pause] —
 One wanders through a myriad births and finds not Peace ;
 For, one is Blest not with Equipoise, nor Meets with the Perfect Guru, and so the worshipper of
 Māyā¹ comes and goes. [1]
 O my All-powerful and Beneficent God, Unfathomable and Infinite art Thou.
 Nānak, Thy Slave, has sought but Thy Refuge : So Ferry him Thou Across. [2-79-102]

Sārang M. 5

Utter thou, O man, thy Lord's Praise :
 Yea, Contemplate thy God, Associating with the Saints, Nectar-sweet is whose Taste. [1-Pause]
 Dwelling on the One Eternal, Undying God, the intoxication of Māyā wears off,
 And one comes not to Grief again, Blest with the Peace of Poise; and the Unstruck Melody Rings
 within one's Mind. [1]
 The Praises of my God are sung even by Brahmā and his sons, and Sukhdeva the seer, and
 Prehlāda too,
 Yea, whosoever Drinks the Lord's Wholesome Nectar, he is Awake to the Wonders of God.
 [2-80-103]

Sārang M. 5

Lo, one builds many castles of Sin,
 And one is tired not, night or day, of striving for more and more. [1-Pause]
 Yea, one carries on one's head the unbearable load of Sin,
 But one is exposed utterly when the Yama Seizes one by the Forelock². [1]
 (Hereafter), one falls into the wombs of the quadrupeds, of camels and donkeys, or turns a ghost.
 Contemplate thy God, Associating with the Saints, O Nānak, that thou art afflicted not (by Sin).
 [2-81-104]

Sārang M. 5

The Blind one licks the Poison³ (of Māyā) with utter relish,
 And then tired are his eyes, ears and body; and in an instant one loses one's breath. [1-Pause]
 One injures the poor and so fills one's belly, but Māyā goes not along with one :
 Yet, one commits Sin, and then regrets : yea, one can abandon not (one's ways). [1]
 And then the Couriers of the Yama Seize one, and hit one upon one's head.
 Nānak : one passes one's own dagger through one's mind, and splits it he. [2-82-105]

Sārang M. 5

The slanderer (of God) is destroyed in the mid-stream
 The Lord Himself is the Refuge of the Saints, but he, who turns his back upon Him, him He
 Destroys⁴. [1-Pause]
 No one hears him : yea, he finds no Refuge whatsoever.
 He suffers Sorrow here and Hell Hereafter, and wanders through birth after birth. [1]

1. मावतु (साकतु) : Sans. (शक्त), a worshipper of Shakti or Durgā, the consort of Shiva, or the female personification of divine energy. 'Tantras' are the doctrines, the practices and ceremonies that accompany this religion. Shakatism or Tantrism (especially the 'Vām Mārg') has been severely condemned in the Sikh scripture for observing certain rites which include the use of meat, wine, and sexual intercourse accompanied by the 'tantric' techniques of 'Mantras' (spells), 'Mudra' (gestures) and 'Yantras' (diagrams). These practices are sought to be justified by a psycho-mental postulate that 'like kills like', a kind of spiritual homoeopathy, that seeks to destroy passions by indulgence in them in detachment. The basic ideas of Mantras (of awakening the 'Kundalini' by piercing through six 'Chakras' of the sacredness of the word 'Aum') are derived from ancient Hindu scriptures.

2. झट (झोट) = झटा : hair of the head.

3. बिषु के गटाव (बिषु के गटाक) : lit. the cart-loads (गटाव) of poison (बिषु के).

4. भीच (भीच) : death, extinction.

His evil becomes known all over : yea, he reaps only what he sows
Nānak seeks the Refuge of his Fearless Lord, and so Sings he the Song of Bliss. [2-83-106]

Sārang M. 5

P. 1225

Desire drives one now this way, now that :

Yea, it is fulfilled in no wise, and, in the end, one loses (the game of) life). [1-Pause]

One attains not Peace, nor Poise : for, desire leads to more desire :

One burns in the Fire of Lust and Wrath, and knows not what's what ! [1]

The Sea of Material Existence is tossed about by Pain : O, Save me Thou, my Lord.

Nānak seeks the Refuge of Thy Lotus-Feet, O God, and he is ever a Sacrifice unto Thee. [2-84-107]

Sārang M. 5

O Sinner, who is it that instructed thee ?

You Contemplate not your God, even for a moment, who Blest you with your body and Soul.

[1-Pause]

You are happy eating, drinking and sleeping, but, Dwelling on your Lord's Name, you are in Pain.

But, how humble were you when you wailed, encased in the mother's Womb ? [1]

You are trapped by Sin, intoxicated by Māyā¹, and so you wander from birth to birth.

But, know you that Peace is only in Knowing one's God; and, forsaking Him, one is ever in Sorrow.
[2-85-108]

Sārang M. 5

O my mother, I seek the Refuge of the Lord's Feet ;

And I am Bewitched, Seeing the Vision of God, and the Evil within me is washed off. [1-Pause]

He is Unfathomable and Eternal, Highest of the high : O, Him one can evaluate not.

And, my Mind Flowers Seeing Him wherever it Sees, for, lo, He Fills and Fulfils all. [1]

He is the Enticer of my Mind, my Bewitching God, who is ever Compassionate to the meek: Meeting with the Saints, becomes Manifest He.

Nānak lives only to Contemplate his Lord, and so is caught not in the Yama's Noose². [2-86-109]

Sārang M. 5

O my mother, my Mind is Intoxicated with God :

Yea, Seeing my Compassionate Lord, I am in utter Bliss, and my Mind is Imbued with His Essence. [1-Pause]

Singing the Immaculate Praise of God, I too have become Pure and am Soiled³ not again.

And lo, I am hitched to the Lotus-Feet of my God, and Meet with the Infinite Person. [1]

He Holds me by the Hand and Blesses me with everything, and His Light Illumines my Within.

Says Nānak : "He, who becomes Detached, being Imbued with the Name, he Ferries his whole generation Across". [2-87-110]

Sārang M. 5

O mother, I be not if I Contemplate any but my God;

And forsaking Him, the Mainstay of my Soul, I am attached to Illusion. [1-Pause]

He who forsakes the Lord's Name, and treads another path, falls into Hell,

He is punished in a myriad subtle ways, and wanders he from womb to womb. [1]

He alone is a man of Honour and Riches who seeks naught but the Lord's Refuge:

He, by the Guru's Grace, Wins (the battle of) Life, and comes nor goes again. [2-88-111]

Sārang M. 5

The Lord axes⁴ (the poisonous tree of) our Guile :

Yea, with the Fire of the Lord's Name, the jungle-loads of Illusions are burnt off. [1-Pause]

Associating with the Saints, we are rid of our Lust, Wrath and slanderous disposition, P. 1226

And we Attain the Object of our life, by the Guru's Grace, and gamble it away no more. [1]

We then Utter ever our God's Praise, Reflecting on the Perfect Word.

Says Nānak : "O Lord, I am the Slave of Thy Slaves and I greet Thee ever". [2-89-112]

Sārang M. 5

The Book is the Abode of God !

For, it contains the Perfect Wisdom of God's Way, and its Words one sings to Praise one's Lord.

by the Saint's Grace. [1-Pause]

1. भट (माद) : (Sans. मदः) intoxication.

2. नम वी डीठ न डही (जम की भीर न फही) : lit. is trapped not (डही) by the torture (भीर) of death.

3. वारै (कारो) : lit black.

4. वठारि (कुठारि) : (Sans. कुठार : an axe, hatchet), with an axe.

The seekers, the adepts, the men of silence—all seek their God, but rare are those who are Attuned to Him.

Yea, he on whom is the Mercy of my Master, he is wholly Fulfilled. [1]

He, in whose heart Abides the Lord, the Destroyer of our Fear, he is Acclaimed the world over.

O Creator-Lord Forsake me not even for a moment; this is the Boon I seek from Thee. [2-90-113]

Sārang M. 5

Lo, Cod's Grace has rained all over

So Sing ye the Song of Bliss, yea, the Lord's Praise : for, the Love of God for man has become Manifest. [1-Pause]

Now, wherever one Sees, one Sees the Sea of Mercy, and not a place is devoid of His Grace.

O Thou Fount of Compassion, O my Perfect Lord, Bless everyone with the Boon of a Soul. [1]

True, True, True is our Lord, the God, True the Companionship of the Saints :

Yea, True are they, too, in whom wells up Faith and then, O Nānak, they Wander not [2-91-113]

Sārang M. 5

O God, Thou art the Mainstory of my vital-breath :

Yea, Thou alone art my Friend and Support : Thou alone art my Family. [1-Pause]

Thou hast Placed Thy Hand on my Forehead, and I Sing ever Thy Praise, Associating with the Saints.

Through Thy Mercy, I am wholly Fulfilled, and I Contemplate Thy Name with Love. [1]

Lo, when Nānak, the Guru, became Merciful to me, I was Blest with the Treasure of All-Peace. [2-92-115]

Sārang M. 5

The True Merchandise of the Lord's Name alone lasts with us :

Its Profit is that one Sings the Lord's Praise, and remains Detached in the midst of attachments. [1-Pause]

All the creatures are Comforted, Contemplating their Lord,

And one earns an Infinite Life, and is cast not into the womb again. [1]

When the Lord is Merciful, one is led on to the Sanctuary of the Saints :

Lo, Nānak has been Blest with the Treasure of the Lord's Feet, and he is steeped in the Love of God. [2-93-116]

Sārang M. 5

O mother, I am wonderstruck, Seeing my Lord's Wonders !

My Mind is Bewitched by the Unstruck Melody, Wondrous is whose Taste. [1-Pause]

Our Lord is our Father, Mother and Kinsman; yea, our Mind is Blest with His Joy.

And we Sing the Lord's Praise associating with the Saints, and we are rid of our Delusions¹. [1]

We are Attuned to the Lord's Feet, and are Delivered of our Fears and Illusions.

Nānak leans upon his only God, and so he wanders not from womb to womb. [2-94-117]

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Sārang M. 5

O mother, I am wholly² Imbued with the Love of my Lord's Feet,

And save for my God, I know not another : yea, I've burnt off my sense of Duality. [1-Pause]

To abandon God is to fall into the Dark, Deep Well of Vice :

Yea, when one's Mind is Bewitched by the Lord's Vision, one is pulled out of the Hell. [1]

By the Saints' Grace, one Meets with the Bliss-giving God, and the noise³ of Ego is stilled.

And one is Steeped in the Lord's Love, and the Forest of the body and mind is in Bloom. [2-95-118]

Sārang M. 5

I've abandoned trading in Illusions :

And stuck to the Real, the Quintessence, Contemplating the Lord's Name, in the Society of the Holy. [1-Pause]

Enshrining the Name in the heart, I waver not, nor leave my Path.

And, by good Fortune, am Ferried across the Sea of Flux, in the Boat of the Guru's. [1]

The Infinite Lord of all Pervades all space and interpace, and waters and the earth.

Drink thou, O Nānak, the Elixir of the Lord's Name, for, insipid are all other tastes. [2-96-119]

1. परमाद (परमाद) : (Sans. प्रमाद), confusion, stupidity.

2. महु (समूह) : lit. a multitude, aggregate, number.

3. चु (हह) = रोल : noise.

Sārang M. 5

One Wails incessantly, and is in Pain,
For, one Dwells not on God, being intoxicated with the wine of Vicious attachments. [1-Pause]
They, who Contemplate God, associating with the Saints, are rid of all Sorrow,
And they Merge in God : O, Blessed is their human birth ! [1]
The four Boons and the eighteen extra-psychic powers, above these are the Blessed Saints of God :
Nānak craves for the Dust of the Saints' Feet, for, holding on to their Skirt, one is Ferred across.
[2-97-120]

Sārang M. 5

The Servants of God crave only for the Lord's Name :
Yea, through thought, word and deed this is the Peace they seek : that they See the Vision of God
with their Eyes. [1-Pause]
O Infinite, Transcendent Master, I can Know not Thy Extent or State.
My Mind is pierced through with the Love of Thy Lotus-Feet, and considering this Love to be the
Treasure of All-good, I Cherish it within me. [1]
This is the (only) Truth the Saints have uttered through the Vedas, the Shāstras and the Smiritis :
That only by Contemplating the Lord's Name, one is Emancipated, and the rest is but vain prattle!
[2-98-121]

Sārang M. 5

O Fly, O Māyā, O thou creation of God !
Thou sittest only on Dirt and lickest the 'sweet' Poison of Illusion. [1-Pause]
Thou stayest nowhere : this is thy state I've seen with my Eyes :
Yea, save for the Saint, thou hast affected everyone, for the Saints keep ever on the side of God. [1]
All creatures are bewitched by thee, but save for the Saints no one has known thy bare reality.
Nānak, the Lord's Servant, is Attuned to the Lord's Praise, and Sees the Lord's Presence, Enshrining
the (Guru's) Word in his Consciousness. [2-99-122]

Sārang M. 5

O mother, my Bonds of Death are snapped :
I've Attained Bliss, Contemplating my God, and I've become Detached in the midst of the household.
[1-Pause]
In His Mercy, the Lord has Owned me, and within me has welled up the desire to See the Vision of
God. P. 1228
And I Sing the Lord's Praise, Associating with the Saints, and now I lean on no other hope. [1]
The Guru has pulled me out of the wild Forest and shown me the Path ;
And Seeing His Vision, I'm rid of all Sins, and I am Blest with the Jewel of the (Lord's Name).
[2-100-123]

Sārang M. 5

O mother, I am Involved, yea, Intoxicated² with the Love of my God !
I crave to See the Vision of my Bewitching Lord, and no one can break my Bonds that Bind me to
Him. [1-Pause]
My God is my Vital-breath, my Honour, my Father and Son, my Kinsman, yea, the Treasure of
All good :
O, cursed be this bundle of bones, a worm of the dirt, if it Knows any but its only God. [1]
The Lord was Merciful, yea, He the Dispeller of the Sorrows of the meek, impelled by my Deeds of
the past.
Nānak seeks the Refuge of Lord, the God, yea, the Treasure of Mercy ; and now he leans not on
another. [2-101-124]

Sārang M. 5

Blessed is the Word that sings of God.
Yea, he, who Dwells on the Lord's Lotus-Feet of Incomparable Beauty, becomes a Saint.
[1-Pause]

1. माधी (साखी) : (sans. शिक्षा), instruction, teaching.

2. धँरि (खोरि) = धुमाही दिच : intoxicated.

He Cherishes the Lord's Vision and is rid of all his Sins ;
And overcomes he the Cycle of birth-and-death ; and whichever Sin sprouts in him, the Lord
Weeds it out. [1]

He, in whose Lot it is so Writ by God, yea, he, the rare one, Attains (unto God) :
And Utters he ever the Lord's Praise, seeking the Truth (within). [2-102-125]

Sārang M. 5

Pure is the Intellect of one who Dwells on the Lord's Name.
But he, who forsakes God, being attached to the Other, he deals with Illusion. [1-Pause]
O man, if thou Contemplatest God, Associating with the Saints, then all thy Sins are dispelled :
So Cherish thou the Lotus-Feet of God in thy heart, that thou diest not again. [1]
In His Mercy, the Lord Protects thee, if thou leanest on His Name ;
And lo, thou Contemplatest God, night and day, and thy Countenance sparkles at the Lord's Court.
[2-103-126]

Sārang M. 5

O Bride, you are Accepted at the Lord's Door,
If you are rid of your Ego, Singing the Lord's Praise in the Companionship of the Saints. [1-Pause]
In His Mercy, the Lord Owns you and you are Blest with Wisdom, by the Guru's Grace ;
And, then you are wholly in Bliss, Attuned to thy Lord's Vision. [1]
She, who lives ever in the Lord's Presence, is the Lord's True Bride, and she is known as such all over.
Nānak : She, who is Imbued with the Love of God, I am a Sacrifice unto her, the Lord's Bride.
[2-104-127]

Sārang M. 5

O God, Thy Lotus-Feet are my only Refuge :
I know but Thee alone : yea, I am Related to Thee alone, (for), Thou alone art my Protecting Lord.
[Pause]
O Lord, I am Thine as Thou art mine ; yea, Thou alone Savest me both here and Hereafter :
Yea, Infinite, Highest of the high art Thou ; but, rare is the one to whom Thou art Revealed by the
Guru's Grace. [1]
Unuttered, Untold, Thou Knowest the inmost state of all :
Yea, he, whom Thou Unitest with Thyself, he is Approved in Thy Court. [2-105-128] P.1229

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Chaupadās

Contemplate thy God, for, naught else is of avail :
Yea, in no wise else is the Craving stilled, nor Ego nor Attachment dispelled, and the world is seized
by Death. [1-Pause]
One eats, drinks, makes merry or sleeps, and thiswise passes one's life in vain ;
And wanders from womb to womb, getting baked by its hell-fire, or being destroyed by Death. [1]
One beguiles or slanders others, and steeped in Sin, one washes his hands off (all that's good) :
Yea, if Aided not by the Guru, one Knows not the Real, and one is enveloped by the utter chaos of
Ignorance and Desire. [2]
One is rendered Unconscious with the Potion of Vice, and Cherishes not God, the Creator-Lord :
And, the Lord of the earth, Detached, yet Hid (within), he Sees not, intoxicated, elephant¹-like, with
the wine of selfhood. [3]
In His Mercy, the Lord Emancipates the Saints, for, they lean on the Lotus-Feet of God.
Nānak has sought Thy Refuge, in utter humility², O Infinite, Boundless God : Save him Thou in Thy
Mercy. [4-1-129]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Partāla

Utter only what is good and sweet ; this a priceless Virtue.
Why committest³ thou Sin ; reflect on it, and desist.
Dwell on the Guru's Word and Mount to the Castle of God,
And Sport with thy Lord, the God, in utter abandon of Love. [1-Pause]

1. भउंग (मतंग) : (Sans. मतंग), an elephant.
2. Lit. with joined palms.
3. बिबरती (किकरी) = बिउं बरदा रै : why committest thou?

The world is but a dream, and all its expanse an Illusion :
So Cherish thy Lord's Love in thy heart : O, why art thou lured away by Desire ? [1]
Thy God is the Embodiment of Love, and Compassionate ever is He :
Why art thou, then, attached to the Other ?
If thou art Blest with the Companionship of the Saints and Dwellst on God,
Then thou hast to deal not with Death. [2-1-130]

Sārang M. 5

If one gives away gold in alms,
Or offers lands in charity,
And purifies one's mind in a myriad ways,
It equals not the Lord's Name,
So, be in Communion with the Lord's Lotus-Feet. [1-Pause]
If one utters the four Vedas with the tongue,
And hears the eighteen (Purānas) and the six (Shāstras) with one's ears,
It equals not the Divine Melody of the Lord's Name:
So, be in Communion with the Lord's Lotus-Feet. [1]
If one keeps fasts and offers prayers at fixed intervals,
And purifies one self through ablutions, and goes on pilgrimages, and eats not ;
And touching no one, cooks his own food¹,
And practises inly-washings in many ways,
And burns incense (before his gods) :
All this equals not the Contemplation of the Lord's Name.
O Compassionate God, hear Thou the prayer of Thy meek Servant :
And, Bless me with Thy Wondrous Vision that I See Thee with my Eyes, and Thy Name seems Sweet
to me. [2-2-131]

Sārang M. 5

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Contemplate thy God, who is ever thy Support. [1-Pause]
Yea, cling to the Feet of the Saints, abandoning Wrath, Lust and Greed.
And the Guru is Merciful to thee, and thy Destiny is Fulfilled. [1]
And thou art rid of Desire and Delusion, and the dark Bonds of Māyā ; and thou See-est the Lord
Filling all, and no one is estranged with thee :
Yea, thy Master is Pleased with thee, and thou art rid of the Pain of births and deaths,
And Clinging to the Saint's Feet, thou Utterest the Lord's Praise. [2-3-132]

Sārang M. 5

Utter thou the Lord's Name : yea, Cherish the Lord in the Mind. [1-Pause]
Hear His Name with thy ears, Dwell thou ever on Him : yea, this is the (only) True Deed of
expiation to dispel thy Sins.
Forsake all other ways, and enter into the Saint's Refuge. [1]
If one Loves the Lord's Feet, it sanctifies him wholly, and he is rid of all Fears ; and his Sins and
Errors are burnt off.
Uttering and Hearing and Practising (the Name), one is Emancipated, and cast not again into
the womb.
Yea, the Quintessence² (of all that is) is the Lord's Name,
So Dwell thou on it. [2-4-133]

Sārang M. 5

Abandon all other deeds and take to the Path of the Saints, yea, of Devotion to thy Lord.
[1-Pause]
Love thou the Contemplation of the Lord, and Sing ever His Praise :
Seek ever the Dust of the Saints' Feet ; and God, of Himself, will Bless thee. [1]
If thou Dwellst on God, the Inner-knower of all hearts, thou art afraid not of death, and abidest
ever in Peace and Bliss.
Enter only into the Refuge of thy Lord's Feet, and the ailments of the world of flux touch thee not.
Yea, the Saint is the Boat wherewith thou Crossest the Sea of Material Existence. [2-5-134]

Sārang M. 5

When I see the Vision of the Guru, I begin to Utter the Lord's Praise :
Yea, when I Cling to the Saint's Feet, my Mind is rid of the five Passions).and becomes 'alone'.
[1-Pause]

1. पाकसागर (पाकसार) : (Sans. पाकशाला), a kitchen.
2. सारवृत्त (सारवृत्त) : the essence or the vital part of anything.

All that seems, goes not along with us : so abandon thy Ego and Attachment,
And Love thy only God, and be Blessed, associating with the Saints. [1]
Meeting with God, the Treasure of Virtue, one is wholly Fulfilled.
Says Nānak : "One is then ever in Bliss, and the Guru shatters the strong Fortress (of Doubt),
within.[2-6-135]

Sārang M. 5

I've beome Detached, seeking to See the Vision of my God ! [1-Pause]
Yea, I Serve the Holy, and Contemplate the Lord in my heart.
When I'd See my God, the Embodiment of Bliss, I'd Mount to His Couch¹ ; [1]
And abandon all works of Strife and repair to my Lord's Refuge.
Nānak : "If my Master takes me into His Embrace, I'd seek ever the Pleasure of my Guru".
[2-7-136]

Sārang M. 5

Such now is my inmost state,
That my Compassionate God alone Knows. [1-Pause]
I've abandoned my father and mother, and have sold off myself to the Saints :
Yea, I have lost my caste, and Praise ever my (casteless) God. [1]
I've snapped all the Bonds that bind me to the world or the family : O, the Lord has Blest and
Fulfilled² me :
For, such is the Instruction of my Guru that I Serve only my God. [2-8-137] **P.1231**

Sārang M. 5

O Bewitching God, Thou art my only Love :
O Thou, who bringest Sustenance to the elephant and the ant, and to the life that is in stone.
Thou art never far : yea, Thou art ever so near,
How Beauteous art Thou, O Wholesome God ! [1]
Thou art of no colour, no caste, no family :
O God, ever, ever, Merciful art Thou. [2-9-138]

Sārang M. 5

Lo, Māyā dances its devil-dance and yokes everyone to Vice; yea, she entices away even the sun and
the moon :
And when tinkle her ankle-bells³, Evil rankles within us ; yea, its myriad gestures bewitch and
beguile any one but God. [Pause]
She has affected the three worlds, and outer discipline erases not its effect : and men, involved in
Strife, are intoxicated with its wine and are tossed about as on the high seas. [1]
Only the Lord's Saints are Saved, and are Delivered they of the Yama's Noose : So, Contemplate
thou Him alone, whose Name Sanctifies even the Sinners. [2-10-139-3-13-155]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 9

O man, there's no one to help thee but thy God :
For, thy father and mother and wife and son and brother stay not with thee. [1-Pause]
Thy riches and lands and other possessions you consider your own are not your own.
When your body is shattered, nothing of these goes along with you : So, why cling you to these ?
[1]
Thy God, who is ever Compassionate to the meek, the Dispeller of Sorrow, Him you Love not.
Says Nānak : "Hark, O man, thy life is but a night's dream, and this world is but an Illusion".
[2-1]

Sārang M. 9

O my mind, why are you involved with Vice,
When nothing stays in this world and while one comes in, another goes out. [1-Pause]

1. Lit. mansion.

2. बिरति बिरति (किरति किरति): (Sans. कृत कृत्य), successful; having discharged one's duty, having attained one's purpose or accomplished one's designs.

3. लङ्घिणी (नङ्गरी): (Sans. नूपुरः) an anklet, an ornament for the feet.

Whose are the riches, the body and the possessions? Then, why love you these?
Yea, whatever seems, passes away, as does the shade of the clouds. [1]
Abandon your Ego, and repair to the Saint's Refuge that you are Emancipated instantaneously.
Says Nānak: "O my mind, without Contemplating God, you Attain not Peace even in dream."
[2-2]

Sārang M. 9

Why does man lose the Merit of his life?
And, intoxicated with the wine of Māyā, he is addicted to Vice and seeks not the Lord's Refuge.
[1-Pause]
This world is but a dream, then why is man lured by it?
For, whosoever comes into the world abandons it in the end. [1]
The illusory body one takes to be real, and thiswise one is bound (to the unreal).
Yea, he alone is the Emancipated one in the world, who is attuned to the Lord's Praise. [2-3]

Sārang M. 9

Never does one sing the Lord's Praise with his whole heart,
And steeped in Vice, night and day, he does what pleases his mind. [1-Pause] P. 1232
One is involved with another's women and hears not the Lord's Praise with the ears,
And ventures out ever to slander others; and even though warned, one listens not (to the Voice of the Saints). [1]
Now, what I shall say, how did I lose the Merit of the human birth?
Says Nānak: "All Vices are in me, O God; Save me Thou, for, I have sought Thy Refuge."
[2-4-3-13-139-4-159]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Sārang Ashtapadis : M. 1

How can I be without my God, O my mother?
O Lord of the universe, hail to Thee, all hail; I can be not without Thee. [1-Pause]
I, Thy Bride, crave for Thy Vision, O Lord, I seek to See Thee the whole Night through.
O Spouse of Lakshmi, my Master, Thou hast wholly Bewitched my heart: yea, Thou alone Knowest the inner Pain of another (like me). [1]
Without Thee, O Lord, I am afflicted by Pain¹, yea, it is through the Guru's Word that I Attain unto Thee.
Be Merciful to me, O Thou, that I am Merged in Thee. [2]
O mind, follow that Path by which thou art Attuned to thy Lord's Feet:
And, Singing the Praise of thy Beauteous God, thou art lost in His Wonder, and spontaneously thou Mergest in the Fearless One. [3]
In thy heart then Rings the even-toned Melody, which is subdued not, nor can be evaluated.
Yea, without the Lord's Name, everyone is a Pauper: this is the Wisdom I've learnt from the Guru. [4]
O my friend, my mate, hear thou, the Lord is now my only Love, my Vital breath, and the demons (of Desire) have poisoned themselves to death;
Yea, I am wholly Imbued with His Love, and as abundantly it came, so it remains. [5]
I am ever Attuned to Him, singing His Praises, wrapt in the Trance of Equipoise,
And have become Detached, Imbued with the Guru's Word, Centred on the Self. [6]
Sweet and Immaculate seems the Name, the Great Essence of the Lord, to me; and in my Self I've found the Quintessence of God.
And wherever, O God, Thou Keepest my mind, there it abides now in Peace: such is the Guru's Wisdom I am Blest with. [7]
Sanaka, Sanadana, and Brahmā and Indra, and the like, were Steeped in Thy Devotion, and so Thou wert Pleased with them.
Says Nanak: "I can be not without my God; yea, Glorious is the Name of God." [8-1]

Sārang M. 1

How can my Mind be Comforted without my Lord?
For, through Him, the Sins of aeons² of births are washed off, and inscribing His Truth on the Tablet of my Mind, I am Emancipated. [1-Pause]

1. गणउ (गणत) : (Sans. गणित, calculations); hence, cares.

2. वलय (कल्प) : (Sans. कल्पः), a day of Brahmā of 1,000 Yugas being a period of 432 million years of mortals and measuring the duration of the world.

I've overcome my Wrath and Selfhood, and the ever-fresh Love of God has welled up in my Mind:
 And all other Fears of mine are dispelled, and the Immaculate Lord I See now ever with myself. [1]
 I've shed the mercurial nature of mind, and Blest with the Dispeller of fear, my Mind is Attuned
 only to the Word,
 And Tasting the Lord's Essence, my Thirst is quenched; and lo, by good Destiny, the Lord has
 United me with Himself. [2]
 The (mind's) Empty vessel is now filled to the brim, and, through the Guru's Wisdom, I've Seen
 the Truth. P. 1233
 And my Mind is Imbued with the Name of the Absolute¹ God, who is Compassionate to life since
 primordial times. [3]
 My Bewitching God has Enticed my Mind; and I am Attuned to him, by good Fortune:
 Yea, Reflecting on His Truth, I am rid of the Pain of Sin, and my mind becomes Immaculate in His
 Love. [4]
 Unfathomable and Deep is He, the Lord, the Sea, the Mount of Jewels, nay, I know not, nor
 worship another.
 And, Reflecting on His Word, I am rid of my Fears and Doubt: and I Know naught else but my
 only God. [5]
 Subduing the mind, I have known the Immaculate State (of Unison), and I am Imbued wholly²
 with the Lord's Essence.
 Yea, the Guru has Revealed the Truth to me, and so without my One God I know not another. [6]
 He is Unfathomable and Unperceivable, who has no other Master; He is cast not into the womb,
 and through the Guru's Wisdom, I Know Him, the One alone.
 And I am Filled to the brim (with God), and, now my mind Wavers not; and through the Mind is
 the mind satisfied. [7]
 By the Guru's Grace, I Utter the Unutterable; yea, I Utter what God makes me Utter.
 Nānak; My Lord is Compassionate to the meek: so I Know not any but my only God." [8-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 3 : Ashtapadis

O mind, all Glory is through the Lord's Name:
 So Know not any but thy God, and be Emancipated through the Name. [1-Pause]
 Through the Word, be thou Attuned to thy God, the Dispeller of all Fears, the Destroyer of Death.
 And thy Blissful Lord will be Revealed unto thee, by the Guru's Grace, and thou wilt Merge in
 Him all-too-spontaneously. [1]
 Yea, the Immaculate Name is the only Feed of the Lord's Devotees, and the Lord's Glory is their
 Wear;
 They abide ever in the Self and Serve ever their God; and attain Glory at the Lord's Door. [2]
 The Egocentric has an Unripe mind, for, it wavers and wobbles, and he Utters not the Unutterable
 Gospel (of God).
 Through the Guru's Word, the Eternal Lord comes to Abide in the Mind: O, the True Word is
 Nectar-Sweet! [3]
 Through the Word, one becalms the mind's waves; and the tongue too (which expresses them)
 acquires the habit of Peace;
 And one Meets with one's True Guru, who is ever Attuned to God. [4]
 If the mind Dies in the Word, one is Emancipated, and is Attuned to God's Feet:
 Yea, the God's Ocean is ever-Pure, ever-Immaculate, and whosoever Bathes in it, Attains Poise
 and Peace. [5]
 They, who Reflect on the Word, are ever Imbued with His Love, and still their Ego and Desire;
 And their Within is permeated through with the One Pure God, and they See the Lord Pervading
 all. [6]
 O God, Thy Servants, with whom Thou art Pleased, are Steeped in Thy Truth;
 But, if the world of Illusion be torn by Duality, it Mounts not to Thy Castle, for it Discriminates
 not between Good and Evil. [7]
 The Lord, of Himself, Unites us with Himself, and we Utter the Unutterable through the True
 Word.
 Nānak: "Thev, the True ones, who Utter the Lord's Name, Merge in the Lord's Truth." [8-1]

1. निवृत्त (नहकेवल) : Detached.

2. Lit. abundantly.

Sārang M. 3

Sweet, O Sweet, is the Lord's Name,
Through which are all our age-old Sins and Fears dispelled, and one Sees the One alone, by the
Guru's Grace. [1-Pause] P. 1234

When the True Lord seems Pleasing to the Mind, myriads of one's Sins are eradicated,
And save for the Lord, one Knows not another: yea, the True Guru Reveals to one the One God. [1]
They in whose heart is Love, they abide in the Peace of Equipoise.
Yea, they, who are Imbued with the Word, their Glamour is like the *Lāllā* flower, and all-too-
spontaneously, they are Steeped in God. [2]
Their tongue Tastes the Nectar-sweet Flavour of God, through the Word, and becomes Glorious in
His Love.
And the Pure, Immaculate Name of God they Know, and their minds are Comforted, and they abide
ever in Peace. [3]
Tired are the Pandits and the men of Silence, and they who wear all manners of garbs, deluded by
Doubt.
But, they, who Reflect on the True Word, Attain unto their Immaculate God, by the Guru's Grace. [4]
They overcome their comings and goings Imbued with the Truth: the True Word is Pleasing to
their Mind;
And, Serving the True Grue, they find Eternal Bliss; yea, they who drive their Selfhood out. [5]
Through the True Word wells up the Melody of Equipoise within one, and one is Attuned to the
True God:
And, through the Guru, they Enshrine, within, the Immaculate Name of the Unfathomable,
Unperceivable God. [6]
The whole world is contained in the One Lord: but rare is the one who Knows the One alone:
Yea, he who Dies in the Word, Knows all; and Knows ever his only God. [7]
He, on whom is the Lord's Grace, alone Knows his God, yea, no one else Him Knows.
Nānak: They, who are Imbued with the Lord's Name, are (truly) Detached, being Attuned only to
the Word. [8-2]

Sārang M. 3

O my mind, Unutterable is the Gospel of the Lord:
And, he on whom is the Grace of God, he alone finds its Utterance. [1-Pause]
The Lord is Unfathomable and Deep, the Treasure of Virtue, Realised through the Guru's Word.
And, vain are the deeds one does, led by Duality: for, one finds not Peace save through the Word. [1]
He, who Bathes in the Lord's Name, he alone is Immaculate, and he is Soiled not again:
Yea, save for the Name, the whole world is Soiled, and one loses Honour, strayed by Duality. [2]
O God, what shall I seize upon and what shall I abandon, for, I know not what to do?
O Lord, be Merciful to me, and let Thy Name be my Friend. [3]
True, True, is the Compassionate Lord, the Builder of our Destiny; he, whom He Loves, He Yokes
to His Name.
Yea, he alone Knows, by the Guru's Grace, whom the Lord Himself Instructs. [4]
Seeing the Lord's Wonders, the mind still Cherishes Him not, though the world is nothing but
'coming and going':
Yea, whosoever Serves the True Guru, Realises (God), and Attains unto the Door of Salvation. [5]
They, who Know the Lord's Court, they go not away from Him; for, they Realise the Truth through
the Guru:
Yea, Truth is their self-control: this is the Deed they do, and thus cease their 'comings and-goings'.
[6]
They alone Practise the Truth at the Lord's Door, who lean on the True One, by the Guru's Grace.
The Egocentrics are strayed by the sense of the Other, and they Know not, nor Reflect on the Truth.
[7]
The God Himself is the Guru: He, of Himself, Sees and Blesses all. P. 1235
Nānak: They alone are Approved whose Honour the Lord Himself Approves. [8-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5: Ashtapadis

O Master of the earth, I have Seen Thy Glory:
Thou art the Doer and the Cause: Thou Createst and then Mergest all in Thyself; yea, Thou
Reignest over all. [1-Pause]

These kings of the world turn beggars in the end : yea, their repute is illusory :
 But our Kingly Lord is Eternal, and Abides forever, and His Praises are sung by all hearts. [1]
 O Saints, hearken ye to the Praise of this King, my God : I utter (of Him) as lies within my power.
 Yea, He is Infinite, the King of kings, our Beneficent Lord, Highest of the high. [2]
 Lo, He weaves the air into our solid bodies, and locks the fire in the wood,
 And the earth is surrounded by the high seas, and yet they remain unaffected and distinct. [3]
 In every home rings the Praise of this King, in every home are men Zealous of Him.
 He first Provides Succour and thereafter Creates He the creatures. [4]
 Of Himself He Does everything, and Consults not with another :
 Yea, in vain do we assume many garbs, but it is through True Wisdom¹ that one Knows the Truth.
 [5]
 The Lord's Devotee the Lord Saves with His Own Hands, and Blesses them with the Glory of the
 Name :
 Yea, whosoever slights His Saints, them He Destroys. [6]
 They, whose Companionship is with the Saints, are Emancipated: and they are rid of their Sins.
 Yea, seeing their Devotion, the Lord is Merciful to them, and they are Ferried across the Sea of
 Material Existence. [7]
 O God, I am low and insignificant ; Thou art the Highest of the high : how can I know Thy whole
 Power ?
 Seeing Thy Vision, O Guru, my body and mind are Comforted, and I lean only on Thy Name.
 [8-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Ashtapadis

Hear ye the Gospel of the Unfathomable Lord :
 O, Wondrous is the Glory of my Transcendent God ! [1-Pause]
 I am a Sacrifice unto my Guru ever and forever more ;
 For it is through His Grace that I Sing the Infinite Praises of my Lord.
 Lo, my mind is Illumined from within :
 With the Collyrium of Wisdom, my Ignorance has been dispelled. [1]
 One knows not the limits of His Expanse :
 Yea, Infinite and Wondrous is the Glory of my Lord.
 His Infinite Moods² one can know not, nor describe :
 For, He is neither in Joy, nor in Sorrow. [2]
 A myriad Brahmās utter His Praise through the Vedas,
 And a myriad Shivas Contemplate but Him alone.
 A myriad persons became his Prophets, in whom was but a particle of His Power.
 Yea, myriad Indras stand at the Door of this Lord, my God. [3]
 From Him are a myriad winds and fires and waters,
 And a myriad oceans of Jewels and of curds and milk,
 And a myriad suns and moons and the spheres of stars,
 And a myriad gods and goddesses of a myriad kinds. [4]
 From Him are a myriad earths, and the wish-fulfilling Cows,
 And a myriad Elysian trees, and, they whose lips are on the flute ;
 And a myriad heavens and the underworlds,
 And a myriad high-minded men who Dwell only on Him. [5]
 Of Him sing a myriad Shāstras and Smiritis and Puranas,
 And a myriad men discourse upon Him in a myriad ways :
 A myriad Hearers Hear of Him, the Treasure of Virtue,
 For, He is in all life : He is the All-filling God. [6]
 Myriads upon myriads are the Dharmārājās and Kuberas, the gods of wealth :
 And, myriads are Varunas³, and myriads the mountains of gold,
 And myriads are the Sheshnāgas, who utter His Ever-new Names ;
 But they too Know not the Limits of their Lord. [7]

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1. मन्धी (साखी) : (Sans. शिक्षा), teaching.

2. रंग (रंग) : lit. love ; also, play.

3. वरुण (वरुण) : (Sans. वरुण), the deity of the waters and regent of the west (the Neptune of the Hindus)

Myriads are the spheres, myriads the parts (of the universes),
And myriads are the Manifestations of His Love and Beauty,
And myriads are the forests and fruits and roots :
Yea, our God is both Manifest and Unmanifest. [8]

Myriads are the time-cycles, and endless are the days and nights ;
And myriads the creations and myriads the dissolutions.

Myriads are the creatures in the Kingdom of His Home :
Yea, our God Fills all places : He Pervades all beings. [9]

Manifold is His Play which one can describe not,
And manifold is His Power which He Manifests in a myriad ways.
Myriads are the bewitching Melodies that Sing of Him, our Lord,
And a myriad *Chitras* and *Guptas* are there, seen and yet unseen. [10]

He alone is the Highest of the high with whom is God,
And who, in His Love, Sings ever His Praise.

O, a myriad Unstruck Melodies Sing of His Bliss
Of Whose Relish, there is no limit, no end. [1]

True is He, the *Purusha*, True is His Abode :
Yea, He is Highest of the thigh : Immaculate and Detached.

He alone Knows the Extent of His Own Doings,
And He, our God, Pervades all hearts.

Compassionate is He, the Treasure of Mercy,
And Blessed is he, who Contemplates Him. [12-1-2-2-3-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang Chhant : M. 5

See in all hearts thy God who Blesses thee with fearlessness :

Yea, He Fills all and yet remains Detached.

He Pervades all hearts ; and all that seems is His Expanse : He Creates His Creation like the waves
in water.

Yea, He it is, who Enjoys in all hearts, for, there is naught else but He.

He is One, yet Plays He the Play in a myriad ways : yet one Knows Him in the Society of the Saints.

Nānak : He, who's absorbed in the God's Vision, like fish in water, he Sees Him, the Blesser of
fearlessness. [1]

O God, how shall I Praise Thy Glory :

For, Thou Fillest all places.

Thy Beauty is Manifest in all hearts : and when Thou Withdrawest Thyself, one becometh as dust.

Why shouldn't I Dwell on Thee, Associating with the Saints, when, after a brief hour, my turn (to
quit) is to arrive.

And all the possessions, to which I cling now, will go not along with me.

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I Dwell on my God : but, how am I to Praise His Glory ? [2]

I ask the Saints : "Pray, tell me what kind is my God ?

I'd Surrender my Soul to Him if ye give me but His news.

Pray, tell me what kind is my God ; where does He Abide ?"

And say the Saints : "He, the Bliss-giving God, is ever with thee ; yea, He is in all places, space and
interspace :

He is Bound not to any Bonds and yet, is joined to all hearts and one can say not who is His like."

Nānak is wonderstruck by the Lord's Wonders, and asks he the Saints : "Pray, what kind is my
God ?" [3]

Lo, my God, in His Mercy, Comes into my heart !

O, Blessed is the heart that Cherishes the Lord's Feet.

One Cherishes His Feet if one Associates with the Saints, and lo, the Darkness of his Ignorance is
dispelled.

And, his mind is Illumined : and his heart leaps with Joy, when he Attains to his much sought-after
God.

His Pain is dispelled and Peace rains upon him, and, in utter Bliss, he is Blest with Poise.

Says Nānak : "I've Attained unto my Perfect Master : lo, He, in His Mercy, Comes into me"

[4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Sārang : M. 4

[To be sung to the tune of Mehma-Hansa's Ballad]

Shaloka M. 2

The Mind's house sheltered by the body's roof is locked by Attachment, and the Key is in the Guru's hands. For, without the Guru, the mind's Door is opened not, for, the Key is in no one else's hands. [1]

M. 1

God is neither Pleased by making¹ music, nor by recitation of the Vedas ;
Nor through Yoga, nor by becoming all-knowing,
Nor by abiding ever in sadness ;
Nor through beauty, possessions and revelries ;
Nor by wandering naked at the pilgrim-stations,
Nor by offering alms in charity,
Nor by sitting out, alone, in wilderness,
Nor by dying as a warrior on the battle-field,
Nor by rolling in dust .
Yea, God takes only that into account that one Loves with the whole mind,
And if one is Imbued with the True Name. [2]

M. 1

If one studies the nine (grammars), six (Shāstras) and also six² (sub-divisions of the Vedas),
And utters, night and day, the (Mahābhārta of) eighteen chapters,
Even then one finds not the limits of God.
O, how can one be Emancipated, if one Dwells not on the (Lord's) Name.
Brahmā, who entered into the stem of the lotus, knew not the (Lord's) end ;
But, by the Guru's Grace, one Realises Him, through the Name. [3]

Pauri

The Lord, who Creates the Creation, is Himself Immaculate and Detached :
Yea, the whole world He Creates, as His Play-field,
He it is, who Attaches His creatures to Attachments, and Creates the three Modes :
And, they alone are Emancipated, by the Guru's Grace, who Love the (Lord's) Will.
Nānak : He, the True One alone Works in all, and all are Merged in Him. [1]

Shaloka M. 2

The Lord Himself Creates all, and makes each a distinct entity.
Whom shall we, then, call bad when the One God Pervades all. P. 1238
Yea, the Lord of all is the same : He Yokes each to his task and then Watches him He.
He Blesses some with more, others with less ; but no one goes empty from His Door.
Naked one comes, naked one quits the world, and in-between one spreads oneself out and afar.
Nānak : One Knows not the Lord's Will, nor what will He make us do hereafter ? [1]

M. 1

The Lord Creates men as distinct entities³, and then Drives them on :
Yea, He, of Himself, Establishes and Disestablishes, and makes man wear a myriad garbs.
As many are the seekers, so many does He Bless with His Bounties :
Yea, in His Will, does man utter and run about : so why be vain, in vain ?
This alone is the Wisdom that's Approved : and this is what Nānak utters :
That it is on one's deeds that Justice is ministered (by God), and all else is a vain prattle. [2]

1. ठसी (नदी) : lit. Song.

2. षट (षट्) : names of certain classes of works regarded as auxiliary to the Vedas, and designed to aid the pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials. They are six in number : (1) शिक्षा, the science of proper articulation and pronunciation ; (2) छंदस्, the science of prosody ; (3) व्याकरण, grammar ; (4) निरुक्त, etymological explanation of difficult Vedic words ; (5) ज्योतिष, astronomy, (6) कल्प, ritual or ceremony.

3. निरुक्ति (जिनसि) : kind, species, sort, family, race.

[1183]

Pauri

O, see the wonder that, by the Guru's Grace, Virtue wells up in one;
And one Utters the Guru's Word and Enshrines the Lord in his Mind.
One is then delivered of Māyā and Doubt, and one's Within is Illumined by God.
And they, who treasure Virtue, they Meet with the Guru, the *Purusha*.
Nānak: One Meets with one's God all-too-spontaneously and Merges in the Lord's Name. [2]

Shaloka M. 2

From God, the Merchant, the Traders Brought their Wares, as was the inherent Writ of each:
Yea, as was the Writ, so was the Command, and each Cherished what he was Blest with.
The Traders Loaded their Wares on the back of their minds;
But, lo, Some earned the Profit (of the Lord's Name), while the others frittered away even their
Capital-stock.
No one asked for less: so whom is one to acclaim?
But they alone are Blest, O Nānak, who brought back their Stocks whole. [1]

M. 1

The Soul Separates and then Unites with the body:
Yea, one lives to die, and dies to be re-born.
One becomes now a father, now a guru, now a disciple:
Yea, one can make not their count, how many there are, how many there have been?
The God Writes the Writ of every one as are his deeds:
Yea, the (Soul of the one who's) self-minded Dies, and he, who Lives in God, Lives, and on him
is Grace of God. [2]

Pauri

The self-minded man is beguiled by the sense of the Other:
And, he utters Falsehood and practises Falsehood too.
He's involved with his wife and sons, and thus writhes ever in Pain.
He's Punished at the *Yama's* abode, for, he was strayed by Doubt.
The self-minded man loses the Merit of human birth, while Nānak Loves his God. [3]

Shaloka M. 2

They, who are Blest with the Glory of Thy Name, O God, their Mind is ever Imbued with Thy
Love:
Yea, there is but one Elixir, the Name; no, there is not another.
This Elixir is within the Mind, but one Attains to it by the Guru's Grace;
And they alone Drink it with abandon, in whose Lot it is Writ by the Primeval God. [1]

M. 2

Why praise the creature? O man, Praise thy Creator Lord.
Says Nānak: "Without the One Lord, there's not another."
Yea, Praise that Creator-Lord, who Created thy form,
And Praise only that Beneficent God who brings Sustenance to all.
Says Nānak: "Thy Lord is ever Alive, and Brimful ever is His Treasure,
So Praise thou Him, the Sublime Being, who's Infinite and Boundless." [2]

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Pauri

Bliss-giving is the Lord's Name: Contemplating it, one gathers Peace:
So, I seek to Utter the Immaculate Name of God that I'm received with Honour in my Home,
The Guru's¹ Word is the (Lord's) Name: this Name I Cherish in my heart,
And the mind, quivering bird-like, is becalmed, Dwelling on the Guru.
Says Nānak: "If He, the Lord, is in Mercy, one is Attuned to the Name." [4]

1. ਗੁਰਮੁਖੀ (गुरुमुखी) : that what comes from the great (ਮੁਖੀ), Guru.

Shaloka M. 2

Why grumble before Him who Knows the inmost state of all?
 Yea, He alone is God whose Writ¹ no one can challenge.
 Lo, every one walks in His Will, kings, courtiers, warriors and all.
 So whatever Pleases my God is Pleasing to my mind.
 They, who go the way of God, accept His Will without demur²,
 And if such be the Master's Will; they walk on His Path.³
 As is the Writ, so go thou, O man,
 For, it is He, who Sent us out into the world, and it is He, who Calls us back. [1]

M. 2

They, whom the Lord Blesses with His Praise, they alone Treasure God.
 Yea, they, whom the Lord Blesses with the 'key', they alone can open the Lord's Treasure.
 They, out of whose Treasures comes Virtue, they alone are Approved (by God).
 Nānak: They alone are Blest by God, whose Pass-word is the Lord's Name. [2]

Pauri

Immaculate and Pure is the Lord's Name: Hearing it, one is in Bliss.
 Yea, Hearing it, one Cherishes it in the mind, but rare's the one who Realises it.
 O, forsake Him not, thy True Lord, upstanding or downsitting.
 The Lord's Devotees lean on the Name, for, through the Name, one is Blest with Bliss.
 Nānak: The Lord, our God, Pervades our body and Mind; yea, He's our only God, Realised by
 the Guru's Grace." [5]

Shaloka M. 1

Nānak: One's weight is adjudged truly if one weighs one's self with the weight of the Soul.
 And, nothing can equal (God's) Praise which Unites us wholly with God.
 To call thy Lord Great weighs well (in God's Eyes),
 For, all else is vain prattle, and Pleases not God.
 No Jeweller can weigh in his scales either the earth or the seas or the mountains with his little
 weights,
 And vainly attempts he, when asked, to quieten the questioning mind.
 The Ignorant mind is Blind and so runs after Darkness:
 And the more it utters (led by Darkness), the more it exposes itself. [1]

M. 1

Hard it is to Hear and Utter of God: yea, through utterance alone one Utters Him not.
 Some there are who utter Him through words, constantly, and in various postures.
 If God be in Form, one would See Him thus, but His Form or Kind one can See not:
 But all Doings He, the Creator-Lord, alone Does; and Establishes He all places, high and low.
 O, hard is the Utterance of God, for, through utterance alone one Utters Him not. [2]

Pauri

Hearing the (Lord's) Name, one is in Bloom; through the Name is one Comforted:
 Yea, the Mind is Satiated with the Name, and one is delivered of all Sorrows.
 Hearing the Lord's Name, one earns (True) Repute, and is Blest with Glory.
 Through the Name is all Honour and Deliverance: the Name is one's True caste:
 Yea, if one Dwells on the Name, by the Guru's Grace, one is Attuned (to God). [6]

P. 1240

1. चीरी (चीरी) = चिंठी : letter ; hence, writ.
2. उषि तिन विहू ठाहि (हृषि तिना किछु नाहि) : lit. they have nothing in their hands.
3. वरले (करले) : path.

Shaloka M. 1

One is defiled not by hearing music or by uttering the Vedas,
Nor by the changing of seasons, through the movement of the sun or the moon,
Nor through food, nor through baths.
Nor if it rains all over.
Nay, one is defiled not by the earth or the waters;
Nor if the water merges in the winds.
Says Nānak: "It is by turning one's back on God that one is Defiled;
For, he, who is without the Guru, is shorn of all Merit". [1]

M. 1

One can cleanse not one's mouth with a handful of water, but only if one Knows.
For the conscious Mind, it is through Wisdom, for the Yogi through Chastity,
For the Brāhmin through Contentment, for the house-holder through Charity;
For the monarch through Justice, and for the learned by dwelling on Truth,
(that the mind is cleansed.)
Can one cleanse one's mind with water? Nay, with a cool drink only one's thirst departs.
In the water are the germs of creation; and the dissolution is also through water¹: (then, how can
one's defilement be washed away with water)? [2]

Pauri

Hearing the (Lord's) Name, one becomes an Adept, endowed with extra-psycho powers;
Hearing the Name, one is Blest with the Nine Treasures; and all one's Wishes for, is Fulfilled.
Hearing the Name, one earns Contentment, and Māyā worships at one's feet.
Hearing the Name, one is in utter Poise, and is Blest with Bliss all-too-spontaneously,
It is through the Guru's Word that the Name is Awakened in us, and we ever Praise our God. [7]

Shaloka M. 1

One is born in Pain, and dies in Pain; yea, one deals with the world in Pain.
Hereafter is also Pain (for such a one), and the more such a one reads (the Sacred Texts), the more
he Wails.
Untie any package (of the world) and lo, it is Pain alone that shows its head.
Lo, one burns in Pain, while alive; and dies too in Pain.
Says Nānak : "It is by being Imbued with the Lord's Praise that one's mind and body Blossom
forth:
Yea, the Fire of Pain scorches all, but Pain also is the Cure of our ailing mind ! [1]

M. 1

The world is like the dust!
If one deals in dust, one earns ashes.
The body too is but dust, for, when the Soul flies away, one rolls in dust;
And, when man is asked the Account (of misdeeds) Hereafter, he is greeted, ten-fold, with the dust. [2]

Pauri

If one Hears the (Lord's) Name, one is Sanctified: this, indeed, is one's Self-control, and Yama touches
one not.
For, if one Harkens to the Name, one's Within is Illumined and all one's inner Darkness is dispelled.
Lo, Hearing the Name, one Realises one's Self and earns the Profit of the Name;
And one is rid of one's Sins and is Blest with God's Immaculate Truth.
Nānak: Pure is one's Countenance if one Hears the Name;
Yea, it is through the Guru's Grace that one Contemplates the (Lord's) Name. [8]

Shaloka M. 1

(The Pandit) instals (the image of) God with its Courtiers in his home,
And bathes it he and worships it,
And applies to it the saffron-mark and sandal-paste, and offers flowers to the deity,
And falls at its feet that it be pleased.
But lo, it is from man not the image that he begs for his eats and wears.
Yea, if dark be his deeds, would he be punished not for them?
(The image) provides not with our sustenance, nor saves us from Death:
O, vain is the worship of such an image for the society of the Blind. [1]

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1. The Hindus think that on the birth and death of some one, in the family, one is defiled, and that one is purified only after a bath. But the Guru says, when water is also the birth-giver and the destroyer of creation, how can it purify one's mind or body?

M. 1

All Yoga to control the mind, all Vedas and Purānas,
And the practice of austerities, and all wisdoms, and all songs,
And all intellect and intuition, and all pilgrim-stations, and all places,
And all kingdoms run in accordance with the Lord's Command; yea, all joys and all delicacies
come from God.
All men and all gods and all concentrations and all kinds of Yoga,
And all spheres and all parts of the universe, and all life of the worlds:
Yea, all of them He, the Lord Drives, according to His Will; but His Pen Writes as are our deeds.
Says Nānak: "True, True is God; True is His Name, and True is His Court and all His Courtiers
too:" [2]

Pauri

Through the (Lord's) Name, we are Blest with Bliss; through the (Lord's) Name is Deliverance:
Yea, whosoever Believes in the (Lord's) Name, is Honoured; yea, he who Cherishes the Lord in the
heart.
Accepting the validity of the Lord's Name, one Crosses the Sea of Material Existence, and comes
not to Sorrow again:
Yea, with Belief in the Lord's Name, the Lord's Path becomes Manifest, and one is Illumined
from within:
Meet thou with the Guru, O Nānak, and Believe in the Lord's Name; but he alone Believes whom
the God Blesses. [9]

Shaloka M. 1

One may walk through the whole world on one's head, and Contemplates God standing on one foot
And the wind-like mind one may control and meditate in the mind, dropping one's neck.
But, on whom can one lean? Whom does one want to force?
Says Nānak: "One knows not whom will our God Bless with His Bounties;
For, His Will alone Works, while the fool imagines it is he who does." [1]

M. 1

If I say 'God is', and I say it a myriad times,
And I utter and utter ever and forever more, without end and without limit,
And such be my tenacity that I tire not of uttering this, nor am I ever held in check,
Even this would be too little; and to claim more for this would be a Sin. [2]

Pauri

Believing in the (Lord's) Name one Redeems one's whole generation,
And all those who keep one's Company, and who Cherish God in the heart.
Yea, Emancipated are they who Hear, and also those who Utter (the Name):
Yea, Believing in the Name, one is rid of one's Sorrows and Hungers, being Attuned to the Name.
Nānak: They alone Praise the (Lord's) Name who, by God's Grace, Meet with the Guru. [10]

Shaloka M. 1

All nights, all days, all auspicious moments and times,
And all seasons and all months and the whole earth and its loads,
And all winds and all waters, and all the fires of the underworld,
And all spheres and all divisions of the world and all the worlds and all forms (of life),
Over them all is the Lord's Infinite Will; and one can know not all its Manifestations.
Yea, myriads have uttered His Praise and myriads Dwell upon Him:
But not an iota (of His Worth) is known: the fools but prattle in vain. [1]

M. 1

If I were to walk on my eyes and see all the forms thiswise,
And if I were to ask all the wisemen about all that is in the Vedas,
And if I were to question all men and all gods and all warriors and all prophets,
And all the ascetics wrapt in their trance, and then See I the (Lord's) Court,
I'd Know that Hereafter the Lord Accepts only the True Name of the Fear-free and Immaculate
God;
For, all else is false wisdom, an illusion, and a dark delusion:
Yea, only when God Blesses us with His Worship, are we Emancipated, through His Grace. [2]

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Pauri

Believing in the (Lord's) Name, one is rid of one's False intellect ; and Wisdom awakens in one.
Yea, Believing in the Name, one is rid of one's Ego and all one's Maladies.
Believing in the Name, the Name wells up in one, and one Attains Peace all-too-spontaneously.
Believing in the Name, one becomes Content, and one Cherishes the Lord in the Mind.
Nānak : The Name is the Jewel, and one Dwells on God, by the Guru's Grace. [11]

Shaloka M. 1

If there were any Thy equal, then I'd Praise Thee before him.
But now I have to Praise Thee before Thyself ; O Lord, I'm Blind, though my name is 'Wisdom'.
One can utter (Thy Praise) only through the words : and the words one utters as is the habit (of the mind).
Nānak : One can say only but this, that all is Thy Glory, O God ! [1]

M. 1

When one was not in form, what did one do ? When in form what could he do ?
O, it is God alone who Does all and Watches all each in his turn.
Whether one asks or asks not, the Beneficent Lord Gives in His Mercy.
I've searched the whole world through, only the One Lord is the Giver and all the others are seekers at His Door.
Yea, this alone I know that my Lord is Eternal and ever Alive. [2]

Pauri

Believing in the (Lord's) Name, one's Consciousness grows: through the Name, one becomes Wise.
Believing in the Name, one Utters the Lord's Virtues ; through the Name, one sleeps in Peace.
Believing in the Name, one is rid of one's Doubt, and thereafter one comes not to Sorrow.
Believing in the Name, one Praises (One's God), and the Sinful mind is cleansed.
Nānak : One Believes in the Name, through the Guru's Grace, and he alone Believes whom the Lord Blesses. [12]

Shaloka M. 1

One reads the Shāstras, the Vedas and the Purānas :
And though one utters them, one Knows them not.
If one Knows God, then one Realises God.
O Nānak, it is all-too-vain to shout about thy Lord. [1]

M. 1

When I belong to Thee, O God, everything belongs to me ; yea, when I am not, Thou art.
Thou, O Lord, art All-powerful and Hearest Thou all ; on the String of Thy Power is the whole world strung.
Thou Sendest out everyone into the world, and then Recallest them : yea, Thou Createst and Watchest all.
Nānak : True is our God, and through His True Name, one is Approved by God. [2]

Pauri

Unknowable is the Immaculate Name of God : O, how is one to Know it, pray ?
The Immaculate Name is within us, but how is one to Attain unto it ?
Yea, the Immaculate Name Pervades all, all over.
It is through the Perfect Guru that one Attains unto it, and one 'Seeth' it within one's heart,
And, it is by God's Grace that one Meets with the Guru. [13]

Shaloka M. 1

In the Kali age, men have become greedy and, dog-like, they usurp another's due¹.
They utter what is False, and care not for Righteousness.
In life, they are Honoured not, and after death, too, Evil is their repute.
Nānak : Whatever is the Writ of God, comes to pass. [1]

1. Lit. carcasses.

M. 1

Women have become submissive¹, while men have become tyrants²;
And Self-culture and Self-control and Piety all have abandoned, and they eat what is forbidden.³
P. 1243

Men have lost all sense of shame and lost whatever Honour they had.
Says Nānak : "The One alone is True : O man, search not for another". [2]

Pauri

Within (the Yogi) is Darkness, but his outer body he besmears with ashes ;
And becomes he egotistical, led by Ignorance, though wears he the coat of a mendicant.
He's involved with Desire and Illusion, and utters not the Lord's Word ;
Yea, within him are Greed and Doubt, and strayed is he thus, the fool;
Says Eānak : "He Cherishes not the (Lord's) Name, and so gambles his life away in vain". [14]

Shaloka M. 1

Even if one lives a hundred thousand years and loves as many men, and revels with abundance as many times,
In the end one parts with these in an instant, and the joys turn into Poison,
Even if one tastes sweets for a hundred years, even then thereafter he has to taste the bitter.
The sweet taste one soon forgets, but the bitter tastes linger for long,
But, sweet is as painful as is bitter.
For, the more one indulges, the more is one wasted away.
All strife is vain, for, it leads to Pain :
And yet men waste themselves away in Strife. [1]

M. 1

Clothes and wooden furniture tastefully polished,
And houses plastered with lime to look glitteringly white :
With these pleasures, man sports with joy,
But lo, the Lord Admonishes him for this.
He, who tastes what is Bitter, mistaking it to be Sweet,
He, forsooth, gathers Pain, within.
If the Lord Blesses him with His Sweet,
Then alone departs the bitter taste.
Says Nānak : "He alone is so Blest by the Guru's Grace,
In whose Lot our Lord, the God, so Inscribes. [2]

Pauri

They, within whom is Guile, but who wash themselves from without,
They practise False values: within them is Illusion.
Whatever one has within oneself, becomes manifest in the end,
And lured by greed one is cast into the womb again and over again.
Says Nānak : "One Reaps what one Sows : for, such is the Lord's Writ". [15]

Shaloka M. 2

The Vedas have given currency to the myths that make men reflect upon (human values of) good and evil :
And also to believe that one 'takes' (only) what one 'gives' : through this 'give-and-take' is man cast into heaven or hell.
The sense of high and low, and of caste and colour : such are the illusions created in man,
But, the Nectar-Word (of the Guru's) makes one know the Quintessence; for, its springs are Wisdom and Contemplation,
And, 'tis uttered by those turned Godwards, and Realised by their likes alone, who, by God's Grace Dwell upon it in their consciousness.
In His Will, the Lord Creates (all) ; in His Will, He Watches and Keeps (all).
Says Nānak : "He who is rid of his Ego, (and is Attuned to the Lord's Will), alone is of any account to his God". [1]

1. ਬੋਧੀਆ (ਬੋਧੀਆ) : Buddhist, i. e. non-violent, submissive.
2. ਸ਼ਾਇਆਦ (ਸ਼ਾਇਆਦ) : (Arabic), lit. hunter.
3. ਅਹਾਜ਼ (ਅਹਾਜ਼) = ਅਖਾਜ਼ : uneatable.

M. 1

Proclaim the Vedas that the seed of heaven and hell is in 'virtue' and 'sin' :
 And whatever one sows, that one reaps, and the Soul has to eat accordingly.
 But Wisdom praises the True God whose Name is Truth.
 And thiswise Truth wells up in man, and one finds a Seat in the Lord's Court.
 The Veda only trades in God : the Soul's Capital-stock is Wisdom, and to it one Attains through
 (God's) Grace.
 And whosoever is without this Capital-stock is laden not with the Profit of God. [2]

Pauri

Even if one irrigates the *Neem*-tree with Nectar,
 And reading out the set words, one trusts a snake and feeds it upon milk ;
 (It avails not), as the stone becomes dry soon after it is washed, so is the self-minded man !
 If a poisonous plant is treated with Nectar, it loses not its poison.
 O God, Lead me on to Thy Saints that I'm rid of all the Poisons within me. [16]

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Shaloka M. 1

Death has no date ; it comes un-invited.
 Some have already left, while others are ready to leave ;
 Some have assembled¹ (their goods) while others have saddled their horses :
 And then with their armies and drums, they leave their beauteous mansions behind.
 Nānak : Man, the bundle of dust, in the end returns to dust. [1]

M. 1

The fortress (of the body) is of the dust ; and it falls like the dust:
 Within it is the Thief (of Desire) ; O life, it is all an illusion thou see-est. [2]

Pauri

He, within whom is Slander, shames himself.
 He is like an ugly witch, ever in Pain, whose face is blackened by *Māyā*.
 Each day, he steals what belongs to another ; and hides from the Lord's Name.
 O God, be Merciful that I associate not myself with him.
 Nānak : He practises what is in his Destiny, and being self-willed, he comes to Grief. [17]

Shaloka M. 4

Everyone belongs to God ; from God, all emanate :
 Yea, whosoever Realises the Lord's Will, attains to Truth.
 By the Guru's Grace, one Knows one's Self, and then no one seems bad and evil.
 Nānak : If one Dwells on the Name, by the Guru's Grace, then Blessed is one's birth. [1]

M. 4

The Lord Himself Blesses all ; yea, He it is, who Unites all with Himself.
 Nānak : He, who Serves, and is Merged in God, through the Word, Separates not from Him. [2]

Pauri

Peace reigns in the mind of the God-conscious being, and within him wells up the Lord's Name.
 This, yea, is his meditation, maceration and self-control and pilgrimages that he's pleasing to his Lord.
 His mind is Pure and he Serves God and looks Beauteous, Praising his Lord.
 My God Likes it thiswise and Saves such beings through the Guru.
 Nānak : Them the Lord Unites with Himself, and they look Glorious at the Lord's Gate. [18]

Shaloka M. 1

The Rich are they who seek more and more (of God) :
 But, they are Poor indeed the day they forsake the Lord's Name. [1]

M. 1

The sun rises and then it sets ; and lo, a day out of man's life has gone by,
 And the body and mind indulge in pleasures, and one loses while another wins.
 Everyone is puffed up with Ego and instructed not back to Wisdom,
 But the Lord Sees it all, and when He Deprives man of his breath, lo, there he falls. [2]

1. ਸਾਰ (ਸਾਰ) : assembling (of goods).

Pauri

The Treasure of the (Lord's) Name one receives from the Society of the Saints :
Yea, when one's Within is Illumined by the Guru's Grace, one's Darkness is dispelled.
When iron is rubbed with the Philosopher's Stone, lo, it turns into gold.
Nānak : Meeting with the True Guru, one is Blest with the Name, and it one Contemplates. P. 1245
Yea, they who, in whose heart¹ is Virtue, they See the Vision of God. [19]

Shaloka M. 1

Accursed is the life of those who trade in the Lord's Name :
Yea, their Farm is destroyed : so the Grains they cannot gather.
Without Truth and Humility, they are, Acclaimed not Hereafter :
Yea, Wise is not he who destroys his Wisdom in Strife.
Through Wisdom, one Serves God; through Wisdom, one Attains Honour.
Through Wisdom, one Realises what one reads : through Wisdom, Charity comes into one's mind.
Says Nānak : "This is the True Path : all else leads to the Devil". [1]

M. 2

As one does, so should one be known : this is the need of the time.
Yea, he alone is handsome who is Virtuous² : else he is Deformed³.
And he alone is of Blessed form who Receives (from God) what he asks for. [2]

Pauri

The Guru is the Tree of Nectar : it yields too the Fruit of Nectar ;
And He is Attained only if it is so Writ in one's Destiny; and one receives Him through the Guru's Word.

He, who walks in the Guru's Will, Unites with God.
Him the Yama eyes not, and his Within is Illumined.
Nānak : He is Blest and United with God, and is wasted not again in the womb. [20]

Shaloka M. 1

If Truth be one's Fasting, Contentment the Pilgrim-station and Wisdom and Cognition the Bath.
And Compassion the god, Forgiveness the Rosary ; then, one is a Sublime being.
If one's Way be the Dhoti, and the Awakened mind the freshly-plastered kitchen-square, and Deeds the Saffron-mark :
And if one's Food be of Love ; then rare is such a Devotee of God. [1]

M. 3

On the ninth day (of the moon) if one Practises the Truth,
And one eats up one's Lust and Wrath and Craving ;
And on the tenth lunar day, closes all the Ten Doors (of the body) ; and on the eleventh day,
Realises God to be a Unity ;
And on the twelfth day overcomes the five Desires, then only the mind Believes.
O Pandit, no other instruction is of any avail ; observe these and thou art Delivered. [2]

Pauri

The kings indulge in pleasures and gather nothing but the Poison of Māyā ;
And, they crave for more and more, and usurp what is not their due.
They trust not even their sons and women ; such is their love.
They are lured away by Māyā at the first sight, and when they are cheated by it, they Grieve.
And, they are Punished at the Yama's door ; for, such is the Pleasure of God. [2]

Shaloka M. 1

If one sings the Lord's Praise, bereft of Wisdom,
Or converts his homestead into a mosque to satisfy his hunger,
Or being workless, gets his ears torn (to pass for a Yogi),
Or becomes a mendicant⁴ and loses caste with the world,
And, though proclaimed as a guru, begs from door to door,
Never, O men, should one fall at the feet of such a one.

1. Lit. in the treasure.
2. लिङ (लिङ), mark, sign, token ; (2) well-formed (लिङ्ग).
3. डिङ (डिङ) : deformed.
4. ढक्कू वरे (फक्कू करे) = ढक्की वरे : becomes a mendicant.

He alone, O Nānak, Knows the Way,
Who earns with the sweat of his brow, and then shares it with the others. [1]

M. 1

They, whose minds are Dark like the deep caverns, Realise not their life-object, even when told.
Yea, they are Blinded in the mind's Eye, are Deformed in stature, and their Souls are drooping
like the inverted lotus.

But they, who Understand and Realise, they are Wise and Beauteous. P. 1246

They who neither have the knowledge of the *Nāda* nor the *Veda*, nor mak. Discrimination between
Good and Evil, And are Blest not with Wisdom, and Know not the Mystery of the Word

Nānak : They indeed are the real asses who pride on themselves, but have no Virtue to be proud
of. [2]

Pauri

Blessed is the man of God and the Riches he has :

Yea, they, who expend their Riches in the God's Way, are Blest in their giving.

And they, who Dwell on the Lord's Name, are never in want.

The men of God See ever the Lord's Presence before themselves, and so they discard the False
Coins.

Nānak : The Devotees of God Cherish naught else but God; and they are Merged in the Lord's
Name. [22]

Shaloka M. 4

Blessed and Fortunate are they, who Serve the Guru :

Yea, they who are Attuned to God through the Guru's True Word.

They, remain in the household, wrapt all-too-spontaneously in the Trance of Equipose.

Nānak : they, who are Imbued with the Lord's Name, are truly Detached [1]

M. 4

If one calculates, one Serves not well, and is Approved not :

Yea, such a one loves not Truth, and Tastes not the Taste of the Word.

He loves not the True Guru, and is born only to die, being self-willed.

If he takes one step forward, he takes ten backwards too.

One Serves the Guru-God well only if one walks in His Will,

And abandoning his Ego, Meets with the Guru and Merges in Him.

Such a one forsakes not the (Lord's) Name, O Nānak, and he Unites with his True God. [2]

Pauri

Even he, who calls himself a chief or a king, remains not :

Not one of his lime-lined mansions goes along with him (in the Yond),

Nor his satchels of gold, nor horses, sweeping like wind; O accursed is all his sharp-wittedness.

He eats all the delicacies, but Sin increases through him.

Nānak : He, the self-minded fool, who Knows not the Giver, comes ever to Grief. [23]

Shaloka M. 3

The Pandits and men of silence are tired of their readings; tired are the mendicants of various
hues, of roaming the earth :

Yea, being led astray by the Other, they Receive not the (Lord's) Name, and are gripped by
immense inner Pain.

They, the Blind ones, act within the three Modes, for, they deal only with Māyā.

They read the Sacred Texts to fill their belly, but within them is Guile.

He, who Serves the Guru attains Bliss, for, he slays the Ego within him.

Nānak : Approved only is the Utterance and the Realisation of the Lord's Name, but rare is the
one who Knows this Truth. [1]

M. 3

Naked one comes; naked one quits; yea, such is the Lord's Will.

For, He, to whom our Soul belongs, He takes it out in; so on whom shall one fix the blame?

He, who is God-conscious, accepts the God's Will, and Drinks the Lord's Essence, all-too
spontaneously.

Says Nānak : "Utter thou the Lord's Name with thy tongue, and Praise ever thy Bliss-giving God."
[2]

Pauri

Our Lord has Embellished the Fortress of our body in a myriad ways;
And the man of the world¹ bedecks it with colourful wears²;
And furnishes he his court with red and white carpets. P. 1247
And thus he eats and suffers Pain, lured by Greed ;
For, he Cherishes not the Lord's Name, which alone brings him Deliverance in the end. [24]

Shaloka M. 3

Merged in the Guru's Word, I, the Lord's Bride, sleep in Peace :
Yea, the Lord, of Himself, has United me with Himself, taking me into His Embrace.
He's rid of his Duality all-too-spontaneously,
And within him Cherishes he the (Lord's) Name.
Yea, him alone the Lord Hugs to His-Bosom, who remoulds (his mind).
Nānak : They, in whose Lot it is Writ by God, Unite with Him in this very birth. [1]

M. 3

They, who forsake the (Lord's) Name, what else will they Dwell upon?
They are the worms of Dirt; yea, they are wasted away by Strife and the five Thieves.
Forget not the Lord's Name, O Nānak, beguiled by false Greed. [2]

Pauri

They who Believe in, and Praise, the (Lord) Name, they alone abide Eternally :
They Cherish only their God in the heart and not another.
They See the Lord's Presence at all times before themselves, and Utter His Praise with their every pore :
Yea, Fruitful is the birth of the God-conscious being, Immaculate and Stainless is he.
Says Nānak : "He, who Dwells on his Living God, Attains Eternal Bliss". [25]

Shaloka M. 3

They, who forsake the (Lord's) Name, and do other deeds,
Are Bound down and Punished by the Yama as is the thief caught red-handed on the spot. [1]

M. 5

Blessed are the earth and the sky, Dwelling on the Lord's Name.
Nānak : They, who are bereft of the Name, their bodies are the feed of the crows. [2]

Pauri

They, who Praise the Lord's Name with Love, abide in their Self;
They come not into the world of form again, and are destroyed not another time.
They are Imbued with the Love of God ever and for ever more.
They are Dyed deep in God and through the Guru, is their mind Illumined.
And as they are on the side of God, the Lord Unites them with Himself. [26]

Shaloka M. 3

So long as this mind is trapped by the whirlpool (of Desire), one is puffed up by Ego.
One loves not the Word, nor Cherishes the Lord's Name.
In vain is one wasted away and his Service is Approved not (by God).
Nānak : He alone is the Lord's Servant who offers his head to his God,
And accepts the Guru's Will and Cherishes the Word in the heart. [1]

M. 3

That Service and Contemplation and Austerity is Approved, which Pleases thy God.
He it is who Forgives thee, and rids thee of thy Ego :
And Unites thee irretrievably with Himself and Merges thy Light in His Own.
Nānak : He alone Realises Him, by the Guru's Grace, whom the Lord Himself Blesses. [2]

Pauri

The self-minded being is Egotistical, but the Lord Knows it all,
Yea, he Cherishes not the Lord's Name, and the Yama Strikes him in the head.
He carries the immense Load of waste on his head, and Sins and commits Evil.
Dreadful and treacherous is the Sea (of Material Existence), pray, how is one to Swim Across?
Nānak ; They, on whom is the Guru's Grace, are Emancipated and Delivered. [27] P. 1248

1. परमाष्टी (धरमाई) : lit. the virtuous.
2. कडीरिया (कतीफिया) : (Arabic, plural of कडीर) silken raiments.
3. मलु (मलू) : (Sans. मलु, rust of iron.)

Shaloka M. 3

Without Serving the True Guru, one attains not Peace, and one is born to be wasted away again and over again :

And one is rendered unconscious with the potion of Māyā, and Sins, attached to the Other.

Some are Saved by the Guru's Grace, and everyone pays obeisance to them.

Says Nānak : "Dwell thou ever on the (Lord's) Name that thou art Emancipated". [1]

M. 3

In the love of Māyā one forsakes Truth, Death and the Lord's Name;

And, in Strife, one loses the Merit of human birth, and suffers Pain within,

Nānak : "He, who Serves the Guru, attains Bliss : yea, he, in whose Lot it is so Writ by God". [2]

Pauri

If one reads only the account of the Lord's Name, he has to render no Account thereafter :

Yea, he has to answer no one, and he Attains Refuge in the Lord's Court.

The Yama too offers him homage and Serves him ever in utter humility.

Through the Perfect Guru, he Mounts to the Castle of God, and his Glory is Acclaimed all over the world.

Nānak : The Unstruck Melody Rings at the Door (of his Mind) and he Meets with his Lord, the God. [28]

Shaloka M. 3

If one carries out the Guru's Command, one attains utter Bliss.

Nānak : If one does the Deeds, enjoined by the Guru, one is rid of one's fear and is Ferried Across. [1]

M. 3

Truth never grows old : the Lord's Name is never Soiled :

Yea, he, who walks in the Guru's Will, he comes not again into the world of form.

Nānak : If one forsakes the Name, one comes and goes again and over again [2]

Pauri

I, Thy seeker, beg of Thee Thy Bounties, O Lord, Bliss me Thou, in Thy Love:

Yea, I thirst for Thy Vision, O God; Bless me with it, O Thou.

I can be not without Thee: without Seeing Thee, life becomes a void.

Through the True Guru, I See Thy Presence, O Thou, who Pervadest all, all over.

Yea, Thou Thyself Wakest me from my Slumber, and Attunest me to Thyself. [29]

Shaloka M. 3

The self-minded beings know not what to utter, and within them are Lust, Wrath and Ego.

They think ever of Evil and discriminate not between Good and Bad;

But where they are asked to render the Account, there they are proclaimed False.

The God Himself Creates His Creation and also Gives it Thought.

Nānak: Whom is one to blame, when the True Lord Does all by Himself. [1]

M. 3

They alone Dwell on God, by the Guru's Grace, whom the Lord so Blesses.

Nānak : I am a Sacrifice unto those who Cherish their Lord. [2]

Pauri

Everyone builds up hopes, taking life to be long;

And wants to live for ever, and decorates his mansions.

He practises guile and makes a myriad Sinful efforts to gather riches :

But the Yama ever keep his eye upon him, and the life of the wretch decreases each day :

Yea, he alone is Saved, O Nānak, who has entered the Guru's Refuge. [30]

Shaloka M. 3

The Pandits read the Sacred Texts but indulge in Strife, in the love of Māyā :

P. 1249

Yea, they forsake the Lord's Name, for, they love the Other, and are Punished for their self-mindedness.

They Serve not Him, who Created them, and who Sustains them ever.

So, they fall ever a prey to the Yama, and they get not over the Cycle of 'coming and going'.

They, in whose Lot it is so Writ by God, they are Met with by the True Guru;

And they Dwell ever on the Lord's Name and Merge in His Truth. [1]

M. 3

He, who repairs to the Guru's Feet, Deals in, and Serves, the True One.

Nānak : He follows the Guru's Will, and Merges in God's Truth, all-too-spontaneously. [2]

Pauri

In hope is Pain : it is the self-minded being who is attached to hope.

The God-conscious beings keep Detached, and so abide in utter Bliss.

They live in the household, but are not of it, and are Intuned only to God.

They accept the Lord's Will, and the world's pain and pleasure affect them not.

Nānak : They are woven with God, warp and woof, yea, the God, of Himself, Unites them with Himself. [31]

Shaloka M. 3

One should¹ pass on another's trust to the one to whom it belongs : in this is utter joy,

Yea, the Guru's Word is established only in the Guru, and becomes Manifest through no one else.

If the Blind one possesses a Jewel, he goes from door to door to find its customers,

But, they who know not its Worth, can offer not even a trinket in exchange.

But, if one knows not its value, one must take it to the Evaluators ;

And if one Cherishes such a one in the Mind, one is Blest with all the Nine Treasures.

Lo, the whole world Starves when the Treasure is in our very Homes;

For, when the Word Abides within us, it brings us Comfort, and we know not Pain or Sorrow.

Life belongs to God, but man prides on it and becomes Egotistical.

Nānak : Without Knowing, one Attains not (God), and one comes and goes over and over again. [1]

M. 3

My Mind is in Bliss, Meeting with my God ; all the Saints are filled with Gladness;

Yea, they, who are United by God to Himself are Separated not ever from Him.

Their Within is Permeated through with the Word, and Meeting with the Guru, they are rid of all Pain.

They Praise ever their Bliss-giving God, and Cherish Him in their heart.

Yea, they, who are Embellished with the True Word, no one can belittle² their Glory.

They repair to the Guru's Refuge, and their Honour the God Himself Saves.

Nānak : They, the God-conscious beings, are in Bliss, and their Countenances sparkle at the Lord's Court. [3]

Pauri

Lo, man is in immense love with his wife :

And seeing his sons, too, he's pleased, and is thus attached to Illusion.

And he procures them sustenance from wherever he can.

But, then he Returns as a stranger unto them and no one can retrieve this situation.

Nānak : Accursed are man's loves, without the Lord's Name, for, they lead to Pain. [32] P. 1250

Shaloka M. 3

For the God-conscious being, Nectar-sweet is the Lord's Name, partaking of which one is rid of one's Hungers,

And one Craves no more, and one Enshrines the Lord's Name in the Mind :

If one lives on aught else but the Name, one is afflicted by Pain.

Nānak : One Tastes all Tastes when one Praises the Lord's Word : such a one the Lord Himself Unites with Himself. [1]

M. 3

The (Guru's) Word is the Life of all life : for, through it, one Experiences God.

Without the Word, Darkness fills the world; it is through the Word that God becomes Manifest.

Tired are the Pandits and the men of silence of their readings, and they wear many, many Garbs and wash their bodies,

But, without the (Guru's) Word, no one Attains (unto God), and one Wails in Pain.

Nānak : Through the Lord's Grace is the Lord Attained, when one's Destiny is Awake. [2]

1. This verse is said to have been uttered by Guru Amar Dās at the time of the installation of the fourth Guru on the throne of Nānak.

2. बधीली (बखली) : (Persian), *lit.* slander.

Pauri

Man is attached to the woman for the sake of a vicious desire ;
But, lo, such is the Lord's Will that all that seems, passes away,
O men, find out the means by which one may live eternally in the world.
Yea, if one Serves the Perfect Guru, the wall of one's Body wears not off.
Nānak : Him the Lord Blesses and Unites with Himself, and Merges him in His Name. [33]

Shaloka M. 3

One forsakes the Guru's Love and Fear, being attached to Māyā,
And, lured by Greed, one loses one's Sense of Values, and one Loves not the God's Truth.
They, who Enshrine the (Guru's) Word in the Mind, by the Guru's Grace, Attain Deliverance.
Nānak : The Lord, of Himself, Unites and, of Himself, Forgives He. [1]

M. 4

He, without whom one can be not even for a little¹ while,
Forsake Him not, O mind, for He ever Careth for thee. [2]

M. 4

Lo, the month of *Shrāvan* hath come and it pours in God's Mercy : Now Dwell thou on the Lord's
Name by the Guru's Grace :
Yea, it rains incessantly and one is cooled, and, dispelled are all one's woes.
The whole earth is now decked in green, and the seed that sustains thee, hath sprouted in abundance
Hark ho, thy Care-free Lord Calls thee in His Mercy, and Approves of thy Devotion.
O Saints, Contemplate ye Him, who Saves ye in the end
And, Praise your Lord, and be Devoted to Him, that Bliss comes to fill your whole mind :
Yea, they who, by the Guru's Grace, Contemplate their God's Name, are rid of all Craving and Pain.
Nānak is Comforted, Singing the Lord's Praise : O God, Bless him thou with Thy Vision, in Thy Love.
[3]

Pauri

The Guru's Bounties increase with each day :
The Lord, in His Mercy, Blesses, and the Blessing becomes Manifest to all.
The Lotus of one's heart Flowers and one is Attuned to the state of Supreme Bliss.
And if anyone tries to rival him, then God throws Dust on his head.
Yea, such is the Glory of the Guru, that no one equals his Devotees. [34]

Shaloka M. 3

The Lord's Will is circumscribed by no one : yea, no one can stay one's God through cleverness or
argument.
So one should abandon one's selfhood, and repair to His Refuge, Accepting His Will. P. 1251
The God-conscious being is Punished not by the *Yama*, and he's rid of his I-amness.
Nānak : The Lord's Servant is he, who is Attuned to His Truth. [1]

M. 3

O God, all Beauty, all Light, is Thy Blessing :
But, I want to play clever with Thee, and, so am attached to the self.
I do Deeds, lured by Greed and Attachment ; and being Egotistical, my 'comings and goings' cease not.
Nānak : All that happens in the Lord's Will, is good, for, He alone is the Doer and the Cause. [2]

Pauri M. 5

If Truth be one's eats and wears, and the True Name be one's Mainstay :
Him the Guru Unites with the Perfect Guru : yea, Him the Lord-God Blesses.
His Perfect Destiny is Awakened and he Dwells on the Formless Lord.
And, he's attached to the Saints and Crosses the Sea of Flux.
Nānak : Praise thou the God and utter, "Glory be to my God !" [35]

Shaloka M. 5

O God, be Merciful and keep every one in Thy Care.
O Lord, Bless us abundantly with our Sustenance, and ridding us of our Poverty, Ferry us across
(the Sea of Material Existence).
Lo, my God hath Heard my prayer, and the whole creation is in cool Comfort.
O God, Take me into Thy Embrace and Dispel all my Woes.
Nānak but Dwells on Thy Name : for, Bliss-giving only is Thy Refuge, O Lord ! [1]

1. बिंद (बिंद) : a little.

M. 5

The glorious rains have come : for, such is the Lord's Will ;
And abundant is the growth of food, and the world is comforted.
The body and mind are in Bloom, Contemplating the Infinite, Unfathomable God.
O True Lord, my Creator, be Merciful to me ;
For, Thou Doest only what is in Thy Will : O Lord, Nānak is a Sacrifice unto Thee. [2]

Pauri

Great is the Glory of our Unfathomable God.
Through the Guru's World, I See His Vision and my mind is Cooled.
O men, the Lord is All-in-all ; 'tis His Will alone that Sways all.
Yea, everyone is subject to His Command : He Yokes and Drives all as He Wills.
Nānak : The Lord Does as is His Will, and everyone goes as is the Will of God. [36-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Sārang : The Word of the Bhaktas
Kabirji

O man, why do you pride on your little achievements ?
If you have a few maunds of foodgrains in your granary, and a few coins more than the others,
why are you puffed up thus ? [1-Pause]
If you are honoured still more, and have been granted the gift of a hundred villages and a revenue¹
of two hundred thousand coins.
Believe me, your overlordship lasts but for a few days like green leaves of the forest. [1]
No one has brought any riches into the world, nor taken any thing out.
Even kings, greater than Rāvana, passed away in an instant. [2]
So Worship ever the Lord's Everlasting Saints who make one Contemplate the Lord's Name.
Yea, he, on whom is the Grace of God, he alone repairs to the Society of the Saints. [3] P. 1252
Neither mother, nor father, nor wife, nor sons, nor riches go along with thee.
Says Kabir : "Contemplate thy God, O crazy one, else thy human birth is passing away in vain".
[4-1]

O God, I can know not the limits of Thy Creation².
So, O God, I seek only to be Devoted to Thy Saints. [1-Pause]
He, who comes laughing (into the world), quits (it) wailing : but, he, who weeps (in Thy Separation), laughs in the end.
Yea, that what is established (not in thee), becomes a ruin; and a ruin (where Thou art Dwelt upon)
springs to life. [1]
Thou driest up the seas, and out of the dry land wells up water : of the well Thou makest a mountain.
Yea, Thou stretchest the canopy of the sky over the earth, and the sky-high pride hath a fall in Thy
Will. [2]
Of a king, Thou makest a beggar, and of a beggar a king :
Yea, if such be Thy Will, then a fool may turn a wiseman, and a wiseman a fool. [3]
And lo, of a woman, a man is born ; and through men do women come into being.
Says Kabir : "Thou, O God, art the Beloved of the Saints : I am a Sacrifice unto Thy Vision". [4-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang : The Word of Nāmdevji

Why, O mind, roamest thou the forest of Vice ?
And, in thy Ignorance, lickest the Poison that maketh thee lose consciousness of thyself. [1-Pause]
When the fish lives in water,
It knows not the net, nor death.
But, lured by the taste of the tongue, she picks at the iron rod,
So dost thou, lured by the love of riches and women. [1]

1. घरात (बरात) : (Arabic), the Royal writ, i.e., Jagir.

2. राजमूम (राजासम) = राज-आसम : the royal residence, i.e., the world, the abode (of God).

The bee gathers honey in her bee-hive,
But lo, man throws dust in her face, and escapes with the honey.
The cow yields milk to feed her young calves :
But the milkman chains her by the neck, and takes her milk. [2]
Man makes many miserly efforts to gather money,
And he buries his hoard in the womb of the earth.
Yea, the fool gathers more and more but knows not
That both the earth and his riches become but dust in the end. [3]
One is burnt in the fire of Lust and Wrath,
And keeps not ever the Society of the Saints.
Says Nāmdeva : "O man, seek thou the Refuge of thy God¹,
And, becoming fear-free, Contemplete thy Lord". [4-1]

O God, I make a bet
That from me, the Servant, art Thou known the Master : from Thee am I known : so we are both
players of the same Game. [1-Pause]
Thou Thyself art the Temple, the Deity, and the Worshipper :
Yea, upon the water rises the wave, and the water too is but waves : and their distinction is but a
make-believe. [1]
Thou Thyself Singest and Dancest and Playest upon the Clarionet².
Sayeth Nāmdeva : "O God, Thou alone art my Master : yea, Thou art Perfect, while I am wholly
devoid of Virtue. [2-2]

(Sayeth God :) Those who are Dedicated to Me, are My very Embodiment :
Yea, they who See My Vision, even for an instant, are rid of their three Maladies ; and they, who
are in Communion with Me, them I Pull out of the Well of the Household. [1-Pause]
Him, whom I Bind down, him My Devotee can Deliver : but he, who is Bound down by My Devotee,
him I can't :
Yea, if at a time the Devotee Chains me too (with the Cord of Love), I cannot but Submit". [1]
I, the Life of all life, am Attracted only by Merit, and My Devotees give Sustenance to My Life".
P. 1253
Says Nāmdeva : "He, who Cherishes these thoughts in his heart, within him is the Illumination of
Love". [2-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang

O man, what gains did you gather hearing the Purānas,
If the unalloyed³ Devotion to God did not well up in you and you shared not what you had with
those in need. [1-Pause]
O man, O god⁴, if you are rid not of your Lust and Wrath, nor of Greed, nor Slander,
Then, in vain was all the Service you rendered unto your God. [1]
O Sinner, you rob men on the highway or break'nto other men's doors to fill your belly,
And that what brings you Dishonour in the other world, that Ignorance you practise and own. [2]
You are delivered not of violence, and compassion has come not to your soul.
Says Parmānand : "Why, O man, did you associate not with the Holy and utter the Immaculate
Gospel (of God)" ? [3-1-6]

Abandon, O mind, all those who've turned their back on God.

1. ਤਾਚੀ ਆਣਿ (ਤਾਚੀ ਆਣਿ) = ਤਾਂਕੀ ਆਣਿ : His Refuge.
2. ਤੁਰਾ (ਤੁਰਾ) — ਤੁਰੀ : lit. clarionet.
3. ਅਨਪਾਵਨੀ (ਅਨਪਾਵਨੀ) : (Sans. ਅਨ + ਘਾਧ), that which is not destroyed.
4. ਦੇਵਾ (ਦੇਵਾ) : (Sans. ਦੇਵ), god.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Surdās

The men of God abide ever with God :

They surrender their body, mind and all they have, Intoxicated¹ with the Bliss-giving Melody of Equipoise. [1-Pause]

Seeing the Lord's Vision, they are freed of Vice, and attain all that they seek :

They involve themselves with naught else, for, they See ever the Glorious Presence of God. [1]

He, who seeks his God not, is like the worm who is fed on a leper.

Says Surdās : "I hold my God in the Palm of my Mind : and this is the very Heaven for me". [2-1-8]

Sārang : Kabirji

O mind, there is no one to Support thee without thy God !

For, the love of thy mother and father and brothers and sons and wife is but an Illusion. [1-Pause]

Prepare, O mind, a Raft that Ferries thee across to the Yonder Shore, for, thither thy riches go not along with thee.

And trust not the Vessel of thy body, for, a little stroke, and lo, there it breaks. [1]

You are Blest with the Essence of all religions, if you seek but the Dust of the Saint's Feet.

Says Kabir : "Hear ye, O Saints, the mind flaps ever its wild wings like the bird of the forest" (and is now here, now there). [2-1-9]

1. ड़ (भोक) : wave (of joy, ecstasy).

By the Grace of the One Supreme Being, The Eternal, The All-Perbading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Malhār, Chaupadās M. 1

One eats and drinks, makes merry and sleeps, but knows not death. P. 1254
But, abandoning one's Lord and Master, one is wasted away: accursed is such a life, for it stays not. [1]
O man, Dwell on the Name of thy only God,
That thou goest back to thy Home with Honour and Glory. [1-Pause]
He, who Serves Thee, O God, gives nothing to Thee: indeed he himself is the taker, the seeker;
For, Thou alone art the Giver, yea, the Life-Principle within all life. [2]
They, the God-conscious beings, who Contemplate Thee, are Blest with Thy Nectar and are made
Pure:
So Dwell ever on the Lord's Name, O ye men, that ye are rid of the inner Soil. [3]
As is the season, so does the body enjoy and takes on the spirit of the season:
But, Blessed only is the season of the Lord's Name, for, can a thing sprout without the Seed even
in Spring? [4-1]

Malhār M. 1

I pray to my Guru, my Love, that he leads me on to my Spouse:
Yea, when I hear the Clouds (of Grace) rumble, my peacock-mind dances, and Imbued with His
Love, I koo-hoo His Praise. [1]
Pour down, O ye clouds, that my mind is 'wetted,'
And the Nectar-drop falls into my heart, and, bewitched by the Guru, I'm Intoxicated with the
Flavour of God. [1-Pause]
She, who is the Beloved of the Master, Enjoys the Peace of Equipoise; yea, she, whose mind is
Pleased with the Guru's Word,
And she loves her Love, body and soul, and becomes she the Eternal Bride of God. [2]
She abandons her Demerits and becomes Detached, Attuned to her Eternal Lord and Master.
And, She is afflicted not by Sorrow or Separateness thereafter: such is the Mercy of God upon
her. [3]
She comes not (again), nor goes; her mind becomes Moveless, clinging to the Refuge of the Perfect
Guru.
Nānak: "Dwell thou on the Lord's Name, by the Guru's Grace, that thou art Accepted as the
Blessed Bride of thy God." [4-2]

Malhār M. 1

When one's consciousness is Impure, it is Comforted not by the Name; and, in Ego, one wastes one's
life away. P. 1255
And attached to another's woman or riches, and slandering others, one eats Poison and suffers
Pain;
And one is delivered not of Guile or Fear, for one Reflects not on the Word: and in one's mind
and mouth is nothing but Māyā.
And crushed beneath the *Sheshnāga's* load (of Sin), one's human birth goes waste leading to re-births
and re-deaths. [1]
Yea, when the mind is Pleased with the Word, (one's life) is Blessed.
One wanders from womb to womb, donning a myriad garbs; but lo, when the Guru Saves, one
Attains Truth. [1-Pause]
One bathes at the pilgrim-stations not to cool down one's passions, nor to love the Lord's Name,
And one casts away the Jewel and one goes through the door he came in.
Owing to that one becomes a Worm of the Dirt, and lo, one Merges again in Dirt.
And the more one enjoys, the more one is in Pain, and without the Guru, one finds not Poise. [2]
If I keep Service (of God) in my conscious mind, and utter His Praise with Joy and Reflect on
God's Wisdom through the Guru's Word,
Then this Seeking Flowers, for, indeed, discursiveness leads to disintegration: O, I am a Sacrifice
unto my Guru-God.
(O God), we are low wretches, of False Ignorant minds; and Thou it is who Embellishest us with
Thy Word.
And wherever men Know their Self, there Thou, O True Emancipator, art, and Emancipatest them. [3]

What kind of place shall please Thee where I may sit to utter Thy Praise, and which of Thy Infinite Merits shall I utter?
For, Thou art Unfathomable, Unknowable, Not-incarnated, and the Master of the divine masters. Who is it with whom I shall compare Thee when all are Thy seekers and Thou art the only Giver. O God, Nānak is bereft of Thy Devotion, but he stands at Thy Door to be Blest with Thy Name. [4-3]

Malhār M. 1

The Bride, who knows not the Love of the Spouse, Wails incessantly; her body is never in Bloom : She is devoid of hope, chained to her *Karma*, and, without the Guru, is starved by Doubt. [1]
O Clouds, Rain incessantly, for, my Love has come into my Home:
I am a Sacrifice unto the loved Guru who has brought my God into my heart. [1-Pause]
Ever-fresh is my Love of my God; yea, each day, there's a new Awareness through His Blessed Devotion.
And lo, I'm Emancipated, Seeing the Guru's Vision, and, through His Loving Adoration, I'm made Glorious. [2]
O God of the three worlds, I belong to Thee: Thou art mine as I am Thine:
Meeting with the True Guru, I've Attained to Thee, the Immaculate One, and am broken not on the Wheel of Time again. [3]
If the Bride is in utter Bloom, Seeing her Love, her God, then, indeed, she's Embellished with Truth, And she leans only on the Name, through the Guru's Word, becoming eternally True, Blest by the Casteless, Immaculate God. [4]
Yea, she is Emancipated, her Bonds are loosed by the Guru, and, resting her consciousness in the Word, she is Blessed,
And she Cherishes the Lord's Name in the heart, and the sublime Guru Unites her with himself and God. [5-4]

Malhār M. 1

One covets another's woman and riches, and is afflicted with the evil of I-amness.
Give up thy Evil and slanderous nature, O man, and the low-born¹ Lust and Wrath. [1]
In thy Mansion Lives the Infinite, Unfathomable God; P. 1256
But, he alone Attains the inner Nectar, who's cultured in the Jewel of the Lord's Name. [1-Pause]
And looks alike upon pain and pleasure, and the good and bad of the world;
And through Intellect and Intuition is conscious of the Lord's Name and Loves the Guru, Associating with the Saints. [2]
He reaps the Profit of the Lord's Name, night and day; for, the Guru, the great Giver, Blesses him:
Yea, he alone is so Blest with His Wisdom by the Guru, on whom is the Lord's Grace. [3]
The body is the Temple of God, within which He has locked Infinite Light.
Nānak: Through the Guru, one is ushered into the Mansion of God and God Meets with him. [4-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1

The Pandit knows that all creation is through air and water,
And, fire too, without doubt, builds and sustains the body;
But, if he would know the Source wherefrom comes the Soul,
He would indeed be a *Pandit*, Aware and Awake. [1]
One Knows not the Nature of God,
And he, who Sees Him not, what can he Know of Him: How can he describe Him?
He's up above on the skies, and also down below in the underworld;
So, what can one say of Him: can one make me Wise in this?
He, who utters the Name with the heart, and not with the tongue
(Knows alone): for, how can anyone else Realise the Name? [2]
He, verily, who utters not (the Name) only with the tongue but with the heart
Knows alone, if God's Grace be upon him.
Yea, he who is Intuned to Him, night and day,
And is Merged in the True One, alone is the (Awakened) man. [3]

1. *Lit.* Chandāla.

If he be of a high caste¹, and Serves (God),
I can utter not his Praise, nor fathom his Glory ;
And if he be of a low caste, and Serves God,
Then I'd indeed offer even my skin for his footwear. [4-1-6]

Malhār M. 1

My one malady is that I am separated from myself.
And the other that I crave to be what I ought to be.
And the third that I am in the eye of the all-powerful Death.
And then the body is afflicted by disease and it falls.
Which of these Maladies would you cure, yea, which indeed ? [1]

O Ignorant Physician, apply not thy cures to me,
For, my Pain goes not, nor Sorrow,
And thy cure cures me not. [1-Pause]
He, who forsakes God and indulges in sensuous pleasures,
Within him arises Pain :

And the Blind and Ignorant mind is Punished ;
So apply not thy cure to me, O Ignorant one ! [2]

The Sandal-wood is known by its fragrance ;
And the man by breath, the mainstay of life :
Yea, when man breathes his last, he falls :
And thy medicaments, O Physician, then are of no avail. [3]
Thy body is of Gold ; within it is Stainless Swan-soul :
And within the Soul is the Immaculate Name, the Quintessence² of God.
Through the Name, one is purged of all one's Sorrow :
Yea, it is through the True Name that one is Delivered and Released. [4-2-7]

Malhār M. 1

P. 1257

Pain is the Poison : the Lord's Name turns it into an Antidote³,
Pounding it in the Mortar of Contentment with the Pestle of Compassion.
If one takes this (Antidote), one dies not,
And when comes one's end, one strikes even the Yama to the ground. [1]
O Ignorant one, be treated by such a Cure for your Ailment.
That you are delivered of your Sins. [1-Pause]
Dominions and possessions and beauty are all shadows :
And when the Chariot (of the Sun of Wisdom) moves, (and there is day-break), one sees them each
in its true colour.

Neither thy body, nor thy name, nor caste (goes along with thee in the Yond).
And there shines ever the Light of Day, after the Night of life is past. [2]

Make firewood of thy tastes, of Craving the oil,
And fire them with the matchstick of Lust and Wrath.
Of all sacrificial acts, all Yagnas, the reading of the Purānas,
Only that act is Approved which Pleases God. [3]

If Austerity be the paper and the Lord's Name the script⁴ :

Yea, if in the Writ of any one be this Treasure of Bliss,
He is Acclaimed Rich in the (Lord's) Abode.
O, Blessed is his mother, who brings him forth. [4-3-8]

Malhār M. 1

White are thy wears ; sweet is thy speech,
And thou hast a sharp⁵ nose and black eyes.
But hast thou, (O beauty), seen thy Master too ? [1]

1. बलीन (कुलीन) : (Sans. कुलीन), of high descent, of good family, well-born.

2. अंशु (अंशु) : (Sans. अंशुः), lit. a ray, beam of light.

3. भावण (मारण) : (Sans. मारणम्), lit. a magical ceremony performed for the purpose of destroying an enemy; calcination ; a kind of poison.

4. लीसातु (नीसानु) : a grant or letter under a great seal from any man of power to a dependent, an order, a pass.

5. Lit. long.

Even if I were to fly high up into the skies,
It would all be, O God, through Thy Power :
For, I See Thee in the waters as upon the earth, and over the mountain and at the river-banks,
And in all places and in the interspace, O Master, Our Hero ! [2]
Thou, who hast Blest us with the body and also the Wings :
And within us put the Craving and the Desire to fly out and after,
If Thou be in Grace, I am Comforted and Whole ;
And, as Thou Makest me see, so do I see. [3]
Neither goeth one's body, nor its Wings ;
For, these are but mere aggregates of water, air and fire,
And when God is Merciful, we Contemplate Him, Associating with the Guru.
And our body Merges in the True One, our God. [4-4-9]

Malhār M. 3 : Chaupadās

Himself the Formless God Assumes Form : Himself, He Afflicts us with the Doubt and Strays us
from the Path :
Yea, He Creates and Watches all ; and, as is His Will, so are we Yoked.
The Servant is Blest with Glory, if He Makes him Submit to His Will. [1]
But, God alone Knows His Will, and it is by the Guru's Grace that He is Attained.
This is how the one attached to the Illusion turns to the House of God, if one Dies (to the self) while
yet in life. [1-Pause]
One reads the Vedas and utters discursive thoughts about Brahmā, Vishnu and Shiva :
Yea, this Māyā of three Modes has strayed the whole world, and the fear of births and deaths stays.
But, when, by the Guru's Grace, one Knows the One alone, one is rid of one's Doubt. [2]
We are meek and humble, Ignorant, without Wisdom, O God, Take care of us,
And be Compassionate to us that we Serve Thee, becoming the Slaves of Thy Slaves :
Yea, Bless us with Thy Treasure (of Bliss) and Make us utter ever Thy Name. [3]
Says Nānak : Know Him, the God, by the Guru's Grace, and know (the world) to be no more
Than a bubble or foam on the waters, which dies as soon as it is born. P. 1258
And if you Merge in Him, from whom you issue forth, then the (world's) expanse Dissolves for
thee". [4-1]

Malhār M. 3

They, who Realise the Lord's Will, are United with God : their Ego is burnt off through the Word.
They are truly and forever Devoted to the Lord, Attuned to the True One :
Yea, they See the Lord's Truth in everything, spontaneously, through the Guru's Word. [1]
O my mind, Submit to the Lord's Will that you Enjoy Bliss :
For, the Lord Loves His Will and he whom He Blesses, he is Thwarted not. [1-Pause]
Working within the frame-work of the three Modes, one's mind outgoes incessantly and one Loves
not God, nor is Devoted to Him,
And one is never Emancipated, indulging in acts of Ego.
Yea, whatever the Lord Wills, that alone comes to pass, and one wanders as is the Writ of his past
deeds. [2]
Meeting with the True Guru, one's mind is subdued, and the Lord's Name comes to abide in one's
Mind :
Yea, such a one, one can evaluate not, nor utter his whole Praise.
He lives in the Fourth State and Merges in the True One. [3]
My God is Unfathomable, Unperceivable, and His Value one cannot evaluate :
Yea, one Knows Him by the Guru's Grace, if one Lives the Word.
So, Praise thou the Lord's Name, O Nānak, that thou art Blest at the Lord's Door. [4-2]

Malhār M. 3

Rare is the one who Realises God, through the Guru, by God's Grace.
Yea, save for the Guru, there is no other Giver : and he alone Forgives and Blesses.
Meeting with the Guru, one is Cool-comforted, and one Utters ever the Lord's Name. [1]
O my mind, Dwell on the Nectar-Name of God :
Yea, it is when one Meets with the True Guru, the *Purusha*, that one Receives and Merges eternally in
the Lord's Name. [1-Pause]
The Egocentrics are ever in Isolation, one Separate from the other.
Ego, the great Malady, afflicts them, and the *Yama* strikes them in the head.
The Saints are United (with God) through the Guru's Word, and Cherish ever the Lord's Name. [2]

O God, Thou art the Creator-Lord of all: Thou Createst and then Watchest and Givest thought to all.
Some, through the Guru, Thou Unitest with Thyself, Blessing them with the Treasure of Devotion.
O God, Thou Knowest the inmost state of all, so why should we Wail, and before whom? [3]
The Lord's is the Nectar-Name : it is through His Grace that one Attains unto it,
And one Utters ever His Name, Blest with the Guru's Equipoise.
Nānak : The Lord's Name is the Treasure of Bliss; so be ever Attuned to the Lord's Name. [4-3]

Malhār M. 3

I Praise ever my Bliss-giving Guru, who is the very Embodiment of God.
Lo, I've attained to the Sublime State (of Bliss), by the Guru's Grace, and my Glory Rings through
the universe :
Yea, whosoever Sings ever the Praise of the True God, Merges in His Truth. [1]
O my mind, Dwell thou on God, by the Guru's Grace,
And abandon thy Illusory family and Ego and the vice of Craving, and keep Death ever before
thy mind's eye. [1-Pause]
The True Guru Blesses us with the Lord's Name : yea, there is not another Giver besides him. P. 1259
He Blesses us with the life of the spirit, and we Merge in the True Name;
And God Pervades our hearts at all times, and we are wrapt in the Trance of Equipoise. [2]
The Guru's Word has pierced my Mind through, and within my heart (too) is the True Word.
Yea, my God is Unfathomable: and it is through the Guru that the God's unutterable Gospel is uttered.
When He, our Bliss-giving Lord, Blesses one with Compassion, one Dwells upon the Lord of
the earth. [3]
And then one comes not, nor goes, and Contemplates God, all-too-spontaneously, by the Guru's
Grace;
And through the (Awakened) Mind, one Meets with the (Higher) Mind, and our Mind Merges in
its kind.
Yea, whosoever has rid himself of his self is Pleased with the True One, through His Truth. [4]
The One God then Abides in the Mind and not another.
Yea, Nectar-sweet only is the Lord's Name, and that is the only Immaculate Truth in the Word.
But one Receives the Name, O Nānak, if such be the Writ of God. [5-4]

Malhār M. 3

Through the Name were the *Ganas*¹ and *Gandharavas*² Saved, Awakened by the Guru's Word.
For, stilling their Ego, they Enshrined the Lord eternally in the Mind and heart.
He alone Realises Him whom God Unites with Himself :
Yea, one is Attuned to the True One, Singing ever the Guru's Word. [1]
O my mind, Cherish every moment the Lord's Name :
The Word is the Guru's Boon, which brings thee inner Bliss, and it lasts ever with thee. [1-Pause]
The Egocentrics are pretentious, and being attached to the Other, they Grieve,
And, forsaking the Lord's Name, they are permeated with Poison, and they lose the Merit of the human
birth.
This opportune moment comes not again to them, and they Regret and Wail ever thereafter ;
And they are re-born to re-die and are consumed by Dirt, for, they Realise not. [2]
The God-men, who are Imbued with the (Lord's) Name, are Emancipated, Dwelling on the Guru's
Word,
And, they Contemplate the Emancipating Name, and Cherish God in their hearts.
Through the Sublime Word, their body, mind and speech become Immaculate and Sublime,
And, they Know and Realise only the One God, and for them there is not another. [3]
The Lord Himself is the Doer and the Cause : yea, Himself He Blesses one with His Grace,
And one's body and Mind are Imbued with the Guru's Word and his Service sinks in one's con-
sciousness.
In one's inner Self Abides then the Unfathomable and Mysterious God : Yea, one Realises Him
only if one becomes conscious of God.
Nānak : The God Blesses him on whomsoever is His Mercy, and Drives He all in His Will. [4-5]

1. गण (गण) : (Sans. गण), a troop of demi-gods considered as Shiva's attendants. and under the special
superintendence of Ganesh.

2. गंधर्व (गंधर्व) : (Sans. गंधर्वः), a celestial musician; a class of demi-gods regarded as the singers or
musicians and said to give good and agreeable voice to girls.

Malhār M. 3 : Dutukās

Through the True Guru, one Attains unto the Abode of God :
 Yea, it is through the Guru's Word, that one is rid of one's Ego. [1]
 They, on whose Forehead is Writ the Lord's Name,
 They Contemplate ever the Lord's Name, and are Blest with Glory at the True Court of God. [1-Pause]
 And they know the Way through the Guru to subdue the mind, and are ever Attuned to God.
 Yea, they are truly Detached, being Imbued with the Guru's Word, and are Honoured at the True Court of God. [2] P. 1260
 This mind plays but to the Tune of the Lord's Will, and, in a moment, it Wanders in all conceivable directions.
 But, when the Good God is in Mercy, then this mind is instantaneously Subdued. [3]
 The way of the mind only the Mind knows, Reflecting on the Word.
 Saith Nānak : Contemplate thou ever the Name that thou art Ferried across the Sea of Existence", [4-6]

Malhār M. 3

Our body, Soul and the vital breath belong to God; yea, our God Pervades all hearts.
 Without the One God, I know not of another; this is the Wisdom Revealed to me through the True Guru. [1]
 O my mind, be Attuned to the Lord's Name,
 And Contemplate, through the Guru's Word, the Unseen, Unperceivable and Transcendent Creator Lord. [1-Pause]
 Attuned to the One God, one's body and Mind are Imbued with Him, and one Merges in Equipose;
 And, by the Guru's Grace, one is rid of one's Fear and Doubt, Attuned to the One Name. [2]
 Through the Guru's Word, if one Practises the (Lord's) Truth, then alone is one Emancipated¹,
 Yea, rare is the one among millions to whom this Wisdom is Revealed, and lo, he Attunes himself to God. [3]
 Wherever I See, I See the One God : this is the Wisdom I've received from the Guru.
 And I Surrender to him my body and mind, purging myself of my self. [4-7]

Malhār M. 3

My True Lord is the Eradicator of Sorrow and is Attained through the Word ;
 And, whosoever is Imbued with His Worship, is ever Detached and Honoured at the True Door. [1]
 O my mind, be Submerged in the Mind,
 And be Imbued with the Lord's Name, through the Guru's Word, Attuned to thy God. [1-Pause]
 My God is Unknowable, Unperceivable, but through the Guru's Instruction, He is Revealed unto us;
 And, we are Attuned to Him, His Truth becoming our Discipline, and our only Deed His Praise. [2]
 The Lord Himself is the Word, the True Wisdom, who Draws our Light into His.
 The body is impermanent : with the breath it rings (for a brief time), but the Nectar-Name of God makes it eternally Alive. [3]
 The God, of Himself, Creates all, and Yokes all to His Purpose, and Pervades He, the True One, in all.
 Nānak : Without the (Lord's) Name, nothing stays, and it is through the Name that one is Blest with Glory. [4-8]

Malhār M. 3

The mind is lured by the Poison of Ego, yea, on its head is an immense snake-load (of Ego).
 But when to one is ministered the *Mantram* of the Word, one is purged by God of the Poison of Ego. [1]
 O my mind, Ego and Attachment lead to immense Pain :
 This Sea of Existence one can Swim not Across, save by the Guru's Grace. [1-Pause]
 The three-headed Māyā pervades all forms through Attachment,
 And the State of Bliss, the *Turiya*², one Attains, Associating with the Saints, and one is Ferried across by the God's Grace. [2]
 As the fragrance of *Chandan* spreads out and afar :
 So is the life of the Lord's Saint, and the Lord's Praise. [3] P. 1261
 O God, be Merciful to me that I Enshrine Thee in my heart.
 Nānak has attained unto the Perfect Guru, and he Cherishes the Lord's Name in the Mind. [4-9]

1. *Lit.* knows the state of Emancipation.

2. The fourth state of the soul in which it becomes one with Brahman or the Supreme Spirit.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 3

Is this mind a householder or Detached, abiding in Dispassion?
Or, is this mind colourless, eternal and ever the same?
Is the mind nature mercurial, or one of aloofness?
Pray, how was the mind afflicted by the sense of 'mine-ness'? [1]
O Pandit, give thought to this mind.
Why read incessantly and carry an unavailing load? [1-Pause]
It is the Creator-Lord who has made Māyā and 'mine-ness' a part of our nature,
And Willing thus, has Created the whole creation.
Pray, know thou this Truth, by the Guru's Grace,
And Surrender ever to the God's Refuge. [2]
He alone is a Pandit who casts off the load of the three Modes,
And Utters ever only the Name of Lord, the God;
And is Instructed by the True Guru in His Sublime Wisdom,
And Surrenders wholly his body to the Guru,
And remains ever 'Aloof' (in the Mind) and Detached,
Then such a Pandit is Approved by God. [3]
One must know the One alone in all,
And See the One alone, Realise the One alone :
Yea, whomsoever the God Forgives, He Unites him with Himself.
And then he is ever in Bliss, both here and Hereafter [4]
Says Nānak : "Even if one tries in a myriad ways,
One is Emancipated only if God's Grace be upon one.
Yea, such a one Sings ever the Lord's Praise,
And then one rises above the bounds¹ of the-Vedas and the Shāstras". [5-1-10]

Malhār M. 3

The Egocentric wanders from womb to womb, strayed by Doubt,
And is Punished, each day, by the Yama, and he loses Honour.
Serving the True Guru, one is no more swayed by the Yama:
And one Meets with God and finds one's True Home. [1]
O man, Contemplate the Lord's Name, by the Guru's Grace,
And exchange not the Merit of human birth for a mere trite, led astray by Duality. [1-Pause]
When the Lord is Merciful, one Loves Him, by the Guru's Grace,
And within one is Devotion, and one Cherishes God in the heart :
Yea, through the Guru's Word, one is Ferried across the Sea of Material Existence,
And one Sees the True God at the Door of Truth. [2]
One attains not unto the Guru even if one performs a myriad rituals;
And, without the Guru, one is led astray by Doubt into believing what is not,
And one becomes Egotistical and gets 'Attached' :
Yea, the Egocentric suffers Sorrow, misled by the sense of the Other. [3]
The Creator-Lord is Unfathomable and Infinite.
And it is through the Guru's Word that He is Dwelt upon, and one reaps Profit.
The Lord is a Presence, the Self-dependent Care-free He.
Nānak : By the Guru's Grace, one Merges in the Lord's Name. [4-2-11]

Malhār M. 3

P. 1262

They, who are Dedicated to the Guru's Wisdom, are Emancipated in life,
And they are ever Awake, being Devoted to God.
They Serve the True Guru, abandoning their self,
O, I am a Sacrifice unto the Saints such as these. [1]
I live only if I Utter the Lord's Praise :
Yea, the Guru's Word is Nectar-sweet; and, through the Lord's Name, one is Emancipated. [1-Pause]
The love of Māyā envelops one in dark Ignorance :
But, only the stark Egocentric is lured thus away.
He passes his days and nights involved in Strife,
And suffers Punishment, and is born to die over and over again. [2]

1. वृत्त (कृक) : Lit. proclamation.

The God-conscious being is Attuned to the Lord's Name,
And clings not to False attachments and Greed.
Whatever he does, he does spontaneously,
And he Sucks in the Lord's Essence joyously with the tongue. [3]
Among myriads is the one who Knows :
And him the Lord Blesses with Magnificence and Glory.
He who is United with God, is Separated not ;
For, he, O Nānak, Merges forever in the Lord's Name. [4-3-12]

Malhār M. 3

Everyone utters the Lord's Name with the tongue ;
But, he alone Receives it who Serves the True Guru.
And he snaps his Bonds, and lives he in the House of Emancipation.
And, through the Guru's Word, abides he in his (inner) Home. [1]
O my mind, be not cross with thyself :
And, in the Kali-age reap the ever-lasting Profit of the Lord's Name, through the Guru's Word,
and rest thy heart on it. [1-Pause]
The *Chātrik* Wails and Cries incessantly,
And without seeing his Love, he sleeps not in peace :
Yea, he can suffer not the pangs of Separateness,
And, lo, when he Meets with the True Guru (the *Svānti*-drop), he Meets with Him all-too-spontane-
ously. [2]
He, who is bereft of the (Lord's) Name, Suffers and Grieves :
Yea, whosoever is burnt by Craving, is satiated not.
Without good Fortune, one Attains not the Lord's Name ;
And the more one does the deeds, the more is one tired (in spirit). [3]
The Word of the Vedas leads one to the thoughts of the three Modes,
And one is involved with, and deals in, the Poison (of *Māyā*).
And one is born to die, and be wasted over and over again.
It is through the Guru that one Attains the Sublime State of Bliss, Enshrining (God's) Virtues in
the heart. [4]
He, who Submits to the Guru, everyone Submits to him,
And his mind is Cooled through the Guru's Word.
And, he is Acclaimed through the four ages, and becomes he Immaculate :
But rare, O Nānak, is such a God-conscious being. [5-4-13-9-13-22]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 4 : Chaupadās

I Dwell ever on God, and I'm rid of Sorrow, Cherishing the Guru's Wisdom in my Mind and heart :
Yea, all bonds of hope and desire have been snapped; so Merciful is the Lord upon me. [1]
My eyes eternally and forever gaze upon God :
Yea, Seeing the True Guru, my mind is in Bloom, and I Meet with my Lord, the God. [1-Pause]

P. 1263

He who forsakes the Lord's Name, is accursed and dishonoured.
O God, Lead me on to the Guru-Saint, who Cherishes Thee ever in the heart.
Seeing my Guru, I Blossom forth, as does the mother seeing her child. [3]
The Bride and the Groom bide together, but between the two is the stone-wall of I-amness.
The Perfect Guru, however, pulls down the Wall, and Nānak Meets with his God. [4-1]

Malhār M. 4

Even the Gangā, Yamunā and Godāvari crave for the Dust of the Saints' Feet,
And pray : "O God, we are laden with Sin and are Delivered not till the Saints come to anoint us
with their Dust." [1]
One may bathe at the sixty-eight pilgrim-stations :
But only when one's Eyes are saturated with the Dust of the Saints' Feet, one is Delivered of one's
Sins. [1-Pause]
Bhāgiratha, the seer, had brought the Gangā into life ; and Kedāra was established by Shiva,
And Kāshi attained glory, for, here Krishna grazed his cows ; and here also the Gangā Meets with
the Lord's Saints. [2]

As many are the pilgrim-stations established by the gods, so many do crave for the Dust of the Saints' Feet:

Yea, if I Meet with the Lord's Saint, the Guru, I'd anoint my Countenance with the Dust of his Feet. [3]

O God, as many are the beings, non-beings, in Thy vast Creation, so many do long for the Dust of the Saints' Feet.

Nānak: He, on whose Forehead it is so Writ, he is Blest with the Dust of the Saints' Feet, and is Ferried Across. [4-2]

Malhār M. 4

He alone Loves God on whom is the Pleasure of God:

Yea, he is rid of all his Craving and Sorrow, who utters the Lord's Praise. [1]

O mind, Dwell on God to be Emancipated;

And Contemplate and hear only the Guru's Word, that you are Ferried across the Sea of Material Existence. [1-Pause]

Yea, I am a sell-off to the Saint on whom is the Grace of God :

For, meeting with the Saint, I am ever in Bliss, and am purged of all my Sins. [2]

The Lord's Saint Hungers ever for his God, and is Satiated only when he Utters the Praises of his Lord:

Yea, the Lord's Saint is like a fish in the Lord's waters, for, he is choked to Death, forsaking his God. [3]

But, he alone Knows the Taste of God's Love, who Loves God, or he, into whose mind God Comes as Love.

Yea, he is in Bloom, Seeing his Lord, and is rid of all his body's Hungers. [4-3]

Malhār M. 4

He, who Creates the creatures, also Assigns to each one his task;

And, the Lord's Servant He Blesses with Glory, and Yokes him to His Own Purpose. [1]

The True Guru makes men Wise in the Lord's Name.

P. 1264

So utter ye the Name of God, O Seekers, my Brothers, for the God alone Ferries us across the Sea of Material Existence. [1-Pause]

He, who Serves and Worships the Guru, he, verily, is Pleasing to the Lord :

Yea, the Guru's Worship, is the Service of God: it is the Guru who, in his Mercy, Ferries us Across. [2]

The Unwise agnostics are strayed by Doubt, and, thus deluded, they make flower-offerings to their gods,

And worship the lifeless stones and tombs, and thus waste their human birth. [3]

He alone is the True Guru who Realises God, and Utters the Gospel of the Lord;

And, if ye Utter His Truth with the tongue, ye are wholly Sanctified: in it is contained the Merit of offering silks and foods (to the gods). [4]

The True Guru is the very Embodiment of God, who Utters the Nectar-Word.

Nānak: Blessed and Fortunate is the Seeker, who is Attuned to the Feet of God. [5-4]

Malhār M. 4

Blessed, Blessed are the Saints in whose heart abides the True Guru :

Seeing them, my mind is in Bloom: O, I am a Sacrifice unto them. [1]

O Wise one, utter ever the Name of God:

Yea, they are delivered of all their Craving who Taste the Lord's Essence through the Guru's Word. [1-Pause]

The Lord's Servants are the Lord's Saints, my life-mates, Meeting with whom I am rid of my Illusions.

As the swan separates water from the milk, so the Saint (spots out and) quenches our inner Fire of Ego. [2]

They, who Love not their God, ever practise Guile,

And they reap what they themselves sow; and no one can do any worse to them¹. [3]

That what is God's characteristic, is also the Saint's, for, God Himself Abides in the Guru-Saint.

O Blessed, Blessed, is Nānak, the eternal friend of all, who rose above the praise and dispraise of man. [4-5]

Malhār M. 4

Unfathomable, Unperceivable is God's Name: and he alone Dwells upon it, on whom is God's Grace.

And, he, by good Fortune, attains unto the Society of the Saints, and thiswise, he is Ferried Across.

1. The line can also be rendered as : who else can feed or sustain them, when they have to reap what they have sown.

In my Mind is the never-ending Bliss,
And, Contemplating the Lord's Name, by the Guru's Grace, my mind is rid of its Doubt and Fears.
[1-Pause]

O God, they, who Hymn Thee, Meditate upon Thee, Lead me on to those Saints in Thy Mercy,
I'm in Bliss Seeing their Vision, and I am rid of my Sorrows and the Pain of Ego. [2]
He, who Contemplates the Lord's Name, night and day, his human birth is Fulfilled:
He himself Swims across and makes others too follow his Path; and, lo, his whole generation is
Saved. [3]

O God, Thou Thyself Created the universe and Holdest it under Thy Sway ;
And, Thou art Merciful to Nānak too, and hast Saved him from sinking in the Quagmire of Māyā.
[4-6] P. 1265

Malhār M. 4

He, who has Tasted not the Lord's Nectar, by the Guru's Grace, his Craving is stilled not:
Yea, the Ignorant Egocentric burns in the fire of Ego, and so comes to Sorrow.
He comes and goes, and thus wastes his life, and when afflicted by Sorrow, he Regrets.
Accursed is the life of one who Cherishes not the Creator-Lord. [1]

O man, Contemplate thou the Lord's Name, by the Guru's Grace;
And if the God be Merciful, He'll Lead thee on to the Guru, and thou wilt Merge in the Lord's
Name. [1-Pause]

The life of the Egocentric goes Waste, and he is eternally shamed being ever on the Round :
He sinks in the Tide of Lust and Wrath; yea, he is Burnt by his Ego.
His Intellect is dimmed, and he has neither Wisdom nor extra-psychic powers; and the Tide of
Greed washes him to the shores of Pain.

Bereft of the Guru, he is afflicted by immense Sorrow; and, when seized by the *Yama*, he Grieves
and Wails. [2]

The Lord's Unperceivable Name one Receives all-too-spontaneously through the Guru,
And the Treasure of the Name one Cherishes in the heart, and one's tongue sings the Lord's Praise.
Attuned only to the Word, he abides in Bliss, night and day,
And, all-too-spontaneously, he Attains unto the Name; yea, such is the Glory of the True Guru.
[3]

Through the Guru, comes God to Abide within our Mind; O, I'm ever a Sacrifice unto the Guru.
And to Him I Surrender my body and mind, and keep Attuned to His Feet.
Be Merciful, O Perfect Guru, and Unite me, of Thyself, with Thyself:
I am but the load of iron, and it is in Thy Boat, that I am Ferried across. [4-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 4 : Partāla

O God, associating with Thy Saints, Thy Servants ever utter Thy Name. [1-Pause]
O men, O seekers, Deal only in the Lord's Name, gather only the Lord's Riches that no thief can
thieve. [1]

The peacocks and the *Chātriks* sing and dance, night and day, hearing the rumble of the clouds:
[2]

Yea, whatever even the deer, the fish and the birds utter, even in that I hear the Speech of my
God. [3]

Nānak has hymned only the Lord's Praise, and lo, no more for him is the Fury of the *Yama*.
[4-1-8]

Malhār M. 4

Utter, O utter, only the Lord's Name, for, Him seek only men of Destiny:
Yea, whosoever will lead me on to the Path of my God, I'd repair indeed to his Blessed Feet.
[1-Pause]

The God is my Friend, my Life-mate; O, I'm in Love with my Lord. P. 1266
I Utter His Name and Sing only of Him; and all other loves I've forsaken and abandoned. [1]
Bewitching is my God, my Love, the Supreme Bliss, the One ever Detached.
Says Nānak: "I live only if I See my God: O Lord, Bless me with Thy Vision even if it be for a
moment." [2-2-9-9-13-9-31]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Chaupadās

O my mind, why are you ridden with care: why think you of the life of 'effort':
For, he, on whose side is God, becomes care-free, and leans on naught else. [1]
Lo, the Rains have come, O friend, a Guest has Walked into my Home:
O God of Grace, be Merciful to me, the poor one, and Merge me in Thy Name, the Nine Treasures
(of Bliss). [1-Pause]
I've prepared a myriad 'foods' for Thee, and 'eats' and 'sweets' of many kinds,
And I've 'plastered' and made 'fragrant' the 'kitchen-square': Now, come Thou and Partake of my
offerings. [2]
Thou hast Destroyed the Demons: Thy friends are pleased with Thee, and the body's Temple, my
Home, Thou Ownest:
Yea, when Thou, my Playful Love, Comest into my Home, I am Blest with Bliss. [3]
In the Society of the Saints, I am Blest with the Refuge of the Perfect Guru, for, such for me was
the Writ of God.
Nānak has Attained unto his Blissful God, and now he Sorrows no more. [4-1]

Malhār M. 5

The child is fed upon milk, without it he lives not;
And the mother takes care of him and feeds him: and so he is satiated. [1]
O God, Thou art our Father, the Compassionate Lord of all,
And though we are Thy erring children, we have no other Refuge to seek. [1-Pause]
The child-mind is mercurial, and it minds not playing even with fire or a snake,
But when the mother and father keep him in their loving eye, he is harmed not, and plays care-
free with joy. [2]
O God, of whom Thou art the Father, why, and for what else, shall he hunger?
For, in Thy Home is the Name, the Nine Treasures (of Bliss), and whatever one asks from it, one
Receives. [3]
The Compassionate Father hath given the command that whatever the child needs, let he be
provided with it.
Nānak seeks but Thy Vision, O God; let his heart rest ever on Thy Lotus-Feet. [4-2]

Malhār M. 5

I've assembled myself in every way and abandoned all cares:
And have launched upon the Voyage of Life, leaning only on my God. [1]
How beauteous is the Music (of my Soul):
And the Dawn has broken upon me, and I See my Love, and my whole House is filled with the
Wedding Song. [1-Pause]
I've swept clean my inner Temple with my whole Mind, and now go to ask the Saints (about my
Lord): P. 1267
And, searching thiswise, I find my Eternal Guest, and I get Devoted to him, bowing at His Feet. [2]
When my Love Came to rest on the Inner Seat (of my heart), I Sang the Song of Bliss,
And all my companions and friends were Comforted, and I attained unto the Perfect Guru, by
God's Grace. [3]
All my playmates are in Bliss, and the Guru has wholly Fulfilled me.
Says Nānak: "The Bliss-giving God is now my Spouse: and He Forsakes me not." [4-3]

Malhār M. 5

From a king to a worm and from a worm to the god of gods, all fill their bellies, giving pain¹ to the
others,
For, they abandon God, the Treasure of Mercy, and worship the others, and so Slay their Souls,
like thieves. [1]
Yea, they who forsake their Lord, die in Travail and Sorrow:
And they wander from womb to womb, and find no Refuge. [1-Pause]
Yea, they, who Contemplate another and not their God, are ass-like and Wild:
They seek to be Ferried Across in a paper-boat: and vainly pretend that they will reach ashore. [2]
Even Shiva and Brahmā, and gods and demons, all are burnt in the fire of Death.
Nānak seeks but the Refuge of the Lord's Lotus-Feet: O my Creator Lord, Remove not me far from
Thee. [3-4]

1. रेंध (दोख) : (Sans. दोषः), lit. crime, sin.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Dupadās

He, the Detached one, my Guru, the Lover of my God,
Without him I can be not even for a moment: for, immense is my Love for him. [1-Pause]
Associating with him, I Cherish my God, and, by the Saint's Grace, my mind is Awakened;
And hearing his Instruction, my mind is purged of its Soil, and I Sing my God's Praise, Imbued
with his Love. [1]
I've Surrendered my mind to the Saints to make Friends with them; and lo, by good Fortune, they
are Merciful to me.
And now there is in describable Bliss within me, and I'am Blest with the Dust of their Feet. [2-1-5]

Malhār M. 5

O mother, lead, me on to my Love,
For, every one, on whose heart's Couch is her Love, Sleeps in Peace. [1-Pause]
Though I am full of Sins, my Lord is ever Compassionate: O, how can I, the Meritless one, play
clever with my God?
And, how can I rival those who are Imbued with His Love: this is only my stubbornness, born of
Ego. [1]
So, I've sought God's Refuge in utter humility, for, my Guru, the *Purusha*, is ever Bliss-giving;
And, in a moment, I am rid of my Sorrow, and I pass the Night (of my life) in Peace. [2-2-6]

Malhār M. 5

Burst forth, O Clouds (of Mercy), tarry not;
Yea, pour incessantly that my mind is Comforted and is ever in Bliss. [1-Pause] P. 1268
O God, I lean only on Thee; why, Forsakest Thou me?
The Bride is like a Slave and it becomes not her to be without a Master. [1]
When my Lord Harkened to my prayer, He Came hurrying to me, in His Mercy.
Says Nānak: "Lo, I am now Blest with the Groom, and my life is Fulfilled, and my Glory has
become manifest (to the world)." [2-3-7]

Malhār M. 5

O my mind, Contemplate the True Name of Thy Love,
That thou art rid of thy Sorrow and Pain, and Enshrining the Guru's Being in thy heart, thou art
Ferried across the Sea of Material Existence. [1-Pause]
If thou seekest the Lord's Refuge, thy Adversaries are humbled, hoisted¹ by their own Sins,
And the Protector-Lord Saves thee with His Hands, and thou art Blest with the Boon of the
Lord's Name. [1]
In His Mercy, the Lord rids thee of thy Sins and Blesses thee with the Immaculate Name;
And God, the Treasure of Virtue, Comes to Abide in thy Mind, and thou art no more in Sorrow.
[2-4-8]

Malhār M. 5

My God is the Beloved of me, yea. He is the Mainstay of my Vital-breath
And through Loving Adoration of Him, I am Blest with His Name: so Merciful is my Beneficent
God to me. [1-Pause]
I Contemplate Thy Feet, O Love; my heart throbs only in Thy Hope,
And I pray to the Saints that I crave only for the Vision of my God. [1]
My life is in Thee: Separated, I wither away: so, Bless Thy Servant with Thy Vision, O God.
For, Thy Name is the Mainstay of my life and Soul: O Lord, be Merciful to me. [2-5-9]

Malhār M. 5

Now, I am in Love with my God!
And Contemplating Him, my King, I am in Peace: O Lord, rain Thy Bliss-giving Mercy upon me.
[1-Pause]
O Ocean of Peace, Forsake me not even for a moment, for, through Thy Name, I am Blest with
the Nine Treasures (of Bliss);
And, Meeting with Thy friendly Saints, my Destiny is wholly Fulfilled. [1]
Yea, Joy wells up in my Mind, and I am rid of Pain, Attuned to the Transcendent Lord.
And I Cross the impassable Sea of Material Existence, resting my Mind on Thy Lotus-Feet. [2-6-10]

1. दिआये (विआये) : effect

Malhār M. 5

The world's Sky is overcast with the Clouds of Mercy :
Yea, when my Love is Compassionate to me, it Rains, and I am Blest with Peace and Bliss. [1-Pause]
And my Craving is stilled, and I am rid of my Sorrows, Dwelling on the Transcendent Lord :
And, Associating with the Saints, I overcome the world of 'coming-and-going' and Wander no more.
My body and Mind are Imbued with the Immaculate Name of God, Attuned to His Lotus-Feet ;
And Entering His Refuge, the Lord Owns me as a part of His very Being. [2-7-11]

Malhār M. 5

How can life Live, Separated from Life :
Yea, he, whose Mind zealously craves to Meet with his God, and to Suck the Essence of His Lotus-Feet [1-Pause] P. 1269
O Love, whoever rests his Hope on Thee, between him and Thee, there is no Separateness:
O, whosoever forsakes his Loved God, he is accursed and Lives not. [1]
The God of the universe Pervades his body and Mind, and he ever Sees His Presence before himself.
Says Nānak : "The Lord Pervades the inmost Self of all beings : yea, He Permeates all". [2-8-12]

Malhār M. 5

Who is it that is Emancipated not through Contemplation of the Lord ?
Yea, even they, who had assumed the forms of the birds, of fish, of deer, and the boar, were
Delivered, Associating with the Saints. [1-Pause]
And the gods too, and also the demons, the *Kināras*, the *Yakshas* and men were all Ferried across
the Sea of Material Existence :
Yea, whosoever Contemplates God, associating with the Saints, he is Delivered of his Sorrows. [1]
He becomes lustless, wrathless, and Detached from the poisonous essence (of Māyā).
And Contemplates he the Compassionate God : Nānak is ever a Sacrifice unto him. [2-9-13]

Malhār M. 5

Today, I sat at the Store-house of God ;
And my Capital-stock of the Name I have pooled with the Saints : and, lo, now I'd go not to the
*Yama's Shore*¹. [1-Pause]
The Transcendent Lord is Merciful to me, and the closed Doors of Doubt are flung open ;
And, I have Attained unto the Merchant-Prince of Infinite Credit, and reap the Profit of the Bliss-
giving Treasure of the Lord's Feet. [1]
I have repaired to the Refuge of my Eternal and Deathless God, and all my Sins are driven out of me:
And all my Strife has ended ; my Woes are past ; and now, my Clay would be cast not into the
Mould of the womb again. [2-10-14]

Malhār M. 5

We are all lured away by the Love of Māyā in a myriad ways ;
And one among millions is the Perfect-Servant of God, who keeps Devoted to Him for long². [1-Pause]
Due to the Wander-lust of the mind, one is tired, and then one's body and riches become strangers
to oneself;
And one cheats the world, surreptitiously and knows not the One who Lives along with us. [1]
And then one is trapped (by Desire) like the deer, the fish, or a low beggar, and one suffers Sorrow .
O God, Ferry this Stone Across in Thy Boat of Mercy, and let him find Peace in the Society of Thy
Saints. [2-11-15]

Malhār M. 5

O mother, my vile Adversaries have poisoned themselves to death ;
And He, to whom I belong, has Saved me : so Merciful is my God to me. [1-Pause]
When our Lord, the Inner-knower, Pervades all hearts, why should I Fear any but the God?
Yea, He Lives ever with us and leaves us never, and is Seen wherever one Sees. [1]
He is the Support of the supportless, the Destroyer of the Sorrows of the poor; yea, He, of Himself,
Owns us all.
O God, Thy Servants lean only on Thy Support : and Nānak, too, seeks but Thy Refuge. [2-12-16]

Malhār M. 5

O my mind, Contemplate ever the Lord's Feet :
Yea, take wings to fly out to thy God, the Craving for whose Vision has lured thy Mind away.
[1-Pause]

1. Lit. way, path.

2. चिरां (चिरानो) = चिरां उँ : for long.

Searching and searching, we find the Path, if we Serve the Saints,
And God is Merciful to us, and we In-drink the Great Essence of the Lord's Name. [1]

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I am on fire, O God, Save me : Save me, O Save me, my Lord,
And Hold me, Thy Servant, by Thy Hand, and Make me Thy very Own. [2-13-17]

Malhār M. 5

It is the innate Nature of God to be Devoted to His Devotees,
And to Smother and Slay their Slanderers, and thus to make Manifest His Glory, [1-Pause]
And to be Compassionate to all life that the whole universe may resound with His Victory,
And to Hug His Servants to His Bosom. that even the hot winds touch them not. [1]
Lo, my Lord and Master has made me His very Own, and brought Peace to me, ridding me of my
Fears and Doubt;
And Faith has welled up in my Mind, and I am in utter Bliss. [2-14-18]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Chaupadās

Through the Guru, one Sees God Permeating the whole Expanse:
Through the Guru, one Sees the world to be involved in three Modes:
Through the Guru one knows the import of the *Nāda* and the *Veda* :
Yea, without the Perfect Guru, the world is enveloped by utter Darkness. [1]
O my mind, Utter ever the Guru's Name to attain Bliss;
And Enshrine the Guru's Wisdom in thy heart, and Contemplate with each breath thy only God.
[1-Pause]

I am Sacrifice unto the Louts-Feet of the Guru's:
Yea, I Utter His Praise ever and forever more,
And I Bathe myself in the Dust of the Guru's Feet,
And thus I am Honoured at the True Court of God.
The Guru is the Boat: he Ferries us across the Sea of Material Existence:
Yea, if one Meets with the Guru, one is cast not into the womb again.
But, he alone is Blest with the Service of the Guru,
In whose Lot it is so Writ by God. [3]

The Guru is my life, the Mainstay (of my Soul);
The Guru is my Family and my Code of Conduct.
The Guru is my Groom: I've sought only the Guru's Refuge.
Nānak: The Guru is the Invaluable Manifestation of God. [4-1-19]

Malhār M. 5

I've Enshrined the Guru's Feet in my heart:
It is by the Grace of God that I've Met with the Guru.
The God Yokes His Servant to His Own Task:
Yea, inestimable is the Glory of the God's Servant. [1]
O Perfect Bliss-giving God, be Merciful!
For, it is in Thy Mercy that one Cherishes Thee and is Imbued with Thy Love, night and day.
[1-Pause]

It is in Thy Will that we Utter and Hear of Thee,
And whosoever Realises Thy Will, Merges in Thee, the True One.
He lives to Contemplate ever Thy Blessed Name,
And he seeks no other Refuge but Thine. [2]

O Creator-Lord, all pain, all pleasure, is in Thy Will,
In Thy Will, Thou Forgivest: in Thy Will Thou Punishest us:
Of both, here and Hereafter, Thou alone art the Master.
O God, I am a Sacrifice unto Thy Glory. [3]
Thou alone canst Evaluate Thyself,
And Thou alone canst know and Describe Thy Wonder.
They alone are Thy Devotees who abide in Thy Will,
And, Nānak is ever a Sacrifice unto them. [4-2-20]

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Malhār M. 5

Lo, the Lord is Merciful to me,
 And He Rains the Nectar (of His Grace) upon me;
 And, all the creatures, all over, are satiated;
 And the Tasks of everyone are wholly Fulfilled. [1]
 O my mind, Cherish ever the Name of thy God,
 Which we Attain through the Service of the Guru, and which lasts with us both here and Hereafter.
 [1-Pause]
 The (Citadel of) Pain (within) is destroyed: and all our Fears are dispelled,
 And the Lord takes Care of each one His Own creatures,
 Yea, He is our Eternal Protector, our Ever-compassionate God,
 And I am for ever a Sacrifice unto Him. [2]
 The Creator-Lord, who has Delivered thee of the clutches of Death,
 Contemplate ever thou Him, O my mind.
 He Watches all with His Eye of Grace and Protects all.
 So Utter ever the Praise of that Lord, thy God. [3]
 There is only but One Creator Lord,
 And to the Devotees of God, His Glory is wholly Manifest.
 For the sake of His Name, He Blesses all (who turn to Him).
 O, this speech that Nānak utters is the Voice of God. [4-3-21]

Malhār M. 5

In the Guru's Refuge, one is Blest with all the Treasures (of Bliss),
 And is Blest also with Glory at the True Court of God,
 And one is delivered of one's Doubts, Fears and Sorrows,
 And one Sings ever the Lord's Praise, associating with the Saints.
 O my mind, Praise ever thy Perfect Guru,
 And Contemplate the Lord's Name, night and day, that all thy Desires are Fulfilled. [1-Pause]
 There is no one to equal the Glory of the True Guru,
 For, the Guru is God, the Transcendent Lord.
 He rids us of the Sorrows of births and deaths,
 And one tastes not the Poison of Māyā again. [2]
 Ineffable is the Guru's Glory: one can utter it not;
 For, the Guru becomes God, Contemplating the True Name.
 True are his Deeds: his self-discipline is Truth:
 Yea, that mind is wholly Purged, which is Imbued with the Love of the Guru. [3]
 One attains unto the Perfect Guru by Perfect Destiny,
 If one drives Lust, Wrath and Greed out of one's mind.
 Nānak prays to Thee, O God,
 Be Merciful and let him find the Refuge of the Guru's Feet. [4-4-22]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Partāla

I've Pleased my Guru and now the God is Merciful to me, and I Revel in His Love.
 I have Embellished myself (with Virtue),
 And purged my mind clean of all Evil,
 And lo, the outgoings of my mind have ceased. [1-Pause]
 With such a Mind, Associate thyself with the Saints, and still thy self,
 And Hear the Unstruck Melody of the drum and other instruments; thy tongue uttering the
 Lord's Name, Koel-like, wrapt in beauty and sweetness. [1]
 O God, such is the Glory of Thy Vision, infinitely Bewitching and Fruitful: so also the Companion-
 ship of Thy Saints.
 Ferry me Across, O Lord, for, I Utter Thy Name:
 Yea, I tell ever the Rosary of Thy Name, in my Mind, associating with the Saints.
 Yea, Thou alone, O Love, art my Beloved God. [2-1-23]

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Malhār M. 5

My Mind passes through the deep Forest (of the world):
Yea, it walks with zeal wrapt in the Love (of God).
It is anxious ever to Meet with its Lord, the God. [1-Pause]
Māyā entices me with its three Modes: O, whom shall I go to, to tell of my Pain ? [1]
I've made every other effort but I am rid not of my Sorrow:
So I hasten to the Refuge of the Saints, and associating with them, Sing the Lord's Praise. [2-2-24]

Malhār M. 5

Glorious, O Glorious, is the Glory of my Loved Love.
And the heavenly singers, the *Gandharvas*, and the *Mohinis* sing His Praise with their utterly
melodious voices. [1-Pause]
They manifest themselves in a myriad forms, and they, the wise ones, Sing all kinds of Melodies.
[1]
Yea, over the mountains, and the trees, on the earth, and in the seas, it is He, the God, who Fills all
Says Nānak: "He, whose heart is Pure, Tastes the Taste of God in the Society of the Saints."
[2-3-25]

Malhār M. 5

Through the Love of the Guru, I have Enshrined the Lotus-Feet of God in my heart. [1-Pause]
Yea, Seeing His Fruitful Vision, I am rid of my Sins,
And my Mind is Illumined, and has become Immaculate. [1]
O, I am wonderstruck Seeing the Beauty of my God;
And as I Utter His Name, myriads of my Sins are washed off.
Now, I've wholly Surrendered myself to Him, clinging to His Feet.
For, He alone is: yea, He alone is.
O God, Thy Devotees seek but the Refuge of Thy Door,
And lean only on Thee. [2-4-26]

Malhār M. 5

Pour, O cloud, with abandon, in the Lord's Will,
That I am Blest with good Fortune and Bliss. [1-Pause]
As after the rains, the earth becomes Blessed, so does the mind Flower, associating with the Saints.
[1]
As the peacock loves to dance as the clouds rumble.
And the *Chatrik* craves for the *Svānti* drop;
So do I Love my Lord, the God:
And, lo, associating with the Saint, my Mind is Awake. [2-5-27]

Malhār M. 5

Sing thou ever the Praises of God,
Enshrining the Lord's Name in the Mind; [1-Pause]
And shed thy Ego and Pride, associating with the Saints:
Yea, Contemplate thy Lord, single-mindedly, that thou art rid of thy Woes. [1]
The Transcendent Lord is then Merciful to thee,
And all thy involvements with Māyā are past.
So, Clinging to the Feet of the Saints,
Nānak ever Utters the Praises of God. [2-6-28]

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Malhār M. 5

(The Guru), the Manifestation of God, Roars like the cloud:
Yea, he Utters the Lord's Praise and so is ever in Bliss. [1-Pause]
The Refuge of the Lord's Feet Ferries one across the Sea of Material Existence; the Nectar-sweet
Speech (of the Guru) is the Unstruck Melody: [1]
And the seeker¹ seeks ever to arrive at His Pool to Satisfy the Thirst of his Soul.
The Lord's Servant loves to See the Vision of God, and the Lord, in His Mercy, Blesses him with
it. [2-7-29]

Malhār M. 5

O Govind, O Gopāl, O my Love, my Compassionate God! [1-Pause]
O Sustenance of my Vital-breath, the Friend of the supportless, rid me, the poor one, of my Pain.
[1]
O All-powerful, Unfathomable Lord, O Perfect Being, be Merciful to me. [2]
I have fallen into the pitch-dark Well (of Illusion): Ferry me Thou Across, O my God! [3-8-30]

1. *Lit.* traveller.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1 : Ashtapadis

The *Chakvi*¹ knows no sleep without her Love,
 But when the sun is awake, and she sees him with her eyes, in utter humility she falls at his feet. [1]
 So am I, too, in Love with my Friendly Lord,
 And I can be not without Him even for a moment; so much do I Hunger and Thirst for Him. [1-Pause]
 The Lotus is in the pond, the sun-rays in the sky, and yet when rises the sun, the lotus is spontaneously in bloom;
 So whosoever Loves his Love with the whole heart, his Light Merges in the All-Light. [2]
 The *Chātrik* wails and cries out for its love, the *Svānti*-drop
 And though it pours incessantly around him, he is satiated not without its love. [3]
 Born of water, the fish lives in the water, and in accordance with her past life, suffers pain or pleasure in this.
 And she can be not without water, even for a moment, her life and death are dependent upon it. [4]
 When the Bride is in the foreign Land, and the Lord at Home, she sends out her message of love to Him, through the True Guru.
 And she in-gathers Virtue and keeps her Lord in her heart, and, Imbued with his Devotion, she Blossoms forth. [5]
 Everyone craves for his God, but only if it be in the Guru's Will, one Attains unto God,
 And one finds the True God within oneself; but it is through the Guru's Grace that to Him one Attains. [6]
 Within everyone is the Soul, and the Soul is He, who Pervades all :
 But, it is through the Guru's Grace that one's Within is Illumined and, all-too-spontaneously, one Merges in Equipoise. [7]
 O Bliss-giving God, Fulfil me, for, I am Thy very Own.
 Lo, Nānak has found his God Within, by the Guru's Grace, and his inner Fire is quenched. [8-1]

Malhār M. 1

Through the Guru's Service, one keeps ever Awake ; and, without God, one leans not on another.
 (For, one knows that) the body stays not, howsoever one tries, and melts away like glass in fire.
 [1] P. 1274
 O man, why prides thou then on thy body and riches?
 For, they take no time in abandoning thee, then why doth the world waste itself away in Ego?
 [1-Pause]
 O, Victory be to our Saviour, our God, who Tests and Protects us all.
 O God, all that is, belongs to Thee, and there is no one to equal Thee. [2]
 Thou Createst all life but Keepest the key to their living in Thy Own Hands, and, Thyself, Blessest us with the Collyrium (of Thy Wisdom) through the Guru :
 Eternal art Thou over the heads of all, who hast no overlord, the Destroyer of 'births and death' and Fears and Doubt. [3]
 This poor world is a fortress of paper, though in form and colour it is cleverly done up,
 But a whiff of wind, or a little drop of water, and there the fortress falls instantaneously. [4]
 If on a river-bank be a house, tree-like, within whose trunk lives a snake,
 O where would that tree-like house, the mind, be, if the river (of Desire) overflows it, and, the snake of Duality, coming out of its hiding, bites the man? [5]
 Through the *Mantram* of the Guru's Wisdom and Contemplation of the Guru's Word, the Vice in us is burnt off.
 And our body and Mind are Cooled², and one attains Truth; such wondrous is the Worship of God. [6]
 O God, Thou art Compassionate to all life; and all that is, seeks Thy Grace.
 I, too, am in Thy Refuge, O Lord, so Save Thou my Honour; and Meet me within me, O True God!
 [7]

1. A bird said to be in love with the sun.

2. ठेढ़ (हेव) : (Sans. हेम), lit. cold, wintry.

The Blind world is involved in Strife, and knows naught: and, bound (to itself), acts like an automaton;

But, when one Meets with the True Guru, one Knows and Realises, and the True Wisdom Abides within one. [8]

The Meritless body is an Illusion without Truth : so I seek (the Lord of Truth) through the Guru; And the Guru, my Master, leads me on to my God : yea, without the True One, the world is but a dream. [9-2]

Malhār M. 1

The fish and the *Chātrik* find peace through water, and the deer through music. [1]

Hark, O mother, the *Chātrik* wails at night. [1-Pause]

O God, if such be Thy Will, then my Love for Thee goes not: [2]

And my Sleep vanishes and my Ego is tired out: and True Wisdom Dwells in my heart. [3]

I would fly from one branch to another, and quench my Thirst only by Loving Thy Name. [4]

And fix my Gaze ever on Thee ; my tongue will cry out only Thy Name, and only Thy Vision will Satisfy me. [5]

If I Embellish my body and Thou be not with me, my body is as if on Fire and my wears Sting me and become me not. [6]

O, I can live not without Thee, my Love; yea, I am Comforted not, without Seeing Thee. [7]

The God is All-too-near, but seems not so : it is through the True Guru that I See Him thus. [8]

And He Meets me all-too-spontaneously, and I Attain Bliss; and through the Word, my Thirst is quenched. [9]

O God, it is through Thee that my Mind Believes; O Lord, I can say not Thy whole Praise. [10-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1 : Ashtapadis

The whole Earth (of our body) is bent with the weight of the Waters (of Sin),

Or the high Mountains or the Hollows deep like the underworld.

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But, Reflecting on the Guru's Word, the Seas are Calmed.

And stilling one's Ego, the Way (of Emancipation) becomes smooth. [1]

I, the Blind one, am Illumined by the Light of the Lord's Name,

And I lean only on the Name, and walk on the Mysterious Path, in the Fear of the Guru. [1-Pause]

Yea, through the Guru's Word, I know well my Path,

Blest with the Support of the Guru and the Power of the True One.

Yea, I Cherish the Name through the Guru's Beauteous Speech ;

And, if the God so Wills, I know His Door. [2]

I Fly across the skies, or am Seated in composure, Attuned to the One God ;

When, through the Guru's Word, the Name becomes the only Mainstay of my life.

And then there are no tidal Waves, nor the Sea, nor Mountains (on the way).

Yea, there is then no Path to be traversed, and one abides in one's Home. [3]

Of Thy Home, where Thou Abidest, O God, Thou alone Knowest : and there is no other Home but Thine

Yea, without the True Guru, one Knows naught, and everyone is weighed down by the night-mare (of Māyā).

One Wails incessantly, but, without the Guru, one Realises not the Name.

But instantaneously one is Released through the Name, if one Knows the Guru's Word. [4]

Some there are who are stark Ignorant, Unwise and Not-knowing,

Others lean on the Lord's Name, Blest with the Fear of the Guru's.

And they In-drink the sweet Nectar-Word of God :

Yea, whosoever Sucks it in, is Emancipated. [5]

If one Enshrines the (Lord's) Name in the heart, Cherishing the Love-in-Fear of God, and does the Guru's Deeds and Utters the True Word,

On him then rains the Guru's Mercy, and the (body's) earth becomes Beauteous, and one Sees God Pervading all.

The man of Evil mind, the Guru-less one, sows the seed in the barren land :

But Darkness grows out of it, without the Guru's Grace, and one is Drowned without sufficient cause. [6]

All that the Lord Does is in His Will ;
 And, that what He has Writ can be erased not.
 Bound to the Lord's Will, one does all deeds,
 And Imbued with the One Word, one Merges in the True One. [7]
 O God, on all the four sides Works Thy Will: Thy Name Prevades even the four sides of the
 underworld.
 Yea, the True Word Pervades all : and, through Thy Grace Meetest us Thou, the Eternal One¹.
 Over the heads of all are 'comings-and goings', and also hunger, and sleep and death.
 Nānak : If one is Blest with the Name, one's Mind is Pleased with God, and upon one is the God's
 Grace. [8-1-4]

Malhār M. 1

O man, you know not what is Death, what is Emancipation,
 And sit unconcerned on the river-bank, though you too can Know through the Guru's Word. [1]
 O heron-minded one, how were you trapped ?
 Why don't you Know, and Cherish not in your heart the Unfathomable Lord ? [1-Pause]
 To keep yourself alive, you eat up all life.
 And though your nature was to Swim, you were Drowned ! [2]
 You've tortured all life (to build your own life),
 And now, that the treacherous Noose is around your neck,
 You can spread out not your wings to fly into the Yond. [4]
 O Wild Egocentric, you suck the essence (of Poison) with joy,
 And are trapped : But you too are Delivered too if you Reflect on the Wisdom and the Virtues (of God).
 [5] P. 1276
 Serving the True Guru, your Bonds of Death are loosed,
 And you Cherish the True Word in your heart. [6]
 He, who Cherishes the Immaculate Word, yea, the Wisdom of the Guru's,
 He, forsooth, Enshrines the Lord's Name in the heart. [7]
 He, who indulges in pleasures here, is in Pain Hereafter.
 Says Nānak, "No one is Emancipated without the True Name" [8-2-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 3 : Ashtapadis

When God is Merciful, one attains to the True Guru : yea, without His Grace, one attains not
 unto him :
 And, Meeting with the True Guru, one is transmuted into Gold, when such be the Lord's Will. [1]
 O my mind, attune thyself to thy God's Name :
 Yea, from the True Guru one Attains to the True Lord, and one Merges in Him. [1-Pause]
 From the True Guru is Realised the God, and one is cast not into the womb again. [2]
 By the Guru's Grace if one Dies in life, and lives only in the Practice of the Word,
 One Attains to the Gate of Salvation, if one rids oneself of one's self. [3]
 By the Guru's Grace, one is reborn into the House of God, wholly purged of Māyā,
 And eats the uneatables,³ one's mind Whole and Awake, and Meets (the God), the Purusha, through
 the Purusha (the Guru). [4]
 The Unknowing world is a passing show, but here one loses all one has :
 Yea, the Profit is only in the Companionship of the Saints: but, it is through the (Lord's) Grace
 that one Attains to it. [5]
 O mind, no one Attains (unto God) without the True Guru ; think it out and see for yourself :
 And, it is by great, good Fortune, that one Attains unto the Guru, and one is Ferried Across. [6]
 The Lord's Name is our only Mainstay, our Support.
 O God, be Merciful and lead me on to the Guru, that I Attain unto the Gate of Salvation. [7]
 On my Forehead is the Writ of God which no one can erase.
 Says Nānak : "They, who Love the Lord's Will, are the Perfect beings". [8-1]

1. वैआलं (बैआलं) : (Sansk. अव्यय + आलय), whose abode is Eternal, i.e., God.
 2. Lit. this
 3. i.e. desires.

Malhār M. 3

The world is involved with the word of the Vedas, and reflects only on the three Modes ;
And, without the Name, suffers the Punishment of the Yama's, and is born to die over and over again.
Yea, when one Meets with the True Guru, one is Emancipated. [1]

O my mind, Serve only thy True Guru,
And you are Blest by great, good Fortune, by the Perfect Guru, and you Contemplate ever the
Lord's Name. [1-Pause]

In his Will, the Lord Creates the whole creation : in His Will, He Sustains all .

Yea, in His Will, the Lord Purges one of Evil, and one Loves one's Lord.

In His Will, one Meets with the True Guru and one's whole life is Fulfilled. [2]

P. 1277

True, True is the Word : it is the God-conscious being who Realises it :

Yea, Praise be to the God, of whose equal there is not another.

If His Mercy be upon one, one is Forgiven, and one Attains unto Him. [3]

Our God, the True Master, is Supreme : through the True Guru, He becomes Manifest :

And when He rains the Nectar of His Mercy, one's mind is Comforted, and one is Attuned to the
Nectar-Pool (of the Saints).

Through the Lord's Name, one is ever in Bloom and Withers not, nor Dries up. [4]

Without the True Guru one finds not God : O mind, try it out yourself if you may

It is by God's Grace that one finds the True Guru, and then Attains (unto God), all-too-
spontaneously.

It is the Egocentric who is deluded by Doubt : yea, without good Destiny, one comes not upon the
Riches of God. [5]

Acting within the three Modes, one's outgoings cease not, howsoever one reads and reflects on the
Books :

Yea, he is Emancipated not, nor Arrives at the Gate of Redemption.

Without the True Guru, one's Bonds are loosed not, and one Loves not the (Lord's) Name. [6]

The Pandits and men of silence read through the Vedas over and over again,

But, they Cherish not the Name, and abide not within their (inner) Home.

So, over their heads ever hangs Death, and due to their inner Guile, they are wasted away. [7]

Everyone craves¹ for the Lord's Name, but without good Destiny, one Attains it not :

Yea, when the Lord is in Grace, one Meets with the Guru, and one Enshrines the Lord's Name
within one's Mind.

Says Nānak : Through the Name is one Blest with Honour, and one Merges in the Being of God".
[8-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 3 : Ashtapadis

When the Lord is Merciful, He Yokes us to the purpose of the Guru,
And He rids² us of the (inner) Pain and makes us Cherish the Lord's Name.

If one be Attuned to the True One, one is truly Delivered,

Which state is Described in the True speech of the Guru's Word. [1]

O my mind, Contemplate thy God, the Treasure (of Bliss) :

Yea, it is by the Guru's Grace that one Attains the Riches of the Lord, and one is ever Attuned to
God in a state of Equipose. [1-Pause]

If the Bride Embellishes herself without the Groom,

She is considered Vile and of Low conduct, and is Wasted away.

The Egocentric, similarly, has evil thoughts,

And though he does many (ritualistic) deeds, he Cherishes not the (Lord's) Name. [2]

The God-conscious being Embellishes himself like a (True) Bride,

And, through the Word, keeps the God in his heart ;

And, stilling his ego, he Realises the One alone,

And he is deemed to be the Lord's Glorious 'Bride'. [3]

1. परउपदा : (परतापदा) : craves eagerly.

2. पलरि (पलरि) : (Sans. परिहरण), leaving, abandoning.

Without the Compassionate Guru, no one has ever Attained to God,
And the Egocentric is enticed away by the lure of the Other.

O Wise ones, know ye thiswise :

That, without Meeting with the Guru, one is Emancipated not. [4]

Everyone utters for the sake of utterance ;

But, without stilling the mind, one can Worship not God.

If one be imbued with Wisdom, the Lotus (of one's heart) Flowers,

And the Lord's Name Abiding in his heart, he Merges in the Name. [5]

Everyone worships God, abiding in Ego,

And so one's mind is saturated not with God, nor one gathers Peace.

One utters (God) to gratify one's own Ego,

And so wastes away one's life, and one's dedication avails not. [6]

They alone are the True Devotees of God, whom the Guru Loves :

Yea, they're Attuned ever to the Lord's Name :

They See the God's Presence, yea, the Name, ever before themselves,

Who seems to be All-filling, through the Guru's Word. [7]

The God, of Himself, Forgives and Blesses us with His Love :

Yea, one is rid of Ego, the great Malady, by the Guru's Grace;

And then one Merges, through Truth, in the True One. [8-1-3-5-8]

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By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār : Chhant M. 5

Our Loved Lord, of Himself, Blesses us with His Devotion :

Yea, He, our God, Permeates the beings of His Devotees;

And Permeating them thus, night and day, He Forsakes them not even for a moment :

(For), He is the Treasure of Virtue, ever our Companion, the Meritorious Master of the universe.

He Entices away our minds with His Lotus-Feet, and we are Imbued with His Name.

Says Nānak : "Ever Compassionate is our God of Mercy, but rare is the one who Realises Him".

[1]

O Love, Infinite art Thou, Thy State is Indescribable :

Yea, Thou hast Saved myriads of Sinners.

Purifier of the Sinners art Thou, the Lover of the Devotees, the Ocean of Mercy, the Master of all.

So, I Utter Thee ever, in association with the Saints, becoming Care-free, O Inner-knower of hearts

They, who had wandered through myriads of wombs, them Thou Emancipated through Thy Name.

Nānak Craves for Thy Vision, O God, Assemble him Thou in Thyself. [2]

O Lord, my mind is Attuned to Thy Lotus-Feet!

O God, Thy Devotees are like fish in Thy Waters :

Yea, Thou art the fish and the waters too; there is no distinction between the two.

O Lord, Hold me by Thy Hand, and Bless me with Thy Name: for, through Thy Grace, one is
Blest with Eternal Glory.

O mind, Dwell on thy God, the Compassionate Lord of the poor, with a single mind, associating
with the Saints.

O God, Nānak, the supportless low wretch, hath sought Thy Refuge: Own him Thou in Thy
Mercy. [3]

Thou Thyself, O God, Meetest with Thyself (in Thy Devotee):

O Lord, my King, Thou art the Destroyer of our Doubts.

Yea, Wondrous art Thou, O Inner-knower of hearts, Meet Thou with me, O Love, O Treasure of
Virtue,

That I am ever in Bliss, and ever Embellish myself with Thy Excellences.

I am Bewitched by Thy Vision: How Beauteous do I look in Thy Company? Yea, thiswise is
Thy Writ Fulfilled.

Says Nānak: "O God, I seek but the Refuge of those who ever Dwell upon Thee." [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Malhār: M. 1

[To be sung to the Tune of the Ballad of Rānā Kailash and Maldī]

Shaloka M. 3

One's Mind is in Bloom on Meeting with the Guru as is the earth embellished after the rains,
When the whole world is lush and green, and the ponds are full to the brim. P. 1279
The inmost Self is Imbued with the Love of Truth as is the madder with its red colour;
And the Lotus (of the heart) Flowers, and the Mind Sees the Lord's Truth, through the Guru's Word.
But the Egocentric is on the other side of God: see him, if thou may,
That he is trapped like a deer, and over his head ever hangs Death.
Vile are Hunger, Thirst and Slander; and wild Lust and Wrath,
But, so long as one Dwells not on the Word, one Sees not (the Reality) with the Eyes.
But, if Thou Willest, O God, men become Content and their Involvement is over?
Yea, whosoever Serves the Guru, Saves his Soul, for, the Guru is the Boat, and also the Ladder to
Mount upto God.
Says Nānak: "He, who is Attached to God, Receives His Quintessence: O True One, Thou art
Attained through a Truthful Mind." [1]

M. 1

There is but one Road and the one Door; yea, to reach upto the Self, the Guru is the Ladder,
And Beauteous is the Master, whom one Sees there, and all Bliss is in His True Name. [2]

Pauri

The Lord Himself Creates and Knows Himself,
And Separates the earth and the sky and Spreads the canopy of the heavens (over the world).
Lo, He Upholds the skies without pillars, making His Word Manifest,
And Creates He the sun and the moon Illumined by His Own Light,
And Creates He night and day: O Wondrous are His Wonders.
He it is, who Created the pilgrim-stations where men give thought to religion, and bathe on the
auspicious occasions.
Yea, there is not another without Thee, O God; so how shall one describe Thee?
Eternal only is Thy Throne: the others but come and go. [1]

Shaloka M. 1

Nānak: When it rains in the month of *Shrāvana*, the four things are in immense joy:
The snakes, the deer, the fish and the indulgers, who have the where-withals to enjoy. [1]

M. 1

When it rains in the month of *Shrāvana*, the four things suffer separation:
The calves, the poor, the way-farers and the slaves! [2]

Pauri

O God, True art Thou who Dispensest nothing but Truth:
Thou are Wrapt in Thyself, Thy Source, Lotus-like, hid from the eye.
Brahmā is renowned great, but he, too, Knew not Thy End:
Yea, Thou hast neither a Father, nor Mother, who may have Brought Thee forth?
Thou neither hast Form, nor Sign, nor any Caste.
Thou neither hast hunger, nor thirst; and Ever-satiated, Thou Walkest abroad.
In the Guru thou art Merged, through whom Thou Dispensest Thy Word.
By Thy Grace, O True one, (the Guru) is Pleased with one and one Merges in Thy Truth. [2]

Shaloka M. 1

They have called in the Physician to feel my pulse:
But the innocent one knows not that the Pain is in my heart! [1]

M. 2

O physician, you are yourself Wise only if you first know the Malady (of my mind),
And then suggest a Medicament with which all my Maladies are eradicated:
Yea, the Medicament with which one is rid of all one's Maladies, and Peace abides in one's body.
And with which you are rid of your own Ailments first: only then can you be known a (true)
Physician! [2]

Pauri

It is God who Created Brahmā, Vislinu and Shiva:
Yea, He it is, who Blest Brahmā with the Veda, and Yoked him to His Worship;
It is He, who brought the 'Ten Incarnations' into being of whom one was Rāma,
Who hastened to destroy the demons, but all this was the Lord's Will.
Of such a God, not even Shiva Knows the End, and he too seeks to Serve Him, his God.
He, of Himself, Established His Throne: He alone truly Evaluates Himself P. 1280
He it is who Yokes the whole world to its tasks, Keeping Himself Hid from its eye.
And He, the Discriminating God, makes us all do all the deeds: for, such is His Eternal Will. [3]

Shaloka M. 2

O loved Mate, the Rains have come: now think only of thy Loved Groom.
Says Nānak: "She who is in two minds Wails herself to death, for, she loves not God, but the Other."
[1]

M. 2

O loved Mate, the Rains have come: the Clouds have opened their hearts.
Says Nānak: "The loved Brides of God Sleep in Peace, for, they Love their only Lord." [2]

Pauri

The Lord Himself Created the Tournay: Himself He brings the Spectators to watch the Bout,
And there is a riot of Noise all around, but the Blessed ones are in Joy.
For, they Floor the Egocentrics, the Foolish ones, who build on Illusions.
Nay, the God Himself Stages this Play: Himself He Wrestles, Himself He Defeats His Adversaries.
The Groom of the whole creation is One: but, He is Realised (only) through the Guru.
In His Will, the God Writes the Destinies of all, without the ink or the pen.
And, in His Will, He Leads us on to the Saints, who ever Utter the Praises of God.
Says Nānak: "Praise the True Word through which ye may Realise the God's Truth." [4]

Shaloka M. 3

The Clouds (of Mercy) hang thick and low in the Skies, changing fast their colours.
I know not, O God, how deep and dedicated will be my Love for Thee.
But the Brides, who Loved their God in His Fear, their Love stayed whole,
But she, who Loved not her God in His Fear, gathered no Peace. [1]

M. 3

The Clouds (of Mercy) hang thick and low, and the Pure Water falls on the ground (of the heart).
Nānak: The Bride, whose mind is torn from her Groom, is ever in Pain. [2]

Pauri

God Creates the Two sides; but He, the One, Pervades both;
And Created He the Word of the Veda too, which brought about incessant strife between the two.
The two sides are: Detachment and Attachment; and Religion it is that Discriminates¹ between them,
The Egocentrics practise Falsehood and they, verily, are Defeated and Humbled at the Lord's Court.
But they, who Practise the Guru's Wisdom, enshrined in His Word, are the Heroes among men,
for, they still their passions of Lust and Wrath,
And they enter into the Sanctuary of God, Embellished with the Guru's Word.
Such Devotees are the Beloveds of Thee, O God, who Cherish Thy Name.
Yea, they, who Serve their Guru, unto them I am a Sacrifice. [5]

Shaloka M. 3

The Clouds are thick and low, and lo, it Rains incessantly.
Says Nānak: "The Bride that walks in the Will of the Groom, Revels ever in Joy." [1]

1. ਰੇਬਾਰਿਆ (ਰੇਬਾਰਿਆ) = ਰਹਿਬਰ : a conductor, guide.

M. 3

O wretches, why watch ye so impatiently the Clouds, for, the Clouds have naught in their hands.
Cherish ye Him in the mind, who has Created the Clouds.
But, he alone will Cherish God, on whom is His Grace.
For, shorn of God's Grace, one merely Wails, but it avails not. [2]

Pauri

Serve thou Him who takes no time to Create and Recreate:
He, who Stretches the sky overhead, in an instant, and Builds and also Destroys,
He, of Himself, Creates the world and then gives thought to the Created Nature.
The Egocentric has to render the Account, and he is Punished for his Misdeeds. P. 1281
But, tht Account of the God-man is settled with Honour, and him the God Blesses with the Treasure
of His Praise.
There, no one hears our Wailings, nor anyone can meddle in God's Affairs.
There, only the True Guru is our Friend, and he alone Saves us in the end.
Yea, the creatures of God Serve on one else but the Guru, the Emissary of God, who stands over
the heads of us all. [6]

Shaloka M. 3

O Seeker, He, whom thou Seekest, Him Seeks the whole world;
But it is in His Will that He will Rain (His Mercy) on thee, and the whole Vegetation (within) will
Blossom forth.
It is by the Guru's Grace that one Attains unto Him, but rare is the one who Knows.
So Dwell thou upon Him, upstanding and downsitteing, and thou art ever in Bliss.
Says Nānak: "The God Dispenses His Nectar at all times, but He Gives through the Guru." [1]

M. 3

The earth writhes with Pain and Wails and Prays to God in utter Devotion:
And lo, the God Gives her His Ears and Comforts her all-too-spontaneously.
And He Bids the god of rain, and it rains all over.
And immense is the yield of grains from the earth: beyond value is this Wonder.
Says Nānak: "O man, Praise thou the Name of God, who takes care to Bring Sustenance to all,
Which brings Joy to everyone and one knows not Pain." [2]

Pauri

True, Ever-True art Thou, O God, and Thou Unitest the men of Truth with Thyself.
The others stand on the side of the Other: and the False ones mingle not with Thy Truth.
(But) Thou Thyself Unitest and Separatest all, thus Exhibiting Thy Wondrous Power.
Separated, one experiences Sorrow through Attachment: but this experience, too, is the result
of Thy Writ.
I am a Sacrifice unto those who're Attuned ever to Thy Feet,
And remain Detached, like the lotus in water; but this, too, is brought about by Thee.
They are ever in Bliss, yea, Ever-Beauteous are they, who're rid of their selfhood.
Yea, they know not Separation nor Sorrow, who are Merged in the Being of God. [7]

Shaloka M. 3

Praise thou that God, O Nānak, in whose hands lies everything.
If, by the Guru's Grace, God Comes into ye, ye are ever in Bliss;
And ye are ridden not with Doubt and are rid of all cares.
Yea, whatever happens, happens spontaneously, but one Knows not why?
When the True Lord Abides in one's Mind, one is wholly Fulfilled.
Says Nānak: "The God Hears what they utter, yea, they whose names He Inscribes in His Book."
[1]

M. 3

The Lord, ever at all times, Dispenses His Nectar, but they alone Know who are Wise:
Yea, they, who Realise (God) by Guru's Grace, Cherish the Lord's Nectar in their hearts.
They In-drink ever the Lord's Nectar with abiding Love; stilling their Craving and Ego:
The Nectar is the Lord's Name, which the God Dispenses in His Mercy.
Says Nānak: "It is by the Guru's Grace that one Sees the All-pervading God." [2]

Pauri

How is one to weigh the Unweighable ? And, if one Knows Him not, how is one to Realise Him ?

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It is through the Guru's Word that one Reflects on Him, and Merges in His Virtues.
He, of Himself, Knows His own Value Himself, He Meets with us ;
Else, one can Evaluate Him not, for, even His Praise is Ineffable.
I am a Sacrifice unto my Guru who has brought me True Wisdom.
The world is being beguiled : the Nectar (within) is being Robbed: but the Egocentric Knows it not.
Without the Lord's Name, nothing goes along with one, and one wastes one's life in vain :
Yea, they, who are Awake, through the Guru's Wisdom, keep their Homes intact and the Demons
(of Desire) can help themselves not. [8]

Saloka M. 3

O *Chātrik*-like Seeker, Wail not, nor Crave, and Submit thy mind to the Lord's Will ;
For, Submitting to the Will, thou art rid of thy Craving, and thou art Imbued four-fold in the Love
of thy Lord. [1]

M. 3

O *Chātrik*, thou art Destined to live in Water : so abide thou in Water,
But, if thou knowest not what thy Love is like, then thou Wailest.
Thy Love rains (His Mercy) in all directions on the earth, as upon waters, and there is no place
bereft of Him.
If in such a Downpour one thirsts for Water, it shows nothing but one's bad luck.
Says Nānak : They, who Cherish (their Love) in the Mind, are Awake to Him, by the Guru's Grace.
[2]

Pauri

The ascetics, the celibates, the Siddhas, the *Pirs*, the religious guides—of these no one knows (God's)
End :

But the God-man, who Dwells on the Lord's Name, Merges in God.
Through the thirty-six *Yugas*, He Abided in utter chaos, for, such was His Will,
And He was surrounded on all sides by black and wild waters, Created by Himself.
O, Infinite and Endless and Unfathomable is He, the Creator¹ of all :
Yea, He it is who Created fire and air and thirst and hunger,
And this too was His Will that he, who loves the Other, will be subject to Death.
Yea, whomsoever He causes to Realise the Word, him Saves the Saviour of us all. [9]

Shaloka M. 3

The Rains (of God's Mercy) Fall all over with Compassion for all :
But such Trees alone Blossom forth that stand in the openness of God, by the Guru's Grace.
Says Nānak : "By His Grace, one is in Utter Bliss, and the creaturely being is delivered of Pain".
[1]

M. 3

When the Night is Dewy, the (Lightning of God) Flashes, and then it Pours in a steady stream,
And immense is the Yield upon the earth when such be His Will.
Partaking of it, one is Satiated, and the creatures Know the Way.
The riches (of the earth) come and go, as the Lord Plays His Play.
But the Riches of the Wise one are in the Lord's Name, and into it he Merges.
Says Nānak : "They, on whom is God's Grace, gather God's Riches in their Skirts". [2]

Pauri

The God, of Himself, Does everything : then, before whom is one to complain ?
Yea, He, of Himself, Demands from us the Account : of Himself, He makes us do the Deeds.
And that alone comes to pass what is in His Will : and it is only the fool who thinks he can force
his Will (upon God).
Yea, the Lord, of Himself, Forgives us ; and only then are we Delivered.
He, of Himself, Sees and Hears everything, and Sustains all beings.
Yea, He alone Pervades all, and Gives thought to each and all.
If one Knows oneself, by the Guru's Grace, one Loves the Lord's Truth.
Who is one to ask, O Nānak, when it is God alone who Giveth. [10]

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1. मरनीतु (सरजीतु) : (Sans. स्रष्टा), the Creator-Lord.

Shaloka M. 3

Mistake not, O ye men, this world is the animal-world.
For, the Seeker, like the *Chātrik*, has the animal-nature, and he Knows not (his True Self),
The Nectar is in the Lord's Name, and it quenches our Thirst.
Says Nānak : "They, who Partake of it, by the Guru's Grace, Thirst not again". [1]

M. 3

Bliss-giving are the notes of Malhār, if one sings, through it, the Lord's Praise :
Yea, if the Lord is Merciful, then this Bliss Pervades the whole world.
The God rains (His Mercy) and the world is Blest with Life, and the earth is Embellished with
God's Green ;
Says Nānak : "This world is Permeated through by (God's) Waters, and from these is the whole
creation.
But rare is the one who Realises it, by the Guru's Grace and he, forsooth, is Emancipated. [2]

Pauri

O Master, O Guru-God, Thou art the only Self-dependent Being :
Yea, Thou art all-in-all, and no one else is of any account.
Man is vainly vain and the True Glory is only Thine :
Yea, it is through Thee that the earth came into being and also the 'coming-and-going'.
He, who Serves the True Guru, is alone of any account :
Yea, if one is rid of one's Ego, then one Calculates not (and Believes).
The Egocentric is enveloped by Darkness as is one strayed in the wilderness of the woods.
Yea, a mere iota of the Lord's Name rids us of myriads of our Sins. [11]

Shaloka M. 3

O Seeker, *Chātrik*-like you cry knowing not where your God Lives : but, if you pray with the
whole heart, you Know the Lord's Abode.
Yea, whatever you utter, you are led by your own mind, and, though your utterance is immense, it
avails you not.
The Compassionate Lord is Great : from Him you Receive whatever you long for.
Yea, not only yours but the Thirst of the whole world is quenched by God. [1]

M. 3

The Seeker prays *Chātrik*-like, with Devotion and spontaneity, when the Night is Dewy, and says :
"This Water (of the Lord's Name) is my Life : without it, I can be not".
It is through the Guru's Word that with it one is Blest, and one is rid of one's self.
Says Nānak : "He, without whom I could live not even for a moment, Him I have Met through the
True Guru". [2]

Pauri

Myriads are the worlds and the underworlds : yea, endless and countless are these.
And all, O God, are Created and Supported by Thee : Thou Createst and also Destroyest.
The eighty-four lakhs of species on the earth too Issued forth from Thee.
There are some who're called kings and chiefs, lauded and applauded by men.
Others are renowned as men of means, and they gather riches and lose Honour, being attached to
the Other.
There are 'givers' and also 'beggars' but over the heads of all is God.
Yea, bereft of the Lord's Name dreadful are these low wretches.
Says Nānak : "Falsehood lasts not, and that alone comes to pass which the True Lord Does".
[12]

Shaloka M. 3

The meritorious Bride, *Chātrik*-like, Mounts to the Castle (of God), but one, without Virtue, is far
removed from Him.
Yea, within us Abides God, but His Presence is Seen only through the Guru's Grace.
And (Seeing Him), one shouts not for Him, and His Eye of Grace Blesses one.
Says Nānak : "They, who are Imbued with the (Lord's) Name, Meet with Him all-too-spontaneously,
by Realising the Guru's Word". [1]

M. 3

The *Chātrik* prays : "O God, be Merciful and Bless me with the Life of the Spirit,
For, without Thy Waters, my Thirst is quenched not, and I Die.
O God, infinitely Compassionate art Thou, the Blessor of Merit, the Treasure of Bliss.
Says Nānak : "Forgive me, O God, in Thy Mercy, through the Guru, and Bide with me even in the
Yond". [2]

Pauri

The God, of Himself, Creates the world and gives Thought to Virtue and Sin (in each),
And whosoever Loves not the Name, is involved in the world of three Modes.
They, who practise not Virtue, but Sin, are wasted away in the Lord's Court.
Yea, they gamble away their life, and fruitless is their coming into the world.
They, forsooth, quieten their minds through the True Word, and Love ever the Lord's Name,
Who Cherish the True, Infinite and Unfathomable Lord in their hearts.
Thou, O God, art the Treasure of Merit, we are shorn of all Virtues.
But, he alone Attains unto Thee whom Thou Forgivest, and he Reflects on the Guru's Word. [13]

Shaloka M. 5

The *Shāktas*, who forsake the (Lord's) Name, pass not the Night (of Life) in Peace :
Yea, whosoever Sings the Lord's Praise, is Blest with Peace, night and day. [1]

M. 5

All Jewels, all Pearls and Rubies are in the Destiny¹ of man,
But he alone (finds them, and) looks Beauteous at the True Court with whom God is Pleased.
[2]

Pauri

Serving the True Guru, one Cherishes the True God :
Yea, whatever one practises in the Guru's Presence, that alone avails one in the end.
And the *Yama* can touch one not, for, the True Lord is one's Refuge.
Yea, Lighting the Lamp of the Guru's Wisdom, one Illumines one's inner Core.
The Egocentrics run Wild, bereft of the Lord's Name.
Though wrapped in a human skin, they have imbibed the animal-nature, and are Black from within
But others, through the True Word, See the True Lord Pervade all.
Says Nānak : "The Name is the Treasure of Bliss : and it is through the Perfect Guru that one Sees
it (within)". [14]

Shaloka M. 3

The Seeker, *Chātrik*-like, Realise (the Lord's) Will, all-too-spontaneously, through the Guru,
And lo, on him pours the Rain of Mercy, steadily and incessantly ;
And the Seeker Wails no more, for, within his Mind now is Bliss.
Says Nānak : "Praise ye that God who Brings Sustenance to all". [1]

M. 3

O *Chātrik*, you know not what is the nature of your Thirst and how it is quenched ?
So, you drink in not the Lord's Nectar, deluded by the sense of the Other.
If the God be Merciful, you Meet with the Guru all-too-spontaneously.
Says Nānak : "It is from the True Guru that one is Blest with the Lord's Nectar, and one Merges
in Equipoise". [2]

Pauri

Some there are who repair to the woods, composed in their silence.
Others suffer the pangs of wintry frosts and freeze themselves like ice.
Others besmear their bodies with ashes and cleanse themselves not.
Others keep their hair matted, to look wild, and so lose caste with their fellowmen. P. 1285
Others wander about naked, and doze not, nor sleep.
Others burn themselves in fire, limb by limb, and thus waste themselves away.
Without the (Lord's) Name, their bodies are reduced to the dust : so why, and for what, shall one
grieve for them ?
Yea, they alone look Beauteous at the Lord's Court who Serve the True Guru. [15]

1. Lit. Forehead.

Shaloka M. 3

The Seeker¹ prays in the early morn, and the Lord Hears his Prayer,
And He Bids the Guru² to rain His Mercy upon him
O, I am a Sacrifice unto them, who Cherish the God's Truth in their hearts.
Says Nānak : "Everyone is in Bloom if he reflects on the Guru's Word". [1]

M. 3

O Seeker, thy Thirst is quenched not, even if thou Wailest a myriad times.
For, it is by God's Grace, that one is Blest with the True Guru : it is through His Grace that Love
wells up in us.
Says Nānak : "If the God Comes to Abide in one's Mind, one is purged of Sin". [2]

Pauri

The Jainas are strayed from the Path : yea, they're wasted away by God :
For, on their tongues is not the Lord's Name, nor do they Bathe at the Pilgrim-station (of God),
They pluck their hair with their hands and shave³ not their heads clean,
And remain unclean, night and day, and love not the (Lord's) Word.
They lose caste (with God) and Honour too, and do no (Righteous) deeds, and thus waste their
human birth.
Their minds are Soiled, and they eat what is defiled, and so they lose caste⁴ with man
O, who can have True Culture save through the Guru's Word ?
Yea, it is the God-man who Merges in the Being of God. [16]

Shaloka M. 3

In the Month of Rains, the Bride is in Bloom, Reflecting on the Guru's Word.
Says Nānak : "She is eternally Wedded to her God, through the infinite Love of the Guru's". [1]

M. 3

In the Month of Rains, the Meritless Bride burns in Fire who loves the Other.
Says Nānak : She, who Realises not her Spouse, the God, all her Embellishments are False". [2]

Pauri

The True, Unfrthomable and Mysterious God is Pleased not, if one forces one's will.
Yea, even if one sings with the tenderness of the *houris*, He is swayed not.
Others dance about and about and their steps falter not, but they too Worship not their God.
Others eat not the food-grains, the fools ; now, what shall one do to them ?
Every one Craves and Craves, and one's Craving is quenched not in any wise.
Myriads there are who are tied to the rituals, and thus indulge themselves to death.
The only Profit is in the Lord's Name, and whosoever In-drinks this Nectar, is in Peace.
Yea, 'tis the God- men who gather the Loving Adoration of their God. [17]

Shaloka M. 3

He, who sings the Guru's Word through the notes of *Malhār*, his body and Mind are in Bliss :
Yea, it is through the Guru's Word that one Realises the One True God, for, there is no other God
but He.

If the True One be in one's body and Mind, one's Repute is True.
Within one, then, is True Devotion and all-too-spontaneously one is Blest with Honour.
The *Kali*-age is the age of Darkness, and the Egocentric finds not the way out.
Says Nānak : "Fortunate are they to whom God becomes Manifest, by the Guru's Grace". [1]

M. 3

Indra, (the god of rain), rains his mercy upon men, and their minds are in bloom.
But Indra too is subject to the Command of God : O, I'm a Sacrifice to my God.
Through the Guru, one Cherishes the Word, and one Sings the Praise of the True Lord. **P. 1286**
Says Nānak : "They, who are Imbued with the Name, Immaculate are they, and all-too-
spontaneously, they Merge in the True God. [2]

1. *Lit.* Chātrik.

2. *Lit.* cloud.

3. डट्ट (भट्ट) : (Sans. भट्टाक, to shave), shaving the head.

4. *i.e.* without recognition.

Pauri

Serving the Perfect Guru, I have Attained unto my Perfect Lord.
 Yea, I've Enshrined the Perfect Word in the Mind, Contemplating God through Perfect Destiny.
 Through Perfect Wisdom and Concentration, I have rid myself of the Soil (of Ego).
 The God is the (only) Pilgrim-station at whose Fount I have Bathed my Mind.
 Yea, he, who has stilled his Mind through the Word, O Blessed be his mother!
 He rings True at the True Door: O, Blessed is his coming into the world!
 When the Lord's Pleasure is upon him, then who can ask him to render the Account (of his deeds).
 Says Nanak: "He, who Praises the True One, Fulfills his Destiny." [18]

Shaloka M. 1

Mad are the 'gurus' who pass their (Spiritual) crowns on to the undeserving ones, and shame
 faced are those who accept (their thrones):
 They are like the mice who can contain themselves not in their holes, but seek to drag a
 winnowing basket along with their tails.
 Death is the deserts of those who trade in 'blessing' others, as also of those who are 'blessed thus'
 Nanak: One knows not where the God, in His Will, Casts them away.
 For me, the Harvest of the Spring is the Lord's Name: yea, the Lord's Name is again the Harvest
 I gather in Autumn.
 For, lo, I have covenanted with my God to farm only His Lands.
 Myriads are those that are attached to the world, and, they come and they go.
 But beggars are they all, forsure, and thiswise they pass their whole life (in vain). [1]

M. 1

The elephant eats an immense load of grains, jaggery and ghee,
 And he belches aloud and breathes noisily, and scatters dust; but then he regrets when he falls to
 the ground.
 So does the Blind man, puffed up by Ego.
 Yea, only when one Merges in God, is one Approved.
 But, only half a grain is the feed of the sparrow, but, lo, her song is writ across the skies!
 For, Pleasing to the God only is he, who utters His Name.
 The all-powerful tiger tears the bodies of countless deer, and many others too help themselves on
 what he kills;
 And, drunk with power, he contains himself not in his den; but when comes his end, he grieves.
 O, who is it whom the Blind one wants to impress with his roars?
 For, thiswise, he is Pleasing not to the Lord, his God.
 The little worm perches itself on the boughs of a milk-weed² and bites tenderly at its shoots.
 But, it would be pleasing to the Lord only if it utters His Name.
 The world but lasts with us for a brief time, and the more we crave for pleasure, the more we earn
 pain.
 And though many there are who pretend to be Detached, not any one can abandon (the world).
 The fiv always dies for the sweets.
 And he alone is Ferried Across whom Thou Savest, O God! [2]

Pauri

Unfathomable, Unperceivable art Thou, O True Master, Unknowable and Infinite:
 O Lord, Thou alone art the only Giver, the others are but Beggars at Thy Door.
 Whoever has Served Thee, has found Bliss, Reflecting on the Wisdom of the Guru's.
 Others are attached to Māyā, for, such is Thy Will.
 It is through the Guru's Word that one Praises Thee with utter Devotion.
 For, without Devotion, there is no Worship; one is Devoted not, if one Meets not with the True
 Guru.
 Thou art the only God of all, and every one Serves and Prays at Thy Door:
 "O God, Bless me with Contentment, making Thy True Name the Mainstay of my life." [19]

1. ਤਿਕਲਿ (तिकलि) = ਤਿਕ ਨਾਲ : (Sans. त्रिकम्), lit. the lower part of the spine, the part about the hip, waist.

2. ਅਕ (अक) : swallow-wort.

Shaloka M. 1

The time passes by day and by night,
And the body wears off and becomes a mere waste.
But still the whole world is involved in involvement:
And, the pool of Continenence dries up within one.
The Blind one is incessantly involved in Strife:
And after him his kindreds wail that he may return to them again.
Without Knowing, one Realises not,
Else they, who weep for the dead, would know that they themselves have to die.
For, such is the Will of God.
That they be Dead who Cherish not their Lord. [1]

P. 1287

M. 1

Death kills all love, all hate, all strife,
And dies one's beauty of form, and in pain, is one wasted away.
For, it is for a brief while that one makes images in the mind, and utters with the tongue and makes merry.
Says Nānak: "Without the True Name (the cloak of) one's Honour is torn from head to foot." [2]

Pauri

Ever-Blissful the Lord's Nectar-Name, and it avails us (even) in the Yond.
Yea, the world is like mad without the Guru, for, (without the Guru) one Realises not the Name.
They who Serve the True Guru, are Approved of by God, for, they Merge their Soul in the Oversoul,
Yea, he alone is the Servant of God, who submits to His Will.
Can any one find Peace going one's own way? The Blind one commits but Dark deeds.
One is satiated not ever with the Poison (of Māyā): the Craving of the Unwise one goes not.
And whosoever is attached to the Other, is wasted away: yea, without the Guru, one Realises not.
Yea, he alone Serves the Guru in Peace on whom is the Grace of God, in His Will. [20]

Shaloka M. 1

He, who gathers the Lord's Riches, earns Honour and Righteousness;
But, the riches that bring one Pain, those riches are not one's friends.
Yea, they, who gather the (worldly) riches, are as Paupers.
O God, they, in whose hearts Thou art, they are the oceans of Virtue. [1]

M. 1

One gathers riches through pain; and when these depart, then too they leave one in pain.
Says Nānak: "Without the Lord's True Name, no one is ever Satiated."
Beauty too stills not one's craving; and the more one sees it, the more one hungers;
Yea, as many are the joys of the flesh, so many do afflict us with Pain. [2]

M. 1

Through Dark deeds, one's mind becomes Blind; and the Blind mind blinds also the body:
Yea, when the stone splits apart, can one make it whole, plastering it with mud?
When the dam gives way, there is no boat nor raft to Ferry one across the Unfathomable Waters.
Says Nānak: "Without the True Name, boat-loads of men are Drowned forsooth." [3]

M. 1

If one be a king of kings, having huge loads of gold and silver;
And have myriads of hosts, equipped with spears and horses and orchestras to make martial music,
But where he has to Cross the Unfathomable Sea of Fire,
Whose Shore one sees not, and men and women Cry and Wail,
There is it truly known who, indeed, is a king and who is a king of kings? [4]

Pauri

Some there are who're Chained by the neck by God,
But they are Released from Bondage if they Realise the (God's) Truth.
Yea, he alone is True through whom we Receive what's Writ in our Lot.
And, it is through His Will that one is Delivered, and it is when one goes (before God) that one
Knows. 1288
The (Guru's) Word Ferries everyone across the Sea of Existence only if one Realises it.
And, lo, the thieves of the riches and beauty, who gamble their lives away, are pressed in the oil-
press.
And the slanderers and back-biters are fettered and chained.¹
Yea, he who, by the Guru's Grace, Merges in Truth, is Acclaimed at the Lord's Court. [21]

Shaloka M. 2

The beggar is called the king, the fool is termed wise;
The blind man is called the seer; yea, so are the words bandied about.
The mischievous ones and those addicted to falsehood secure the first place in life².
This is what the Guru teaches that in the *Kali* age men discriminate but indiscriminately. [1]

M. 1

The deer, the hawks, the courtiers are called 'clever' and learned,
For, they trap their own caste! But in the Yond they find no Refuge.
Yea, he alone is Learned and Wise who Practises the Lord's Name:
For, unless a tree is rooted in the soil, how will it spread out its shade?
The kings are like whores, the courtiers like dogs;
For, they awaken those that sleep in God's Peace.
The king's servants tear (the docile subjects) with their nails,
And, like curs, lick up all the blood that they spill.
But, hark, where men are to be Judged (at the Lord's Court),
Their noses will be chopped off, for, God will Trust them not. [2]

Pauri

The God, of Himself, Creates the earth and then takes Care of it,
And, without His Fear, one is rid not of one's Doubt and one Loves not the Name.
It is through the True Guru that God's Fears wells up in one, and one is Emancipated:
Yea, through the Lord's Fear one attains Equipose, and one is Illumined by (God's) Infinite Light.
Through God's Fear, does one Cross the Sea of Fear, Reflecting on the Guru's Word:
Yea, through His Fear, do we Attain unto the Fear-free Lord of whom there is no End, no Finitude.
The Egocentric knows not God's Fear and he Wails, cast in the Fire of Craving.
Says Nānak: "One finds Peace only through the Lord's Name, yea, when one Enshrines the Guru's
Wisdom in the heart." [22]

Shaloka M. 1

Lust loves beauty, hunger is tied to the taste,
Greed loves nothing but riches, and sleep falls for even a tiny bed.
Wrath is in league with dark abuse, and it barks out the talk of strife.
Than this it is good to keep one's silence, for, save for the Lord's Name, all that one utters is
dirt. [1]

M. 1

Dominions, riches, colour, beauty, caste, all the five are great deceivers,
Who have deceived the whole world and no one's Honour is safe from them.
But they, who repair to the Guru's Feet, overpower even these:
Unfortunate, O Nānak, are those, who are still deceived by them. [2]

1. चडवाली (हडवाली) : If the word is derived from Sans. हडिक, a man of the low caste + वाणीर, a sort of
cane), it would mean : "is caned by the Chandāl".

2. ਪੂਰੇ ਥਾਉ (ਪੂਰੇ ਥਾਤ) : fills (the first) place.

Pauri

He, who calls himself wise, is held responsible for his deeds,
 For, without the Lord's Name, one is reckoned False, and comes to Grief:
 His way is blocked; he finds no escape for Release.
 It is the man of Contentment who Attains to the True, Self-dependent God through the Word.
 Unfathomable and Deep is God; one can Fathom not His Depths.
 And, without the Guru, one is Released not, and one is struck in the Face.
 If one utters the Lord's Name, one is Blest with Honour in his True Home:
 Yea, one must Know one's God, who, in His Will, Blesses us with life and its sustenance. [23]

Shaloka M. 1

Life is made up of air, water and fire:
 And it is affected now by pain, now pleasure. P. 1289
 On the earth, in the underworld and the skies, some there are who remain in the Ministry of God,
 And some have long lives; others die to suffer Sorrow.
 Some expend with abundance, and also give away in charity, but are depleted not; others but beg
 from door to door.
 The Lord, in His Will, Creates and also Destroys a myriad men in a moment,
 And everyone is driven by Him by the nose; He it is who Binds in, then Loosens, His Silken Cords.¹
 He is beyond sign, beyond colour, Unfathomable, who is accountable to no one:
 Yea, Eternally True is He; then, how is one to describe or utter Him, save that He is Truth.
 And Ineffable is He, though all that is done and uttered is through Him alone.
 He, who hears the Gospel of His Indescribable God,
 He is ever in Bliss and Blest eternally with all the Treasures and all Miraculous Powers. [1]

M. 1

He who contains the uncontainable (Truth), he stops the outgoings of his nine sense-faculties.
 Yea, he, who Worships God with every breath, his (body's) wall falls not.
 (He cares not) whence one comes (nor) whereto one goes,
 For, both in life and death, he is Approved of by God.
 He Realises the Lord's Will and the Quintessence (of Reality);
 And, all this he Realises by the Guru's Grace.
 Know thou this, O Nānak, that he, who says 'I am', is bound down,
 But he, who is rid of Ego, falls not into the womb (again). [2]

Pauri

Utter and Praise the Lord's Name: for, every other knowledge is an Illusion.
 And the human birth goes waste if one deals not in Truth.
 Infinite is God and no one Knows His End,
 And, he, who loves not the True One, is enveloped by the Darkness of Ego.
 They, who forsake the (Lord's) Name, are roasted in the frying-pan (of Desire),
 And the oil of Duality burns their hearts more and more.
 One comes and then passes away, and in-between wanders like mad.
 Says Nānak: "He alone Meets with God who is Imbued with (the Lord's) Truth." [24]

Shaloka M. 1

One is first conceived in flesh, and then abides in the flesh (of the womb),
 And when one is invested with life, one's mouth feeds upon the flesh, and one's bones too are wrapt
 in flesh.
 And, lo, when one comes out, one sucks the flesh of the (mother's) breasts.
 And one's mouth and tongue are of flesh: yea, one's life is tied to flesh all around:
 And when one becomes young, one marries and brings home a bundle of flesh.
 From one flesh grows another; yea, all one's relationship is with the things of flesh.
 When one Meets with the True Guru, one Knows the Lord's Will, and then alone it comes
 right with man.
 Says Nānak: "Of oneself one is Released not; for, through mere prattle one is wasted away." [1]

1. Lit. nose-ring.

M. 1

Men know not Wisdom and quarrel over
What is flesh, non-flesh, and which food is sinful and which not.
In accordance with the (supposed) nature of the gods, men offer them the meat of deer¹, as sacrificial food in the *Yagnas*.

But they, who've abandoned meat and cannot stand even its flavour, devour men in the darkness of night !

They make a fetish of it before others, for, they know not Wisdom.

Says Nānak : "What shall one say of the Blind one who neither knows nor hears (the word of Wisdom ?)

The Blind one is he, who does Dark deeds, yea, whose heart Sees not.

Born of the mother's and the father's blood, lo, one eats not fish nor meat !

When man goes to his woman at night, what is it that he commits not with her flesh ?

Yea, conceived in flesh, and born of flesh, we are the vessels of flesh.

P. 1290

But, lo the Pandits, who know not Wisdom, call themselves clever and wise !

Why is the flesh at home good, and bad only without ?

When all creatures come out of the flesh and are conceived in the womb ?

They, whose teachers are Blind, eat the uneatables, but eat not what must be eaten.

Yea, conceived in flesh, and born of flesh, we are the vessels of flesh.

But, the Pandits, who know not Wisdom, call themselves clever and wise !

In the *Purānas*, as in the Semitic Texts, is the mention of the meats ; through all the four ages, men have dealt with flesh.

And in the *Yagnas*, as in marriages and on festivities, meat is the main food of men.

All men, all women, are born of flesh, as are kings and chiefs, O Pandit !

If all these go to Hell, then why acceptest thou their gifts in charity ?

He, who gives (in charity) goes to hell, while he, who takes it, to the high heavens !

Lo, the Pandit himself knows not but instructs others ; O, how wise is this man of wisdom ?

O Pandit, thou knowest not whence came all this flesh

It is from water from which also come the foodgrains the sugarcane, cotton and indeed² the three worlds:
Says the water : "I am purest of the pure", but, verily, the water too assumes many forms, good as well as bad.

And says poor Nānak : "A Sanyasin would indeed be he, who would abandon all the flavours that the waters produce". [2]

Pauri

I have but one tongue ; then, how shall I utter all Thy Infinite Praise, O God !

Yea, whosoever Reflects on Thy True Word, Merges in Thee.

Some there are who roam about donning the ochre robes, but, without the True Guru, they Attain Thee not.

They wander the whole world through : but Thou, O God, art Hid within them.

The Guru's Word is the Jewel, and it is through its Light that Thou art Seen.

He, who Knows himself, he, through the Guru's Wisdom, Merges in Thy Truth.

And 'coming-and-going' is for those showmen, who have made God a play-thing.

But they, who're Pleased with the True Lord, Praise eternally their only God. [25]

Shaloka M. 1

Nānak : The tree of deeds grounded in *Māyā*, yields the fruits of pleasure and pain,
But all is in the Hands of God ; and, as He Wills, so eats the man. [1]

M. 2

Cast all the glories of the world into the fire, O Nānak,

For, their cursed intoxication makes one abandon the Lord's Name and in the end, they leave one cold and alone. [2]

1. गैंडा (गैंडा) : *lit.* a rhinoceros.

2. गँना (गँना) = गिनीटा गै : *lit.* reckon up.

Pauri

The Lord Drives everyone in His Will, Adjudging each on his merits.
O God, as the final justice is in Thy Hands, so Thou art Pleasing to my Mind.
When we are driven along by death, bound hand and foot, then no one keeps us company,
And (also) when age tyrannizes over us and dances its dance of Sorrow upon our shoulders.
The True Guru Saves our Boat and Ferries us Across,
Even if we are surrounded by the raging Fires (of Desire), night and day.
When trapped, one eats whatever is one fed upon in the Prison-house; but one is Released when such
is the Lord's Will.
Yea, whatever the Creator-Lord Does, comes to pass, and Falsehood lasts not. [26]

Shaloka M. 1

He, who shows us the true Home within our Home, is the Wise and True *Purusha*, the Guru. **P. 1291**
Yea, where rings the Orchestral Melody of the Five Sounds, and where is beat the Drum of the
Word.
There, one Sees all the worlds, the underworlds, the islands, and the spheres and the universes,
struck with Wonder.
And where Sits our King on His Throne of Truth, and Deep and Subtle is the Melody that Pervades
one's Self.
Seated in the house of *Sushmana*, one hears this Melody, Attuned to the state of the desireless Void,
And one Dwells upon the Unutterable Utterance and one's desires are dissolved in the Mind.
The inverted lotus of the heart is upturned to receive the Nectar of God, and cease the outgoings
of the mind,
And one is devoted to that Speech of Silence through which one Merges in the Primeval Lord.
The five (Virtues)¹ are imbibed by the five knowing-faculties, and by the Guru's Grace, one abides
in one's Self.
Yea, he, who searches the Word to Arrive at this Home, of Him Nānak is a Slave. [1]

M. 1

Though dazzling in appearance, the world is but a passing show.
Yet, the inverted mind sees not Death.
O God, I am but a low speck, Thou art the Vast Ocean :
Pray, Bless me only with the one Bounty, yea, Thy Name, for, I love not the Poison of the Other.
My Vessel is of Mud², but lo the wonder, that it is full of the Water³ (of Life).
O God, it is from Thee that I derive all my power.
I am but a cur at Thy Door, O God, Intoxicated more with Thy Desire.
O God, this world is but Fire, and Thy Name alone Cools⁴. [2]

Pauri Navin M. 5

All over is the Wonder of God : yea, the God can be described only as Wonder
Transcendent is He, the God of gods, who is Known only through the Guru.
When the Drum of the Word is struck (within), one is rid of one's Vice :
And, associating with the Saints, one becomes Self-dependent.
Yea, Contemplating the Compassionate Lord, one enjoys utter Bliss,
And one is Acclaimed throughout the world, and over one is stretched the Canopy of Grace.
O, Sacrifice am I ever unto Him, who, of Himself, Forgives and Unites me with Himself.
Says Nānak : "In His Will, the Lord Merges me in Himself" [27]

Shaloka M. 1

Blessed are the paper, the pen, the inkpot and the ink :
Yea, Blessed also is the writer who writes out only the True Name (of God). [1]

M. 1

Thou Thyself art the tablet, Thou Thyself the pen and the script.
Says Nānak : "Thou alone art, for there is not another". [2]

1. Truth, contentment, compassion, righteousness and patience.
2. धाम (खाम) : (Persian), clay-built
3. पुताब (पुराब) : (Persian पुत + आब, पुर + आब) full of water.
4. धुल्ल (खुल्लक) : cool.

Pauri

O God, Thou it is who Dost everything and Causest everything to be done :
 Yea, there is not another but Thee, for, Thou Pervadest all.
 Thou alone Knowest Thy Own State and Extent : Thou alone canst Evaluate Thyself.
 Unfathomable and Unperceivable and Unknowable art Thou : it is through the Guru's Wisdom that
 Thou art Seen.
 Within us is (the Darkness of) Ignorance, and the Pain of Doubt ; it is through the Guru's Wisdom
 that we are rid of these.
 Yea, on whomsoever is Thy Grace, he Dwells upon Thy Name.
 O Creator-Lord, Unfathomable art Thou, though All-pervading art Thou.
 And, howsoever Thou Yokest a man, so is he yoked ; and so Nānak utters Thy Praise. [28-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār : The Word of Bhakta Nāmdevji

P. 1292

Worship only thy God, the King, who's Casteless and Immaculate
 O God, I seek only to Worship Thee : Bless me Thou with Thy Devotion. [1-Pause]

He, whose Canopy extends to all the corners¹ (of the universe), whose heaven is a Gallery of Art,
 and who Fills the seven worlds alike,
 And, in whose House is the Virgin Beauty of Lakshmi,
 And whose lamps are the sun and the moon, and before whom the poor (Angel of) Death dances,
 and Taxes each (according to his Lot),

Such is my God, the Man-Lion, my King. [1]
 He, in whose House is the four-headed Brahmā, the Potter², who moulds³ into shape the whole world.
 And, in whose House is also the crazy⁴ Shiva, the world-teacher of the Quintessence,
 And at whose Door stand the Chitra and Gupta, the Scribes of men's Virtue and Vice :
 And whose Door-man is the Dharmarājā, the Lord of destruction⁵ :
 Such is my God, my King, the Support of the earth. [2]

He, in whose House Sing the heavenly Musicians and the Seers, and the gods and the attendants of
 gods, in utter humility,
 And in whose Praises, the Shāstras assume now this form, now that ; and have established a little
 playhouse, where sing beautifully the groups of Saints :
 And to whom the air waves its fly-brush,
 And whose Slave is the all-powerful Māyā, who has conquered (the three) worlds,
 And whose hearth⁶ is the egg-shaped earth,
 Such is my God, the Master of the three worlds. [3]

He, whose Couch⁷ is the Tortoise, Woven with the string⁸ of a thousand-hooded Sheshnāga.
 Whose she-gardener is the eighteen loads of vegetation, and whose Water-carriers are the ninety-
 six crores of the cloud-ranges,
 And whose nail-sweat is the poor Gangā,
 And whose pitcher-stands are the seven seas.
 And whose household effects are all the creatures ;
 Yea, such is my God, the Lord of the three worlds. [4]

1. ਜਾਂ ਚੈ ਘਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ (ਜਾਂ ਚੈ ਥਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ) : lit. whose canopy is of the (four) corners.

2. ਕੁਲਾਲ (कुलालु) : (Sans. कुलालः), a potter.

c.f. "ब्रह्मा येन कुलालवन्नियमितो ब्रह्मांडोदरे ।" Bhartrihari's Niti Shatak.

3. ਡਾਂਡੜਾ (डॉण्डा) : that which moves, the (Potter's) wheel.

4. Having a dishevelled look, his body besmeared with ashes.

5. ਪਰੁਲੀ (परुली) = ਪਰਲੇ ਕਰਨ ਵਾਲਾ : the Lord of universal destruction.

6. ਭਸਮਤੀ (भसमती) : hearth.

7. ਪਾਲ (पालु) : ਪਲੰਘ, bedstead.

8. ਸੇਜ ਵਾਲੁਆ (सेज वालूआ) : the strings of the beadstead.

He, in whose nearness abide Arjuna, Dhruva, Prehlāda, Ambrika, Nārada, Nejā, and all the Siddhas
and the Buddhas ; and before whom dance¹ the ninety-two *Ganas* and *Gandharvas*,
Yea, He, who has in His House so many creatures of so many kinds,
And who Pervades the inner core of every one.
Prays Nāmedva : "I, too, have sought His Refuge
Whose Manifestations are all His Devotees, all over." [5-1]

Malhār

O God, forsake me not
O All-pervading Lord, abandon me not to myself. [1-Pause]
The custodians of the temple assume that everyone is cross with me,
And dubbing me an 'untouchable', they have driven me out : what am I to do now, O my God ? [1]
If Thou wilt Emancipate me after death, who'll know what has happened to my lot ?
But, now even Thou art being Dishonoured, when the Pundits call me a 'low-born'² [2]
O Thou, who art called our Compassionate God of infinitely long Arms !
How wondrous art Thou, my God, that the temple has turned its back on the Pandits and I have
Seen Thy Presence. [3-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār : The Word of Bhakta Ravidāsji

P. 1293

O fellowmen, I am reputed to belong to the caste of cobblers :
But, within my heart I Cherish the Virtues of God. [1-Pause]
Even if the waters of the Gangā turn into wine³, the Saints partake not of it,
Even though the impure wine or other impurities, when merged with the Gangā, become its like. [1]
The Tar-tree is considered impure, but when it is turned into paper,
And on it is written the Praise of God, men bow down and pay obeisance to it. [2]
The men of my caste still cart the dead animals in the outskirts of Banāras,
But, I am being bowed to even by the Brahmins, for, I've sought the Refuge of the Lord's Name. [3-1]

Malhār

They, who Worship the Lotus-Feet of God, the Lord of Lakshmi, there is no one to equal their Glory :
Yea, from Him, the One, have emanated many : O man, bring Him, the All-filling one, into thy
mind. [Pause]
He, in whose House is written the Lord's Praise, and who Sees not any but the one God, his caste
may be a calico-printer's but Detached⁴ is he.
For, the God, whose Praises are sung by Vyāsa and Sanaka, the seven islands (too) resound with
the Glory of His Name. [1]
He, in whose House were sacrificed cows on the occasions of the Id-day, and whose ancestors
believed in the Sheikhs, the Muslim divines, and Martyrs,
And whose father too was like this, he, known as Kabir, became renowned in the three worlds. [2]
He, whose kindreds carted foul carcasses all round the city of Banāras,
To him now bow the Brāhmins of great merit, for, he Ravidāsa, their scion, became the Slave of
God's Slaves. [3-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār

O Love, the Sustenance of my Vital breath, how is one to Meet with Thee ?
Yea, it is by Associating with the Saints that one is Emancipated. [Pause]
How long shall I wash the Dirty Linen (of others),
O, how long am I to Sleep (in Ignorance) and be not Awake ? [1]
All that I had gathered, all that has been scattered,
Nay, even the Shop, wherein I dealt in Illusion, has been wholly abandoned by me. [2]
Says Ravidāsa : "When thy Account is settled, only that will confront thee what thou hast done".
[3-1-3]

1. ੋਲਾ (ਹੋਲਾ) ਲੀਲਾ : play.
2. ਢੇਢ (ਢੇਢ) = ਨੀਚ : low-born.
3. ਬਾਰੁਨੀ (ਬਾਰੁਨੀ) : (Sans. ਬਾਰੁਨੀ), any spirituous liquor.
4. ਅਛੋਪ (ਅਛੋਪ) = ਅਛੋਪ : lit. untouchable.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, *Purusha*,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Kānara, Chaupadās : M. 4

My Mind is in Bloom, Meeting with the Saints !
O, I am a Sacrifice unto the Saints through whom I am Ferried Across. [1-Pause] **P. 1294**
O God, be Merciful to me that I repair to the Refuge of the Saints' Feet.
Blessed, Blessed is the Saint who Realises the Lord, and who Emancipates even the Sinners. [1]
The outgoings of the mind cease not, and it is only through the Saint that one overpowers it.
As the fisherman casts his net in the river and catches a shoal of fish. [2]
O Blessed are the Lord's Saints, for through them one is purged of one's Soil,
And one is rid of all one's Sins, as is the cloth cleansed with soap. [3]
On our Foreheads the Master Writes His Writ, and only then one Enshrines the Guru's Feet in the heart,
And one Attains unto God, the Dispeller of Poverty and Pain, and one is Emancipated through His Name. [4-1]

Kānara M. 4

My mind seeks to be the Dust to be treaded over by the Saints.
Yea, as I hearkened to the Gospel of God from the Saints, the uncultured cloth of my mind took on the Colour of God. [1-Pause]
I was Ignorant, Unwise and Unconscious, but the Guru made me Conscious of my Destiny;
And the Compassionate Lord of the meek Owned me, and I Contemplated ever the Lord's Name. [1] **P. 1295**
If I Meet with the Lord's Saints, I will Surrender my heart unto them;
For, through the Saints I Meet with my God, and I, a Sinner, am Sanctified. [2]
Yea, Sublime are the Lord's Saints in the world, Meeting with whom melt¹ even the hearts of stones.
One can Praise not sufficiently the Lord's Saints, for, the Lord makes them Supreme and Sublime. [3]
O God, Great and All-powerful Merchant-Prince art Thou: Bless me, Thy Pedlar, with Thy Capital-stock.
O Lord, be Merciful to me, that I Carry Thy Wares into the Yond [4-2]

Kānara M. 4

O mind, Contemplate thy God's Name that thou art Illumined :
Yea, if one is Dedicated to the Saints, one remains Detached, even in the household. [1-Pause]
I have Dwelt in my heart upon the Name of the Man-Lion, my God; for, my Compassionate Lord is Merciful to me ;
And I am ever in Bliss, and my Mind is in Bloom, and now I am full of effort for my Union with God. [1]
I am ever in Love with my Beloved Master, and Cherish Him with every breath, every morsel of my food.
And, my Sins have been destroyed instantaneously, and the Bonds of Māyā are loosed for me. [2]
O God, what deeds can we, the Unwise ones, do on our own? It is Thou who Savest us in Thy Mercy
Yea, we, the Sinners are stone-heavy, and it is through Thy Saints that we Swim across. [3]
All the creation that Thou hast Created, is higher than me, the low wretch, infatuated with Vice;
But, all my Sins have been washed off by the Guru, and I have Entered into the Refuge of God. [4-3]

Kānara M. 4

O my mind, Contemplate the Lord's Name through the Guru's Word ;
Yea, when the Lord of the universe is Merciful to me, I am rid of my sense of the Other. [1-Pause]
The myriads of form that we see, our God Pervades all, though Hid from the eye.
But, when one Meets with the Lord's Saints, the Lord becomes Manifest and broken are all the Doors of Vice. [1]
O, wondrous is the Glory of the Lord's Saints who lovingly Cherish their God of Bliss in their hearts.
Yea, Meeting with the Saints, one Meets with God, as when one sees the calf, one sees also the cow. [2]

1. मेन (सेन) = मिने रोये : lit. wetted.

God ever Abides in the hearts of the Saints, so the Saints are the Sublimest of the sublime :
Yea, their hearts are saturated with the Fragrance of God, and they are lured no more by the odours
of Vice. [3]

O God, Thou it is, who Embellishest Thy Saints; Thou Ownest them as Thy very Own.
O Lord, Thou alone art my Father and Mother and Brother and Kinsman and Friend and Master.
[4-4]

Kānara M. 4

O my life, Cherish thy God's Name in the Mind,
And, though the Goods of God are locked in the Fortress of Māyā, through the Guru's Word, the
Fortress is overpowered, forsooth. [1-Pause]

One wanders and wanders, lured by Illusion, lost in the love of one's wife and sons,
But as vanishes the passing shade of the tree, so falls, after a brief while, the Wall of one's form. [1]
The Sublime Saints are my Vital-breath, my loves, meeting with whom Faith comes into my mind.

P. 1296

And my Mind is Pleased with God, who Pervades all hearts, and the Love of God Permeates eternally
my being. [2]

Blessed are the Lord's Saints, Meeting with whom my Mind is Imbued with the Love of God.
And the Lord's Love wears not off, and, being Devoted to Him, one Meets with one's Lord. [3]
O God, we, are great Sinners ! It is through the Guru that we are purged of our Sins.
Yea, when I am Blest with the Cure-all of The Name, even I, the Sinner, am Sanctified by Thee.
[4-5]

Kānara M. 4

O my mind, Dwell thou on the Name of the Lord of the universe;
For, even though caught in the Whirlpool of Māyā, the True Guru lends his Hand and pulls thee
out of it. [1-Pause]

O Fear-free, Immaculate God, O Man-Lion, Save Thou me, the Sinking Stone :
Yea, I am lured by the vices of lust and Wrath, but in Thy 'wooden bark' even my iron (mind) is
Ferried Across. [1]

O Great God, O Sublime, Unperceivable *Purusha*, I've searched and searched, but fathomed not
Thy Deeps.

O Transcendent Lord, Thou art Yonder of the yond, Thou, of Thyself, alone Knowest Thyself [2]
I've Dwelt on Thy Name, O Unsee-able, Unperceivable God, and Meeting with Thy Saints, Seen
Thy Path,

And hearkened to Thy Word from Thy Saints and Contemplated Thy Unutterable Gospel. [3]

O All-powerful Master of the universe, O God, Save me Thou in Thy Mercy,

O God, I am the Slave of Thy Slaves : so Keep me Thou in the Companionship of the Saints. [4-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 4 : Partāla

O my mind, Dwell thou on God, the Support of the earth ;
For, the Lord is the Jewel, the Ruby, the Priceless Thing.

Yea, the Lord's Name is coined in the Mint of the God-conscious minds.
(And, we Receive it when) the Compassionate Lord is Merciful to us. [1-Pause]

O God, Unfathomable, Unperceivable are Thy Virtues: then, how can I utter Thy whole Praise with
my one tongue?

O Lord, Unutterable is Thy Gospel, and Thou alone Knowest Thyself : and I have become Blessed
by Contemplating Thee. [1]

My God is my Eternal Companion and Friend : my Mind, body and tongue are Imbued with
the Riches of the Lord's Name.

Yea, whosoever is so Destined, he Attains unto God, his Spouse, singing His Praise through the
Guru's Word.

I, therefore, Contemplate my God, and am ever a Sacrifice unto Him, and thus I am wholly and
for ever Fulfilled. [2-1-7]

Kānara M. 4

Sing, O Mind, the Praises of the Lord of the universe,
Cut up, O man, thy one tongue into a myriad bits,
And with each Utter the Name of thy Lord, the God.
O God, be Merciful to me ! [1-Pause]
O Lord, Yoke me to Thy Service in Thy Mercy that I Contemplate Thee ever. **P. 1297**
O God, Sublime are Thy Saints who Dwell on Thy Name, and I am a Sacrifice unto them. [1]
O Lord, Thou art the Greatest of the great, and Thou Doest what Thou Willest.
Nānak has partaken of the Nectar of the Guru's Word, O Blessed¹ is the Guru. [2-2-8]

Kānara M. 4

O man, Contemplate ever thy God in thy Mind :
Yea, Him, who is Greatest of the great, and has neither Form, nor Sign.
O man, repair to the Saints and Dwell on thy Lord;
That thy Fortune Shines forth on thy Forehead. [1-Pause]
The house, the temple, where they Sing the Praises of God is ever filled with Bliss.
Yea, Instructed in the Guru's Wisdom, Praise the Virtues of, and Contemplate, thy Lord that thou
art ever in Joy. [1]
O Compassionate Lord, Thou Createst and Upholdest all Thy creation.
Nānak but seeks Thy Refuge and repeats Thy Name through the Guru's Word. [2-3-9]

Kānara M. 4

In Utter Devotion, I kiss the Feet of the Guru,
Meeting with whom my God's Path seems so smooth.
I Dwell on my God and partake of His Essence with Utter Joy,
For, the Love of God is Writ in my Destiny. [1-Pause]
Some practise the six kinds of works : the seekers, the *Siddhas* and the yogis and the *Sanyāsins*,
who wear matted hair,
Attain not unto the Union of God, through their garbs and cloaks, for, He is Met with through the
Guru's Word, yea, the Wisdom of the Saints, who open unto us the Door of Deliverance. [1]
O God, Infinite and Unfathomable, yet All-filling art Thou everywhere, all over, on land as on the sea.
Yea, One and One alone art Thou, ever the same in all Thy Creation.
O Lord, Thou art in every heart and Knowest all of all, of Thyself. [2-4-10]

Kānara M. 4

O mind, Dwell on the Lord of the earth, the Master of Māyā :
Yea, He, who is Unfathomable, Deepest of the deep and Infinite.
O mind, Attain unto thy God through the Guru's Wisdom,
For, such is the Writ on thy Forehead, Writ by God. [1-Pause]
If one gathers the Poison of Māyā, one is ridden with Vice, and the Peace one gathers only by
associating with the Saints,
And one is Sanctified through the Guru's Wisdom, as the Philosopher's Stone transmutes even iron
into gold. [1]
As in the wooden bark even iron is ferried across, so are the Sinners Ferried Across by the Saints.
Yea, whosoever, out of the four castes and four Ashramas² comes to Nānak, the Guru, he is Saved
and Saves he also all his kinsmen, nay, his whole generation. [2-5-11]

Kānara M. 4

O man, Praise thy Lord, thy God : **P. 1298**
For, through the Lord's Praise, thou art rid of thy Sins.
Hear, with thy ears, nothing but the Guru's Wisdom,
And thy God will be Merciful to thee. [1-Pause]
O God, Thy Saints Dwell upon Thy Name, the Treasure of Bliss, with a single mind, and so they
are ever in Joy,
And they Praise Thee ever, Associating with the Saint, yea, the True Guru-God. [1]
O Lord, Thy Devotees, who Cherish Thee in their heart, reap the Fruit of Bliss, and Cross the Sea
of Material Existence.
O God, let me Dedicate myself to the Service of those who Serve Thee : for, Thou, O Lord, art
my only God. [2-6-12]

1. मध्वी (सावीस=माधव): bravo ! well done ! excellent !

2. Brahmāchārya (disciplined & chaste young age); Grahstha (as a house holder); Sanyāsin (renouncer of the world); Vānprastha (as dweller of the forest).

By the Grace of the One Supreme Being, The Internal, The Enlightener.

Kānara M. 5

Let us Sing the Praises of our God, the Treasure of Mercy ;
Yea, the Destroyer of Sorrow, the Harbringer of Bliss, the True Guru, calling upon whom one is
wholly Fulfilled. [Pause]
Let us Contemplate the Name ; let the Lord's Name be the only Mainstay of our Mind,
For, thiswise myriads of Sinners have been Ferried Across in an instant. [1]
He, who Cherishes his Guru in the Mind,
He suffers not a bit of Sorrow even in dream. [2]
He, whom Protects his True Guru,
His tongue Tastes the Taste of God. [3]
Says Nānak : "The Guru is Merciful to me :
And, lo, I face my God with a Clean Conscience both here and Hereafter". [4-1]

Kānara M. 5

O Master, I Dwell only upon Thee,
And, upstanding and downsitteing, asleep or awake, yea, with every breath, I Contemplate but
Thee. [1-Pause]
He alone Cherishes the Lord's Name,
Whom, my God, the Master, Blesses with His Mercy. [1]
He alone is Comforted, he alone is in Peace,
Who Meets with the Master, through the Guru's Word. [2]
He alone is versed in all Arts, and is All-wise,
Whom the Guru Blesses with the Mantram of the Name. [3]
Says Nānak : "I am a Sacrifice unto him,
Who is Blest with the Lord's Name in the Kali age". [4-2]

Kānara M. 5

O my tongue, utter thy Lord's Praise :
O my mind, Salute ever the Lord's Saints and be thus ever Attuned to the Lord's Feet. [1-Pause]
In nowise else does one Arrive at the Lord's Door,
But it is only when the God is Merciful that one Contemplates God. [1]
The body is Purified not through a myriad works,
It is by Associating with the Saints that one's mind is Awakened. [2]
One's Craving is stilled not, howsoever one indulges in the pleasures of Māyā,
But when one utters the Name, one is Blest with Bliss. [3]
Says Nānak, "When the Transcendent Lord is Merciful,
One is rid of all one's involvements". [3-4]

Kānara M. 5

O mind, pray to thy God for this Boon
That He Blesses thee with the Society and Service of the Saints ; and, Contemplating the Lord's
Name, thou art Emancipated. [1-Pause]
Repair to thy Lord's Refuge : Worship only thy God's Feet,
And find Joy in whatever thy God Does. [1]
Yea, the precious life of him is wholly Fulfilled,
On whom is the Mercy of the True Guru. [2]
And the Citadel of Pain (within him) is destroyed, and he is rid of his Doubt and Ignorance ;
Yea, he, who Enshrines the Guru's Feet in his heart. [3]
Associating with the Saints, he, who Dwells upon God with Devotion,
He, O Nānak, Meets with the Perfect God. [4-4]

Kānara M. 5

The God's Devotion becomes only the Devotees of God ;
For, they are wholly Merged in their Master, and He, of Himself, Unites them with Himself,
[Pause]
Though the whole world sings (the Lord's Praise),
Saved only is he, who Cherishes his God in the Mind. [1]

The man, who lays the table, sees the fare,
But satiated is he alone who partakes of it. [2]
The man robes himself in a myriad garbs.
But then he is known only by what he *is* indeed. [3]
To Utter and shout (about God) is but to involve oneself (in Māyā) :
And the only Pure Deed is to live the God's Truth. [4-5]

Kānara M. 5

O God, Thy Servant is enthused by Thy Praise ! [1-Pause]
Seeing Thy Wonders, my mind is Illumined, and then wherever I See, I See no one but Thee [1]
Thou art Highest of the high, Farthest of the far, Unfathomable, Calm and Deep. [2]
Thou art the part of the being of Thy Devotees, and hast torn for them the Veil off Thy Face.
[1]
O God, I Sing Thy Praises, by the Guru's Grace : and lo, I am Merged in the Trance of Equipoise.
[4-6]

Kānara M. 5

God Comes into the Saints to Emancipate the world. [1-Pause]
Seeing His Vision, one is wholly Sanctified, and one Cherishes the *Mantram* of God. [1]
Whosoever partakes of the Cure-all of God, he is rid of all his Maladies, and his mind becomes
Stainless. [2]
His mind is stilled and he abides in the Abode of Bliss, and cease all his outgoings. [3]
Yea, by the Saints' Grace, everyone is Emancipated ; and one is contaminated not (again) by Māyā.
[4-7]

Kānara M. 5

Now, I am jealous of no one :
Now that I have attained unto the Society of the Saints, [1-Pause]
I am estranged with no one : not is any one a stranger unto me,
Indeed, I am the friend of all. [1]
All that the God Does, with that I am Pleased, this is the Wisdom I've received from the Saints. [2]
Yea, the One God Pervades all : and, Seeing Him, I am wholly in Bloom ; [3-8]

Kānara M. 5

O God, my Master, I lean¹ only on Thee :
I've sought but Thy Refuge ; for, Thou alone art my Glory. [1-Pause]
All my Hope rests on Thee alone : I Cherish but Thy Name in my heart.
All my Power flows from Thee : it is through Thee alone that I'm Blest with Bliss : O God, I do
only as Thou biddest. [1]
Through Thy Grace, I'm in utter Joy ; and when Thou art in Mercy, I am Ferried across the Sea of
Material Existence,
And I am Blest with Fearlessness, when I rest my head on the Feet of Thy Saints. [2-9] P. 1300

Kānara M. 5

Entering the Saint's Refuge, I Attuned myself to his Feet :
Instructed by the Guru in the *Mantram* of the Name, I've seen as I had heard that the world is but
a dream. [1-Pause]
I was satiated neither by dominions, nor beauty, and so I was cast into the womb again and over
again.
But now that I Sing the Lord's Praise, my Craving is stilled. [1]
Without Knowing, I am like a quadruped, and am afflicted by Doubt and Attachment,
But, repairing to the Saints' Refuge, the *Yama's* Noose is loosed for me, and I am Merged in
Equipoise. [2-10]

Kānara M. 5

Let thy heart sing the Praises of the Lord's Feet :
Yea, of thy God, the Embodiment of Bliss, and Contemplate ever thou Him. [1-Pause]
All thy hopes will be Fulfilled and thou wilt be rid of the Sins of a myriad briths. [1]
If one Merges in the being of the Saints, that, indeed, is the highest of Piety and Charity and a
myriad other 'works'
And one is rid of all one's Sorrows, and one is subject not to Death again. [2-11]

1. पठना (परना) = आपसता : support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

Let us utter the Lord's Wisdom, Associating with the Saints :
Yea, if we Contemplate the God of gods, the Embodiment of Perfect Light and Bliss, we are Blest
with Glory. [1-Pause]
Our comings and goings are ended, and ceases our life of effort, Contemplating (God) in the
Society of the Saints :
And we, the Sinners, are wholly Sanctified in an instant, Imbued with the Love of the Transcendent
Lord. [1]
He, who Hears and Utters the Gospel of God, is rid of his Evil nature,
And all his Wishes are Fulfilled : yea, all his Hopes Flower and Fruition. [2-1-12]

Kānara M. 5

In the Society of the Saints, one comes upon the Treasure of the Lord's Name,
Which keeps one's Company ever, and is Efficacious for the Soul. [1-Pause]
He who Bathes in the Dust of the Saint's Feet,
He is rid of the Sins of myriads of his (past) births. [1]
Sublime is the Word of the Saints,
And Contemplating it, all men are Ferried Across. [2-2-13]

Kānara M. 5

O Saints, Sing ye the Lord's Praise ;
For, our mind, body, riches and the Vital breath belong to our God, Contemplating whom we are
rid of our Sorrows. [1-Pause]
O man, why art thou lured away by this and that, be thou Attuned to thy One Lord : [1]
Yea, enter into the most Holy Refuge of the Saints, and associating with them, Dwelt on thy God. [2]
O God, abandoning everything, Nānāk hath sought Thy Refuge: Merge Thou him in Thyself. [3-3-14]

Kānara M. 5

I am in Bloom, Seeing my Friend, P. 1301
Yea, my God, who is ever 'Alone' and Detached. [1-Pause]
He is the Embodiment of Poise and Bliss. and He is Pleased by naught else (but the Contemplation of the
Name) [1]
And whosoever Contemplates Him even once, (with a whole heart), he is rid of myriads of his Sins. [2]
Yea, whosoever Utters His Praise, is rid of his Woes and his heart is Cooled. [3]
O my tongue, In-drink thou the Lord's Nectar, Imbued with His Love. [4-4-15]

Kānara M. 5

O Saints, my friends, come into my Home [1-Pause]
That I Sing the Lord's Praise with utter abandon and I am rid of all my Sins, [1]
And resting my forehead on your Feet, my Dark Home is Illumined, [2]
And, by your Grace, Flowers the Lotus (of my heart), and I See the nearness of God, and
Contemplate no one but Him. [3]
O, I'd be a Sacrifice unto that moment, when I Meet with the Saints, by God's Grace. [4-5-16]

Kānara M. 5

O God, I seek the Refuge of Thy Feet :
So Cut the Fetters (of Illusion) off my feet, that I am rid of Attachment, Ego, Guile and Doubt.
[1-Pause]

O Lord, I am being Drowned in the Sea of Existence,
And it is only by Contemplating Thy Name that I am Ferried Across. [1]
O God, Thy Name Blesses me with cool Comfort :
O Lord, Perfect, and All-filling art Thou. [2]
O Emancipator, Thou riddest us, the poor ones, of all Sorrows,
For, Thou art the Treasure of Mercy, and the Deliverer of the Sinners. [3]
I wandered through myriads of births, afflicted by Pain,
But now, that the Guru has Blest me with Thy Name, I am in utter Bliss. [4-6-17]

Kānara M. 5

Blessed is the Love that Loves the (God's) Feet :
Through it, one receives the Merit of countless meditations and austerities, and one Meets with one's
Perfect God, and one's Destiny is Fulfilled. [1-Pause]

O God, I am helpless but I belong to Thee : yea, I lean on no other support,
And I am rid of whatever Doubt I had, Contemplating Thy Name ; and finding the Collyrium of
Wisdom, my mind's Eyes have become Lustrous and Awake. [1]
O Unfathomable Master, Highest of the high, the Ocean of Mercy, the Perfect One, the Mine of
Jewels,
Nanak but seeks Thy Name, O God, and rests his Forehead upon Thy Feet. [2-7-18]

Kānara M. 5

I am Unclean; stone-hearted, deceiver of men and lustful :
O God, howsoever it may be, Ferry me Thou across to Thy Shore. [1-Pause]
Thou art All-powerful, Worthy of giving Refuge : it is in Thy Power to Save each and all. [1]
No meditation, no austerity, no ritualistic observance, no self-control or self-righteousness can
deliver one of one's Bonds.
O God, I have fallen into a Dark and Deep Well¹ : O Lord, Save me Thou, Casting Thy Eye of
Grace upon me. [2-8-19]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

He who pays obeisance to the Lord of all men, the King of kings,
I am a Sacrifice unto that Guru, who is himself Emancipated and Emancipates me too. [1-Pause]
O God, which of Thy Merits shall I Praise, when there is no end (to Thy Glory). P. 1302
Though there are millions upon millions of men, rare is the one who gives thought to Thee. [1]
Seeing Thee, one is wonderstruck and Imbued with Thy Love, as is the *Lālā*-flower with its flaming
red.
Says Nanak : "O God, the Saints Relish Thy Taste as does the dumb one his sweets ; he smiles,
(but cannot utter)". [2-1-20]

Kānara M. 5

The Saints know no one but Thee, O God,
And they look upon the high and the low alike, and Believing in Thee, they utter Thee with their
tongue. [1-Pause]
O Ocean of Peace, Thou Fillest all hearts, O my Vital-breath, O Destroyer of fear !
When the Guru Whispered his *Mantram* into my Ears, I was delivered of my Doubt, and my
mind was Illumined. [1]
O Embodiment of Mercy, O Inner-knower of hearts, All-wisdom, Thou art Doing what Thou hast
to do.
Nanak but ever Sings Thy Praise, O God, and seeks nothing from Thee but Thyself. [2-2-21]

Kānara M. 5

Many there are who utter (about God) :
But rare is the Lord's Servant who Experiences the Mystery of his Unitive Experience. [1-Pause]
He finds no Sorrow, but Joy all over, keeping his only God in the Eyes,
And he finds evil in no one, but good alone : and there is no Defeat for him, but Victory all through.
[1]
He is never in Pain, but ever in Bliss, and he exchanges not this Bliss for aught else.
Says Nanak : "The Saints ever abide in God : so they come not, nor go, nor wander through life
after life". [2-3-22]

Kānara M. 5

Let my heart forsake not my God ;
And let my body and Mind Merge in the Being of my Lord, howsoever *Māyā* tries to entice me
away. [1-Pause]
Whomsoever I go to cry out my Pain, he, in turn, holds me (to cry out his own) :
For, in a myriad ways has the *Māyā* cast her net and she loosens not her grip upon men. [1]
Wandering (through myriads of wombs), I have now sought the Refuge of the Saints,
And lo, I am now delivered of my Doubt and Ignorance, and the Bonds of *Māyā* ; and the Lord
Hugs me to His Bosom. [2-4-23]

Kānara M. 5

There is immense Bliss and Joy in my Home ;
For, I Sing of, Contemplate, and lean only on the Lord's Name. [1-Pause]

1. Lit. ditch.

The Name is my only Wisdom, the Name is my only Ablution : yea, through the (Lord's) Name alone I am wholly Fulfilled :
Through the Lord's Name is all my Glory : it is through the Name that I Cross the impassable Sea of Existence. [1]
Yea, I've attained unto the Guru's Eet, the Priceless Jewel, whose Mystery is Unfathomable.
Says Nānak : "The Lord is Merciful to me and my heart is wholly Wrapt in the Vision of God".
[2-5-24]

Kānara M. 5

Near, too near, is thy Friend, thy God ;
And, being ever with thee, He Sees and Hears thee ever : then, why committest thou Evil for a brief while that thou art here. [1-Pause]
In whatever thou art involved, nothing of that is thine, save for the Lord's Name.
And even though thou art beguiled here by the Darkness of Ignorance, everything of thine will be known Hereafter. [1] **P. 1303**
Loved by Māyā, thou hast abandoned thy Giver, involved with thy sons and wife.
Says Nānak : "Thy Support only is thy Lord, the God : yea, He alone Snaps thy Bonds!" [2-6-25]

Kānara M. 5

The hosts of Māyā have been overwhelmed by Thy Saints, O God,
For, they lean on Thy Support and seek only Thy Refuge. [1-Pause]
The immense load of Sins, gathered, birth after birth, they have thrown off, Seeing Thy Vision,
And their Within is Illumined and is in Bliss, and they are wrapt in the Trance of Equipoise. [1]
Who says Thou canst Do not a thing, for, Thou art the Infinite Source of Power.
O God, the Treasure of Mercy, when I earn the Profit of Thy Name, I Taste Thy Love, Thy Beauty, and Flavour. [2-7-26]

Kānara M. 5

The Drowning man is Comforted if he calls on Thee, O God,
And he is rid of all his Sorrows and Pain and Doubt and Attachment. [1-Pause]
I rest my Mind ever upon the Guru's Feet,
And wherever I See, I See but Thy Refuge. [1]
I Sing but Thy Praise, by the Saint's Grace,
And, Meeting with the Guru, I am in utter Bliss. [2-8-27]

Kānara M. 5

Contemplating the Lord's Name, I am ever in Bliss :
Yea, when I Sing the Praises of my God, in association with the Saints. [1-Pause]
O God, be Merciful, and Abide in my heart,
And let my Forehead rest on the Feet of Thy Saints. [1]
O mind, Dwell ever on Thy Transcendent Lord,
That thou Hearest the Lord's Praise, by the Guru's Grace. [2-9-28]

Kānara M. 5

My Mind craves to have the thrill of Touching the Lord's Feet,
And, my tongue is pleased if it is fed on the Fare of God, and my Eyes are comforted when I See His Vision. [1-Pause]
My ears are filled with the Lord's Praise, and I am rid of all my Impiety and Sinful deeds.
My feet hasten towards the God's Blessed Path ; all my limbs Blossom forth in the Companionship of the Saints. [1]
I have sought the Refuge of my Perfect and Indestructible God : and I tire myself not making any other effort.
Lo, the Lord holds Nānak by the Hand and now he'll be Drowned not to Death in the abysmal, dark and tumultuous Sea of Existence. [2-10-29]

Kānara M. 5

They, within whom rage the demoniacal and destructive tendencies, they are overpowered by Death a myriad times. [1-Pause]

O Love, I am intoxicated with Ego and the sense of the Other: yea, I love the unfriendly (Evil) and while Thou See-est, I wander from one life-street to another. [1]
I deal in Illusions, my conduct is wayward, and lost in selfhood, I am being burnt in the Fire of agitation.
O Gopāl, O God of Compassion, O Support of the poor, Save Nānak, Thy Slave, for he has sought Thy Refuge. [2-11-30]

Kānara M. 5

O God, Thou it is who Blessest me with a Soul, the Vital-beath and the Mind,
And I lose in every way, if I forsake Thee, O Lord! [1-Pause]
They, who abandon Thee for another, they mix as if thy Nectar with the dust. P. 1304
For, how can one expect bad to yield good? Then, why should one seek Peace from Vice? [1]
He, who is afflicted by Lust, Wrath and Greed, wanders from womb to womb.
But, now that I have sought the Refuge of God, the Emancipator of the Sinners, I know that I'll be Saved. [2-12-31]

Kārana M. 5

I look at the Lotus-like Countenance of my Lord:
Yea, after a great search, I've come upon the Jewel of my God, and I'm now rid of all Care. [1-Pause]
Lo, Enshrining the Lotus-Feet of God in my heart,
I'm rid of all Sorrow, all Pain. [1]
For me, my God is my family, my riches, my dominion:
Yea, associating with the Saints, I have reaped the Profit of God and hereafter I'll have to die not again. [2-13-32]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

Worship thy God through His Contemplation,
And repair to the Guru's Feet:
For, by the Guru's Grace, one Wins the Battle of Life,
And into one's Mind Comes the Unperceivable Lord. [1-Pause]
Worship there is of a myriad kinds, but that alone is Approved with which the God is Pleased.
This (body's) puppet is the aggregate of Dust: then what deeds can it accomplish of itself?
O God, he alone Meets with Thee whom Thou holdest Thyself by the Hand. [1]
O Lord, I know not of another Refuge: so I lean only on Thee.
I, the poor one, know not even how to pray to Thee,
When Thou Abidest (within me), nay, in all hearts.
O God, I Thirst only for the Touch of Thy Feet.
Says Nānak, Thy Slave, "O God, I am a Sacrifice unto Thee." [2-1-33]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O God, Thy Name¹ Emancipates the whole world:
Yea, Thy Name is the Treasure of all Good, all Bliss.
Wondrous and of Incomparable Beauty are the Wonders of God:
Then why, O mind, art thou attached to Attachment?
See thou with thy Eyes the Vision of the Saints.
But, he alone attains unto it, in whose Lot it is so Writ. [1-Pause]
I Serve at the Feet of the Lord's Saints,
And crave for the Dust of their Feet which Sanctifies me,
And rids me of my Soil as if I had bathed myself at the sixty-eight holy places
Yea, I turn not my back on the Saints and Contemplate my God ever.
For, none of one's treasures goes along with one:
And, it is only the Lord's Name which Saves² one in the end. [1]

1. Lit. Name

2. ਪੁਕਰੋਰੈ (पुक्रोरै) = पुकारदा है, lit. calls upon.

So, crave only for the Absolute Lord, the God,
And be delivered wholly of the sense of the Other.
O Love, which of Thy Merits shall I utter,
When I can describe not even an iota of Thy Virtues!¹
In my mind is immense Craving to See my God.
O Guru, O God of the universe, Meet Thou with me. [2-1-34]

P. 1305

Kānara M. 5

Which way am I to go, O God, to See Thy Vision? [1-Pause]
Yea, my heart Craves to See Thee whose very Sight is Wish-fulfilling. [1]
I Prostrate before Thy Saints, thirsting for Thy Vision like a fish:
Yea, I've become the Dust for Thy Saints to walk upon,
And have Surrendered my whole heart to them.
And, lo, God is Merciful to me,
And as I shed my Ego and Attachment, I Meet with my Lord, the God. [2-2-35]

Kānara M. 5

How Wondrous and Colourful is the Play of my God,
Who Pervades everything—from an ant to an elephant!
Men fast and observe rituals and go on pilgrimages to the holy places like the Gangā:
Or freeze themselves in the snows or stand ever in water and starve or roam naked,
Or observe the routine of worship in fixed postures,
Or paint symbols and signs on their six limbs,
Or read through the six Shāstras, but Associate not with the Saints. [7]
And control their minds by forcing their will, or keep standing upon the head,
Them afflicts Ego, forsooth, and their minds are torn more and more.
They Burn in the three-fold Fire of Lust, Wrath and Craving.
And, he alone is Emancipated, O Nānak, whose Guru is Sublime. [2-3-36]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

My Craving is stilled, Meeting with the Saints:
Yea, the 'Five Thieves' no longer Thieve within, and I Sing the Lord's Praise, all-too-spontaneous-
ly, Intoxicated with the Love of His Vision. [1-Pause]
O Love, how can I return Thy Beneficence?
I can only be but a Sacrifice unto Thee. [1]
And, I fall at the Feet of the Saints, and, Loving Thee, I ever call upon Thee.
O God, what kind is Thy Abode where Thou Sittest to give Thought to Thy Creation?
Thy Servants Praise Thee in a myriad ways,
And Thou, whom they seek, Meetest with them, and they Merge in Thee,
Their only Master. [2-1-37]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O my mind, shed thy Ego, for the Compassionate God Sees all: and, be the Dust for Thy God to
Walk upon. [1-Pause]
And be Attuned to the Wisdom of God, Enshrining the Saint's Mantram in thy heart. [1]
Yea, Sing of thy God with thy heart. Attuned to the Lotus-Fect of Thy Bewitching Lord, who is
ever Compassionate to the meek.
O God, be Merciful.
And Bless Nānak with Thy Name:
For, he has abandoned all his Ego, Illusions and Attachment. [2-1-38]

Kānara M. 5

The Lord's Praise burns off the scum of Sin; yea, with it one is Blest by the Guru, and in nowise
else is it attained. [1-Pause]

P. 1306

1. टुल्ले (टुल्ले=टुल्ल) : merit.

Vain are the pilgrimages, the six kinds (of works), the matted hair, the sacrificial fire, the Yogi's staff; [1]
And a myriad other efforts and austerities and wanderings and utterances enable not one to find the (True) Refuge.
Yea, I have tried every other way, but found Peace only in the God's Name. [2-2-39]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O 'Purifier' of the Sinners, O Lover of the Devotees, O Dispeller of Fears, O Emancipator of all! [1-Pause]
My Eyes are Comforted Seeing Thy Vision, my ears hearing Thy Praise. [1]
O Sustenance of my Vital-breath, O Support of the supportless, I the meek one, seek Thy Refuge.
O Destroyer of Sorrow, O Wish-fulfilling God, (Save me, for,) I have clung to the Sanctuary of Thy Blessed Feet. [2-1-40]

Kānara M. 5

O Compassionate Lord, I seek the Refuge of Thy Lotus-Feet, for, there is no other Refuge for me; And, it is Thy innate Nature to Purify the Sinners, and to Ferry Across those who Contemplate Thee. [1-Pause]
The world is but a vast quagmire of Vice, trapped in the Dark Dungeon of Attachment and Ego : And involved in the Strife of Māyā, one is bewildered.
O God, my King, Pull me out of it, holding me by the Hand. [1]
O Lord of the Saints, O Support of the supportless, rid me of my countless Sins.
My Mind craves for Thy Vision,
O Perfect Treasure of Virtues.
O God, be Merciful to Nānak that his tongue utters ever Thy Praise. [2-2-41]

Kānara M. 5

I would Sacrifice every bit of myself a myriad times.
If I were to be Blest with the Lord's Blessed Union even for a little while, in the Darkness (of my life). [1-Pause]
I crave not for gold, nor mansions, nor the silken couch, nay, I seek them not. [1]
For, all rubies, all pearls, all pleasures, are vain and destructive, without the Lord's Name.
I'd sleep on the floor and eat the dry bread if only I were to pass my Night in Peace with my God. [2-3-42]

Kānara M. 5

Shed thy Ego, and turn thy Face towards God,
And Cherish ever the Guru's Name in the Mnd,
And, be Devoted ever to the Love of Thy Lord. [1-Pause]
Snap thy Bonds With the five Demons that thy(inner) Home and thy(mind's) Couch and thy (heart's) Courtyard are in Peace. [1]
And then thou comest nor goest, and art seated in thy Self : and the Inverted Lotus (of thy heart) Blossoms forth.
Yea, still the noise of Ego,
And Sing the Praises of thy God of Unfathomable Virtues. [2-4-43]

Kānara M. 5

O mind, Contemplate thou thy God: P. 1307
For, treacherous is the path of Attachment and Ego, say the Vedas and the Saints. [1-Pause]
They who are involved with the love of the wretched Māyā and are afflicted with Attachment, [1]
They too are Emancipated, Contemplating the (Lord's) Name, if God's Mercy be upon them.
Says Nānak: "They are rid of their Fear, Attachment and Doubt, by the Grace of the Saints."
[2-5-44]

[1246]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O Saints, Bless me with the Bounty (of the Lord's Name) to which my Soul is a Sacrifice.
I was beguiled by the five (Demons), and was lured by Ego, for, I abided in their nearness; but now
that I have sought the Refuge of the Saints, I am delivered of them. [1-Pause]
Yea, I wandered through myriads of wombs, but now I have Surrendered to the Door of God. [1]
The Lord is Merciful to me and I lean on His Name,
And my priceless human birth has been Fulfilled: and I have been Ferried across the Sea of
Material Existence. [2-1-45]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

I have Met with my God, all-too-spontaneously,
For, I Knew naught, nor could Please Him with any deed.
Yea, I have Attained the Lord's Bliss through sheer innocence (of the heart). [1-Pause]
I was led on to the Saints, by great, good Fortune,
And now I abide within my Home and I Wander no more.
And within this human birth, my God, the Treasure of Virtue, has become Manifest. [1]
I have abandoned all else and Cherish only the Lord's Feet.
Yea, my God, who Pervades all, all over:
And I Utter my Lord's Praise with utter Joy. [2-1-46]

Kānara M. 5

Hard indeed it is to Meet with God:
Yea, He, who is Infinite, of Unperceivable Form, Unfathomable, and who Pervades all. [1-Pause]
Neither through (mere) utterance, nor wander-lust, nor through cleverness does one Attain unto
Him. [1]
Yea, howsoever one tries, one Meets with Him only by His Grace.
And our God is Compassionate, the Treasure of Mercy, and Nānak has become the Dust to be
treaded upon by His Saints. [2-2-47]

Kānara M. 5

O mother, I Contemplate no one but by my God,
For, there is not another without Him.
So, I Cherish His Lotus-Fest, with my every breath, night and day. [1-Pause]
He Loves me and Owns me, in His Mercy, and my Bonds with Him are snapped not.
The God, the Treasure of Virtue, is the only Harbinger of Bliss, my Vital-breath, my mind,
my riches, my everything. [1]
The Lord Pervades all: I have Seen Him even in the inner core of my heart:
Yea, in the Saint's Refuge, I have been Ferried Across, and I am rid of my tmmense Sorrow.
[2-3-48]

Kānara M. 5

The Lord's Saint Loveth only the Lord! P. 1308
O God, Thou art my only Friend; for, what is it that is not in Thy Home? [1-Pause]
Thou Blessest me with Glory. Power, Riches, sons, the human body, [1]
And the Way of Emancipation; Thou art the Perfect Being, the Blessor of worldly joys, the
Embodiment of Supreme Bliss, the Treasure of Good.
Imbued with Thy Love-in-Fear and Devoted utterly to Thee, I am Blest; and I am ever a Sacrifice
unto Thee. [2-4-49]

Kānara M. 5

Some there are who argue and indulge in discursive thought :
Yea, the Yogis, the men of Contemplation wearing a myriad garbs and those that wander through
the earth. [1-Pause]

Some are lost in Ego and are crazy on account of their Unwisdom,
And so wherever they go, Death pursues them ever. [1]

O man, abandon thy Ego, for, thy death is near.

Says Nānak : "O Ignorant one, hearken unto me, and Contemplate thy God, for, without Dwelling upon Him, thy life all goes waste." [2-5-50-12-62]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 4 : Ashtapadis

O mind, Contemplate the Lord's Name and be in Bliss,
For, the more one Contemplates Him, the more Peace one finds, and one is Dedicated to the Service of the True Guru. [1-Pause]

The Devotees ever crave to Contemplate the (Lord's) Name to find Peace,
And they love no other tastes, and save for the Lord's Name, they are pleased with naught. [1]
Through the Guru's Word, the Lord seems Sweet, and the Guru makes them utter sweet speech :
Yea, through the Guru's Word is Revealed the Sublime *Purusha*, and so they're Attuned to the Word. [2]

Hearing the Guru's Word, my mind has become tender ; and Imbued with it, the mind has returned to its Home,

Where Rings the Unstruck Melody and one's being is incessantly filled with its Strains. [3]

When the Mind Sings of the Lord's Name at every moment, it Merges in the Name through the Guru's Word,

And Hearing the Name, one Loves the Name : yea, one is comforted only through the Name. [4]

Even if one wears the bracelets of gold, and all kinds of silken wear.

They are all vain and insipid without the Lord's Name, and one is born to die again and over again. [5]

Being enveloped by the thick Veil of *Māyā*, one lands in the whirlpool (of Desire), and one's Home is washed off,

The Vices are like the load of rusted iron, and with them one can Cross not the Poisonous and Impassable (Sea of Existence). [6]

The Lord's Fear and Detachment (from the world) are the Boat, and the Guru the Boatman, Who Ferries one Across with the Raft of the Word. P. 1309

Yea if one Meets with God through the Lord's Name, one Merges in the Name. [7]

Through Ignorance, one is put to Sleep : and through the Guru's Wisdom, one is Awakened.

Says Nānak : "The Lord Drives us in His Will, and His Will Works in us all". [8-1]

Kānara M. 4

O mind, Contemplate thou the (Lord's) Name that thou art Ferried Across,
For, whosoever Contemplates Him, is Emancipated, as *Dhruva* and *Prehlāda* Merged in God. [1-Pause]

O God, be Merciful, and let me be Dedicated to Thy Name.

And Lead me on to the True Guru that I Dwell upon Thy Name. [1]

The Soil of a myriad births sticks to one, and it is only by the Saints' Grace that one is rid of it.

And as the iron is ferried across in a wooden boat, one attains upto God, Attuned to the Word. [2]

Join thou the Society of the Saints, Meeting with whom one Tastes the Essence of God,

For, he, who Associates not with the Saints and does deeds of Ego, he, as if, mixes the water with mud. [3]

The Lord is the Protector of the Devotees, for, the Lord seems Sweet to them.

And the Lord Blesses, every moment, with the Glory of the Name ; and they become one with the Wisdom of the Guru. [4]

Let us pay Obeisance to God's Devotees, for, Surrendering to them, one gathers the Fruit of Merit:

But, whosoever slanders the Devotees, is wasted away like *Harnakashyapa*. [5]

Brahmā, the son of Lotus, and *Vyāsa*, the son of Fish, who practised austerities were worshipped by men :

Yea, whosoever is the Devotee of God, one must Worship Him, ridding oneself of all Doubt: [6]

And mind not the high or low caste of a Devotee : as Shukdeva, (the Brahmin) stuck to Janaka, the Kshatraya's feet,
And though he threw rubbish on his head, but like a true man of Wisdom he was moved not. [7]
And Janaka, seated on his kingly throne, anointed his forehead with the Dust of the Feet of nine seers¹.
O God, be Merciful to me too that I become the Slave of Thy Slaves. [8-2]

Kānara M. 4

O my mind, Sing the Guru's Word with relish,
With a myriad tongues a myriad times over. [1-Pause]
The Sheshnāga uttered the Lord's Name with its thousand tongues, but found not His End.
O God, Unfathomable and Infinite art Thou, and it is through the Guru's Wisdom that my mind is stayed. [1]
They, who Dwell on Thee, are Sublime : for, whosoever Contemplates Thee, is in Peace (caste or no caste).
For, did not Krishna hug to his bosom Vidura, the untouchable and the slave's son ? [2]
The wood comes out of water, so the water drowns it not :
So does the Lord Embellish His Devotees and Fulfills His innate Nature. [3]
I am like a stone, like iron, and it is by riding the Guru's Boat, that I am Ferried Across, P. 1310
As Kabir, the weaver, Crossed the Sea of Existence, for, he was Pleasing to the Saints. [4]
Contemplate thy God, upstanding and downsitteing, and walking on the Path (through the Word).
For, the Word is the True Guru, the True Guru is the Word; and through the Word one Knows the Path of Emancipation. [5]
Yea, when the Guru's Fear² goads one, one becomes Powerful, and becoming Fear-free, Dwells on the Name.
And when, by the Guru's Grace, one realises the nature of Ego, one Merges in the Name through the Guru's Word. [6]
The True Guru Blesses us with the Life of the Soul, but the Unfortunate beings Love him not.
And then, this opportunity comes not again and then one regrets and wails. [7]
He, who seeks his own Good, must Surrender completely to the Guru.
O God, be Merciful to me and Anoint me with the Dust of the Guru's Feet. [8-3]

Kānara M. 4

O mind, Sing thy Lord's Praise, Imbued with His Love :
And become Stainless, ridden with the Lord's Fear and Attuned to the Guru's Wisdom. [1-Pause]
He, who is Imbued with God's Love, is ever Detached : and he abides in the nearness of God ; yea, God Comes into his Home :
And if God's Grace be upon me, I too would be Blest with the Dust of His Feet. [1]
Man is attached to the Other, and so to Greed ; and, like the uncultured cloth, he takes not on the Colour of God.
But when his mind turns its back (upon Illusion), and is Reborn through the Guru's Word, he Meets with the Guru, the Purusha, and is Imbued with the Love of God. [2]
The outgoings of the ten sense-organs cease not, and, trapped by the three Modes, one's mind stays not even for a moment,
But Meeting with the True Guru, one holds one's mind, and attains Emancipation. [3]
The one Supreme God Pervades all, and everyone Merges in the One God:
Yea, the One alone becomes also the Many, and Drives everyone in His Will. [4]
The God-conscious being Realises the One alone, through the Guru,
And Meets with Him in his Self and Hears the Unstruck Melody (of the Word). [5]
Our God has Created the whole creation, but it is through the Guru that one is Blest with Glory.
Yea, without Meeting with the Guru, one Sees not the Lord's Presence³, and one is ever in Pain, broken on the wheel of 'coming-and-going'. [6]
O Love, we stand Separated from Thee since ages, be Merciful and Lead us on to the Guru,
That Meeting with him, we attain Supreme Bliss, and our Soiled minds Blossom forth like a flower. [7]
O God, O Life of all life, be Merciful and instil Faith in me in Thy Name,
And let me be Attuned to Nānak, the True Guru, and abide ever in His Refuge. [8-4]

1. Marichi, Atri, Angira, Pulastya, Puleh, Kratu, Bhrigu, Vashishta and Atharvin are the nine seers according to Bhagwat Purāna.

2. मरमति (सासन) : (Sans. शास्) : to punish, chastise, correct, to tame, subdue.

3. Lit. mansion.

Kānara M. 4

O my mind, walk in accordance with the Guru's Wisdom ;
As is the wild elephant disciplined by the goad, so discipline thyself with the Guru's Word.
[1-Pause]

The mind wanders in the ten directions, but when the Guru protects one, one is Attuned to the Lord :
For, the Guru Blesses one's heart with the Word, and the Nectar of the Name drips into one's mouth. [1] P. 1311

The snake-like desires bite with their poisonous sting, and it is the Guru who ministers the Antidote of his Word :

Yea, the scorpion of Māyā touches not one who is rid of the Poison (of Ego), and is Attuned (to God). [2]

The dog of Avarice is most powerful in the Township (of the body), and the Guru drives it out instantaneously,
And one abides in the City of God, Blest with Truth, Contentment and Righteousness ; and one Sings the Lord's Praise. [3]

Man sinks in the mud of Attachment, and it is the Guru who pulls him out :

Yea, the Saints enter the God's Refuge, in all humility¹, and the Guru Pulls them out with his Hands. [4]

In the dreamland² of the world, everyone plays his part, as is the Lord's Will,
And if here one reaps the Profit of the Lord's Name, then he is Robed with Glory at the Lord's Court. [5]

One lights the Fire of Ego, stacking the coals of Sin one upon the other,
But, when he Faces the gruelling death, then he eats only what he has sown. [6]

O Saints, gather ye the Riches of God, for, with this fare on the Journey into the Yond, ye are Blest with Glory.

For, your God Blesses ye with Inexhaustible Treasure (of Good), which howsoever ye expend is Exhausted not. [7]

The Riches of the Lord's Name are within us, but it is by repairing to the Guru's Refuge that we attain unto them.

Upon Nānak is the Grace of God, and rid of his Pain and Sorrow, he has Merged in his God. [8-5]

Kānara M. 4

O Mind, enter into the Refuge of the Guru, and Contemplate thy God.

Thy Iron is transmuted into Gold by the Philosopher's Stone, nay, it Imbibes the nature of the Philosopher's Stone. [1-Pause]

The True Guru, the Sublime Being, is the Philosopher's Stone, and whosoever is attached to Him, gathers the Fruit (of Merit),

And is Ferried Across, like Prehlāda, through the Guru's Wisdom, for, the Guru protects the Honour of His Devotees. [2]

Blessed, Blessed is the Guru's Word : for, from it one Attains the Lord's Nectar,

As Ambrika, the King, attained the Eternal State, for, he Uttered ever the Guru's Word. [2]

He, who is Pleased with the Refuge of the Guru's Will always Dwell on the Lord's Nectar, yea, the Name,

For, on his meek Devotees is the Mercy of the Guru, and the Guru shows them the Path of God. [3]

They, who seek the Guru's Refuge, are Blest with Glory, and God Comes to Protect them ever.

And, whosoever aims his arrow on the Devotee of God, it comes back to hurt him as a boomerang. [4]

He, who Bathes in the Sacred Tank of God, he's Blest with Honour at the True Court :

Yea, he, who Contemplates the Guru's Wisdom, him the God Hugs to His Bosom. [5]

The Guru's³ Word, for him, is the Nāda and the Veda : yea, with whomsoever is the Guru Pleased, he Dwells on the Lord's Name,

And he becomes God-like and God makes the world worship at his Feet. [6]

1. ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ (ਤਾਹਿ ਤਾਹਿ) : lit. pardon ! mercy ! save !

2. ਸੁਪਨੰਤਰੁ (ਸੁਪਨੰਤਰੁ) : in the dream.

3. ਗੁਰਮੁਖਿ (ਗੁਰਮੁਖਿ) : that what is uttered by the Guru, i.e., the Word.

The *Shakata* submits not to the Guru, and as he turns his back (upon Him), God makes his mind wander ;
 And he is swept away by the wave of Greed, like a cur, and the Poison of *Māyā* permeates the carcass of his body, through and through. [7]
 The Lord's Name is the Emancipator of the world, and one Dwells on the Name, associating with the Saints. P. 1312
 O God, Save Thou Nānak, Thy Servant, through Thy Saints, that he is wholly Merged in Thee. [8-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5 : Chhant

They alone are Emancipated who Contemplate the Lord's Name,
 For, the efforts one makes to gather *Māyā*, avail one not.
 He, who Contemplates the Name, is Blest with all the Fruits (of God) : O Blessed and highly Fortunate is he !
 He is Awake (to God) through the Mercy of the Saints, and is wholly Attuned to the Name of his only God.
 I have shed my Ego and Attachment and Sins and have repaired to the Saints' Feet that I be Saved.
 Prays Nānak : " I have entered into the Refuge of God, and it is by great, good Fortune, that I am Blest with His Vision". [1]
 Let us Dwell upon God. Associating with the Saints,
 And Sing His Praises with utter abandon and joy :
 Yea, he who Sings His Praises Lives and partakes of the Lord's Nectar, and overcomes his comings and goings.
 And whosoever Associates with the Saints to Dwell upon God, is afflicted not with Pain again.
 O Creator-Lord, O Compassionate One, be Merciful to me, that I Serve ever Thy Saints.
 Prays Nānak : "O God, Bless me with the Dust of Thy Saints' Feet, that, spontaneously, I Merge in Thy Vision". [2]
 O men, Contemplate only your God,
 For, in the Contemplation of the Name is contained the Merit of austerities and self-control ; yea, it is Perfect Fulfilment :
 Dwell, therefore, on your Master, the Inner-knower of hearts, that your life is wholly Fulfilled.
 Sing of your God ever, that your coming into the world is Approved.
 Contemplating the Immaculate God, one gathers the Merit of austerity and self-control and meditations : yea, it is only the Riches of God that go along with ye.
 Prays Nānak : "O God, be Merciful, that I treasure the Jewel of the Lord's Name in my Skirt". [3]
 If in His Mercy, the God of Bliss Meets with me, I'll be in utter Joy and Revel and Sport (with Him) with abandon.
 Lo, I Meet with my God, the Harbinger of Bliss, and my Mind's Wishes are Fulfilled.
 And, within me Rings the Wedding Song, and I Merge in Equipoise, and I Cry out not again in Pain.
 God Hugs me to his Bosom and I attain Bliss, and I'm rid of all Evil.
 Says Nānak : "I have met with my Lord, the God, the *Purusha*, the Embodiment of Bliss". [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Kānara : M. 4

[To be sung to the Tune of the Ballad of Musa]

Shaloka M. 4
 Enshrine the Treasure of God's Name, yea, the Guru's Word, in the heart ;
 And, ridding thyself of the Poison of Ego, be thou the Slave of His Slaves. P. 1313
 Thou, then, Winnest the Merit of life and Losest never.
 Blessed, Blessed is he, O Nānak, Who Cherishes the Lord's Essence through the Guru's Word. [1]
M. 4
 Our Lord, the Master of the earth, is the Treasure of Virtues :
 Yea, whosoever Dwells on God, through the Guru's Word, is Blest with Glory at the Lord's Court.
 Contemplate ever thy God, O man, that thy countenance is Bathed in Light, and thou becomest the first among men.
 Says Nānak : "Meeting with the Guru-God, I have Attained to His Name". [2]

Pauri

Thou Thyself art the Seeker, the Adept, the Yogi.
O God, Thou Thyself art the Pleasure : Thou Thyself the Enjoyer of Pleasure.
Yea, Thou alone Workest in all, and what Thou Doest, cometh to pass.
Blessed is the Society of the True Guru, through whom one Meets with God, and utters¹ only His Name.
O men, Utter ever of God that ye are rid of all Sins. [1]

Shaloka M. 4

Blessed is God, Blessed, Blessed is the God's Name, and it is through the Guru that one Attains to it,
And one is rid of one's Ego and the sense of 'mine-ness' and one is purged of Evil.
Says Nānak : "One, then, Utters ever the Lord's Praise, if such be one's Lot, Writ by God". [1]

M. 4

Our Compassionate Lord is all-in-all, and that alone happens what He Causes :
Yea, the God, of Himself, Does everything and there is no one to equal the Glory of God.
What our Lord Wills, comes to pass ; and whatever He Wants to Accomplish, is Accomplished.
No one can evaluate our Priceless God, for He is the Infinite Lord of all.
Says Nānak : "If one Praises one's Lord, by the Guru's Grace, one's body and Mind are Cooled". [2]

Pauri

O Life of all life, Thy Light Burns in all lights : yea, Thou Blessest all hearts with Thy Love.
O Love, every one Dwells upon Thee ; yea, Thou art the True, Immaculate Purusha.
Thou art the only Giver, the world but begs at Thy Door, and everyone seeks Thy Bounties :
Yea, Thou Thyself art the Seeker and the Sought-after, and through the Guru's Wisdom, Thou seemest ever so Sweet.
O men, utter that God is the Master of all our faculties², Attaining unto whom we are wholly Fulfilled. [2]

Shaloka M. 4

O my mind, Contemplate thy God that thou art Blest with Glory at the Lord's Court,
And all thy wishes are Fulfilled and thou art Attuned to the Guru's Word,
And thou art rid of all thy Vices and Ego and I-āmness.
Through the Guru, the Lotus (of thy heart) Flowers, and thou Realisest God in every Soul.
O God, be Merciful that Nānak Utters only Thy Name. [1]

M. 4

Pure and Immaculate is the Lord's Name : Contemplating it, one is rid of one's Woes,
But they alone Cherish it in the mind in whose Lot it is Writ by God.
Yea, whosoever walks in the Guru's Will, he is rid of all his (mind's) Poverty and Sorrow.
O men, of oneself one Attains not God, try howsoever one may. P. 1314
Nānak but Slaves for him, who clings to the Guru's Feet. [2]

Pauri

O Creator-Lord, Thou Fillest all places, and everything is Upheld by Thee.
Thou it is who hast Created the creation of a myriad kinds in a myriad ways.
In everything is Thy Light ; it is Thou who Yokest men to the Guru's Wisdom.
On whomsoever is Thy Grace, them Thou Leadest on to the True Guru and Instructest them in the Guru's Word.
Utter ye the Lord's Name which rids everyone of his Craving and Pain. [3]

Shaloka M. 4

The Lord's Name is the Nectar : Enshrine thou it in thy heart.
The God Acts through the Saints ; and ye Know of it if ye ponder the Word.
If one's mind Dwells on the Lord's Name, one is rid of the Poison of Ego :
Yea, whosoever Cherishes not the Lord's Name, loses his life in a Gamble.
When the Guru is Merciful, one Cherishes God, and Enshrines the Lord's Name in the heart.
And, lo, his Countenance sparkles at the Lord's True Court. [1]

1. ਬੁਲਗ ਬੁਲਗੀਆ (बुलग बुलगीआ) = बोलता हूँ बोलती हूँ : utter the word.

2. रिधीकेसु (रिधीकेसु) : (Sans. हृषीकेश), the Master of senses, an epithet of Vishnu or Krishna.

हृषीकानीन्द्राण्याहस्तेषामीशो यतो भवान् । हृषीकेशस्ततो विष्णो ह्यातो देवेषु केशवः ॥ (Mahābhārata)

M. 4

Glorious is the Lord's Praise, yea, the Lord's Name : it is the Sublimest Deed in the *Kali*-age.
Through the Guru's Wisdom, one Attains unto the Lord's Praise, and one wears the Necklace of the Lord's Name.

They, who Attain unto God, by great, good Fortune, them the God Blesses with the Treasure of His Glory :

Yea, whatever deed one does in Ego, yields no Fruit ; Fulfilling is only the Lord's Name.
The Egotistical mind is like the elephant ; for, the moment he is scrubbed clean, he throws dust into his head.

O Guru, lead me on to my God, in Thy Mercy, that the One Supreme Being is Embedded in my mind
Yea, they, who Hear from the Guru of God, and Believe in Him, O Victory be to their names ! [2].

Pauri

Sublime is the Treasure of the Lord's Name ; for, the Lord is our Master, our King, the Man.
The world is but His Play, and it is He, who Pervades all ; yea, the whole world deals only in His Name.

All lights are through Thy Light, O God : Thy whole Expanse is True.

O Formless One, everyone, who Dwells on Thee, through the Guru's Word, is Fulfilled.

Utter, O men, with your tongues that the Lord of the universe Ferries everyone across the Sea of Existence. [4]

Shaloka M. 4

O God, I have but one tongue : Thy Merits are limitless :

O Unfathomable Lord, how am I, the Ignorant one, to Dwell upon Thee ?

O God, Bless me with Thy Sublime Wisdom that I repair to the Guru's Feet.

O Lord, Lead me on to the Society of the Saints, that I, the Sinner, too, am Saved.

O God, be Merciful and, Forgiving my Sins, Unite me with Thyself.

O Lord, Harken to my prayer and Ferry me, a mere worm, across the Sea of Existence. [1]

M. 4

O Lord of all life, Lead me on to the Guru in Thy Mercy.

Lo, the Lord is Merciful and I am Pleased with the Service of the Guru.

I have abandoned all my hopes and desires, and my mind is rid of all involvements.

Yea, the Guru, in His Compassion, hath made me Wise in the Lord's Name, and I am Blest with the Guru's Word.

Nānak has Attained the Inexhaustible Riches of God, yea, the Lord's Glorious Name. [2]

Pauri

O God, Highest of the high art Thou, Greatest of the great :

P. 1315

Yea, whosoever Dwells on Thee, becometh but Thee. O Transcendent Lord !

They, who Hear of, and Sing Thy Praise, they are rid of myriads of their Sins.

Yea, I look upon Thy Blessed and utterly Fortunate Saints as Thyself, through the Guru's Wisdom.

Let everyone Dwell upon Him, the Primeval God, who *is*, *was* and *will* ever *be* True, and of whom Nānak is a Slave. [5]

Shaloka M. 4

I belong to the Lord of all life, yea, I Dwell upon Him through the Guru's Word :

Unfathomable and Unperceivable is He, but I Met with Him all-too-spontaneously.

The Lord Himself Pervades all hearts : Himself is He Infinite and Beyond.

Himself is He the Master of Māyā ; Himself He Enjoys all Pleasures.

He Himself is the the Creator-Lord of all, and Himself He Sustains us with His Bounties.

O Compassionate God, Bless me with Thy Benedictions ; Thy Saints ever seek Thy Glance of Mercy from Thee,

O Lord of Nānak, Meet Thou with me, and I'll ever Sing the Songs of Thy Praise. [1]

M. 4

The Lord is ever my Friend ; His Name Permeates my body and Mind,

And all my Wishes are Fulfilled, by the Guru's Grace, and hearing of Him, I'm Comforted and in Peace. [2]

1. बटेना (कटोना) : (Sans. कोटि), ten million, a crore.

Pauri

My Immaculate God is ever in Bloom, Flowering into His Sublime Name:
Yea, whosoever Dwells on Him, night and day, Māyā worships at his feet.
He Looks after every creature of His, and Lives both near and far¹.
Yea, he alone Realises Him whom God Blesses and on whom is the Mercy² of the Guru-God.
Sing ever the Praises of God, O ye men, and, so doing, Merge ye in His Praise. [6]

Shaloka M. 4

O mind, Contemplate thy God in (deep) Sleep, entering into the Trance of Equipoise.
O mother, my Mind craves to See my God, and I Meet with Him if the Guru be Merciful to me. [1]

M. 4

I am in Love with my only God; my only God I Cherish in my Mind.
Says Nānak, "I lean only on my Lord, the God, for, He alone Honours me with Emancipation."
[2]

Pauri

Through the Guru's Wisdom, the Five Sounds³ Ring in my mind; yea, by great, good Fortune, I
Hear the Unstruck Melody (at the Tenth Door):
And I See the Fount of Bliss Pervading all; through the Guru's Word, the God Roars like a
thunder, within me, in all His Majesty:
Yea, it is self-same God through all ages, and it is through the Guru's Wisdom that He is Dwelt
upon. P. 1316

O Compassionate Lord, Bless me with the Bounties (of Thy Name), and thus Save my Honour.
Blessed, Blessed is the Guru, Meeting with whom the God covers our shame. [7]

Shaloka M. 4

The brimful Tank of Devotion overflows into a mighty torrent,
If one Believes in the True Guru, yea, if one is Blest with great, good Fortune. [1]

M. 4

Innumerable are the Names of God; one can Praise not sufficiently one's God.
Unfathomable and Unknowable is He; O God, how is it that Thy Saints Unite with Thee and make
others too follow suit?

Thy Seekers utter Thy Name ever, but know not even a bit of Thy Worth.
For, Thou art Indescribable: O God, of Thyself, Unite me Thou with Thyself. [2]

Pauri

Unfathomable and Unpereeivable art Thou, O God, how am I to See Thy Vision?
If Thou wert a form, I would describe Thee; but Thou art without form, without sign.
Yea, whomsoever Thou Blessest, he alone Sees Thy Presence.
The Society of the Saints is the School where one is Instructed in the Merits of God.
Blessed, Blessed are the tongues and the hands and the Guru-teacher, Meeting with whom one
Writes out the Account of God. [8]

Shaloka M. 4

Nectar-sweet is the Lord's Name: it is if one Loves the Guru that one Dwells upon it.
Yea, Purifying is the Lord's Name, Contemplating which one is rid of one's Pain.
They alone Meditate upon Him in whose Lot it is so Writ by God.
They are Robed with Honour at the Lord's Court, yea, they, who Cherish their God in their Minds
Yea, Beauteous are the Countenances of those who Hear of the God with their whole Minds. [1]

M. 4

The Lord's Name is the Treasure (of Bliss), and it is through the Guru that to it one Attains:
Yea, they, in whose Lot it is so Writ, they Meet with the True Guru.
Their bodies and minds are Cooled; and Peace reigns within them.
Says Nānak: "Uttering of the God, one is rid of all Pain, all Sorrow." [2]

1. ਜਉਲਾ (जउला) : (Persian ਜੋਲਾਂ, (जोलीं); separate, apart.
2. ਸਉਲਾ (सउला) = ਸੁਢਲਾ, ਸੁਖ : pleased.
3. The orchestra of five types of instruments, denoting the Melody of Spiritual Bliss.

Pauri

I am a Sacrifice unto those who've Seen my Loved Guru:

Yea, they, in whose Lot it was so Writ by God, they alone Met with the True Guru.

And, through the Guru's Wisdom, they Dwelt on the Unfathomable Lord, who has neither form nor sign.

Yea, they, who Contemplated their God, through the Guru's Word, they became one with their God. Utter ye all the Praises of God and reap the Blessed Profit of His Devotion. [9]

Shaloka M. 4

Utter thou the Name of God, who Pervades and Fills all :

Yea, He Permeates all hearts; such is the Wonder of our Wondrous Lord !

He, the Life of all life, Lives so near, but becomes Manifest He only through the Guru, our Friend. P. 1317

Yea, they alone Meet with God in whose Lot is Writ the Devotion of God.

Nānak Cherishes the Lord's Name in the Mind through the Guru's Word. [1]

M. 4

Search and Meet with thy Friend, thy God, that thou art Blest with good Fortune.

It is through the Perfect Guru that Thou Seest Him and art Attuned to Him. [2]

Pauri

Blessed is the time when one Loves the Service of the Guru.

O Seekers of the Guru, Utter ye the Unutterable Gospel of my God.

O, how is one to See, and Attain unto Him, our All-wise Lord?

Yea, God, of Himself, Unites us with Himself and one Merges in His Name, through the Guru's Word.

Nānak is a Sacrifice unto them who Dwell on the Detached Lord of *Nīrvān*. [10]

Shaloka M. 4

Blest with the Collyrium of Wisdom by the Guru, my Eyes are Imbued with God:

Yea, thiswise have I Attained unto my Friend, the God, and keep Merged in Him in a state of Equipoise. [1]

M. 4

The 'within' of the God-man is in cool Comfort, his body and Mind Merged in the (Lord's) Name:

He Cherishes the Name, and is Attuned only to the Name.

He is Blest with the Bounty of the Name and is rid of all care.

Yea, the Name wells up in one, if one Meets with the True Guru, and one is rid of all one's Cravings and Hungers.

Nānak: He, who is Imbued with the Name, gathers the Name in his Skirt. [2]

Pauri

O God, Thou Thyself Created the world and Held it under Thy Sway:

Some were Led on to the Guru by Thee to conquer the self; others Thou Made to Turn self-ward and Lose.

Sublime is the Lord's Name: yea Fortunate is he, who utters it, through the Guru's Word.

Yea, when the Guru Blesses one with the Lord's Name, one is rid of one's Sorrows.

O ye men, Dwell only on the One God who has Bewitched and Held the whole world under His Sway. [11]

Shaloka M. 4

Within one's mind is the Malady of Ego; and the vile Egocentric is thus led astray:

But, when one Meets with the Guru-Saint, one is wholly purged of one's Malady. [1]

M. 4

My body and mind are Embellished only if I See my God with my Eyes.

Nānak seeks to Meet with His Lord and he lives only to Hear His Voice Speak. [2]

Pauri

The God of the universe, our Creator-Lord, the Transcendent *Purusha*, is without a peer.
Dwell on His Name, O ye Seekers, for Priceless is the Lord's Name.
Yea, they, who Contemplate their God with their whole hearts, night and day, they Meet with their
God and their Illusions¹ are dispelled.
It is by great, good Fortune that one is Blest with the Society of the Saints, and the Word of the
Perfect Guru.

O ye men, Dwell ever on your God, that ye have to struggle no more with Death. [12]

Shaloka M. 4

He, who is Uttering the Lord's Name, him if an unwise one aims at with an arrow,
He hurts not the Empancipated man Attuned to God, but slays himself. [1]

P. 1318

M. 4

My Eyes are lured away by God, and they See nothing but the God's All-pervading Spirit².
Says Nānak : "If they See another, I would pluck them out of their sockets. [2]

Pauri

He, the Infinite God, Pervades the water, the earth and the interspace :
And He Sustains all life; and whatever He Wills, comes to pass.
There is no other father or mother, or son, or brother, or friend but our God.
Yea, He Permeates all hearts : O Seekers, Dwell ye only on Him.
And Utter the Praises of Him, which are Writ across the whole universe. [13]

Shaloka M. 4

He, who Meets with the Sublime Guru, he Cherishes the Love of God.
Saith Nānak : "Praise thy Lord, O man, that thou art ushered into the Lord's Presence in utter
Joy³." [1]

M. 4

Thou art the Beneficent Lord of all, O God, everyone belongs to Thee ;
Yea, everyone Contemplates Thee and Prays to Thee for Thy Bounties.
When Thou art Merciful and Makest a Gesture with Thy Hand, lo, it Rains on the Earth (of the
heart);
And the Food (of the Name) grows on the Farm (of the Mind), and one Cherishes Thy Name with
Love.
Prays Nānak : "O God, Bless me with Thy Mercy that the Lord's Name be my only Support". [2]
Pauri

If one Dwells on the Ocean of Bliss, one's Wishes are Fulfilled;
And one Contemplates the Lord's Feet, through the Guru's Word, the Mine of Jewels.
Yea, Meeting with the Saints, one is Emancipated, and the Writ of the *Yama* is torn off for him.
And one Wins the Merit of Life, Dwelling on the Detached Lord.
Repair to the Guru's Feet, O ye men, that the Black Spot of Pain is erased from within ye". [14]

Shaloka M. 4

I am out to search for my God but my God is within me
Says Nānak : "The Mystery of the Unfathomable Lord is fathomed not, but one Sees Him, by
the Guru's Grace". [1]

M. 4

I am in Love with my Eternal Lord : yea, I can be not without Him.
It is only when one Meets with the True Guru that one Attains unto the Perfect God, one's tongue
Imbued with the Flavour of God. [2]

Pauri

There are some who Sing, others who Hear or Utter of God.
They are all rid of the Soil of ages, and all their Minds' Wishes are Fulfilled;
And they are delivered of their comings and goings and then sing ever the Praises of their Lord.
They Swim across (the Sea of Existence), and make their kindred spirits, nay, their whole
generation, follow suit.
O, Nānak is a Sacrifice unto him who is Pleasing to my God". [15-1]

1. वेल्ल(रोल्ल)=बुल्लार : illusion.

2. Lit. the Name.

3. लुडि लुडि (लुडि लुडि)=लुडि पार : in utter Joy.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Kānara : The Word of Nāmdevji

One Sees one's Lord, the Inner-Knower of all hearts,
 As one sees one's countenance reflected in the mirror. [1-Pause]
 He Pervades all hearts, but is Stained¹ not by Māyā :
 Yea, He is Delivered of all Bonds, and is yet Bound (to His Creation). [1]
 As one Sees one's face mirrored in clear waters,
 So does one See God (in a clean heart). [2-1]

1. ढीप (छीप) = ढीप, दाग spot.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Kalyān M. 4

No one has found the limits of my All-pervading Lord. P. 1319
O God, we are Thy children : by Thee are we Sustained; yea, Thou, the Sublime Being, art our
Father. [1-Pause]

Countless and Mysterious are Thy Names, O Unfathomable God, our King !
All men of Wisdom have given thought to Thee; but they could Evaluate Thee not. [1]
They all sing Thy Praises, O God, but Know not the limits of Thy Praise.
Immeasurable, Unweighable, and Farthest of the far art Thou, O Master; and howsoever one
Dwells on Thee, one can Fathom not Thy Deeps. [2]

Everyone sings Thy Praise, O Spouse of Māyā, O God, our King,
But Thou art (like) the Ocean of water, we (like) the fish : then, how can we find Thy End? [3]
Be Merciful to me, O Madhusudana, and Bless me with the Contemplation of Thy Name.
Thy Name is the only Support for the Blind one, like me, and it is through the Guru that I have
Attained unto Thee. [4-1]

Kalāyān M. 4

The Lord's Saints Blossom forth, Singing the Lord's Praise.
And, through the Guru's Wisdom, they become Wise in the Lord's Worship : for, such is the God's
Writ for them. [1-Pause]
I Worship at the Guru's Feet, night and day, and the God Abides ever in my Mind.
And as one rubs the *Chandan* to make fragrant the surroundings, so do I, Uttering incessantly my
God. [1]
The more the Lord's Saint keeps Attuned to the Lord, the more the *Shāktas* slander and pursue him.
But, as is the Writ of his (past) deeds, the slanderer's foot stumbles upon the she-snake (of Māyā)
and lo, he is stung. [2]
O God, Thou art the Protector of Thy Saints, Thou Savest Thy Saints in every age.
So it matters not if a Demon slanders the Saints : for, thiswise he himself is frustrated to Death. [3]
As many are the creatures Created by God, so many are caught in the Noose of Death.
But the Lord's Saint is Protected by Lord, the God, for, he repairs to the Lord's Refuge. [4-2] P 1320

Kalyān M. 4

O my Mind, Dwell on the Lord of the universe :
Yea, Contemplate the Lord's Name, through the Guru's Word, and you are rid of all the Sorrows
and Sins. [1-Pause]
There is but one tongue : how can it utter the whole Praise of God? So Bless me Thou with a
myriad tongues, O Lord!
And even though I would Sing of Thee every moment, with each tongue, I'd be able not to say Thy
whole Praise. [1]
O God, I am deeply in Love with Thee, and seek ever to See Thee,
And as Thou art the Great, Beneficent God of all creatures, Thou Knowest our inmost state¹. [2]
He, who shows to me the Path of God, I'd give unto him all I have.
Yea, if he, who has Seen my God, leads me on to Him, I'd surrender my body and mind to him. [3]
Great and Magnificent is the Glory of God, but I can utter but a little of His Glory,
O God, my mind is in the Custody of Thee, for, Thou art my All-powerful Lord. [4-3]

Kalyān M. 4

O my mind, Dwell on the Unutterable Merits of thy God,
And you are Blest with Righteousness, worldly weal, and fulfilment of all desires, and are wholly
Emancipated. [1-Pause]

1. Lit. pain.

Yea, he alone Dwells on God's Name, whose Fortune is high and great,
And where at the Lord's Court, even a high and great one is asked to render the Account, he is
Delivered, having Contemplated the Name. [1]

O God, we are afflicted by Sorrows of a myriad births, and, sticks to us the scum of Ego.
But, when the Guru Bathes us in the Waters of God, we are purged of all our Sins. [2]

In the heart of Thy Saint art Thou, O God, and he ever Dwells on Thy Name.
And when comes his end, Thy Name Keeps his Company even into the Yond. [3]

O Lord of the universe, Thy Saint ever Sings Thy Praise and Contemplates Thee.
O Master of Nānak, Keep me in Thy Keeping, for, I am sinking fast in the waters of Sin like a
stone. [4.4]

Kalyān M. 4

My God alone Knows the inmost state of my Mind,
And if some one back-bites me before my Lord, my God Believes him not [1-Pause]
He, who abandons all else but the Service of the Eternal Lord, who is Highest of the high, the
Master of all,
Him Death can seize not, for he falls at he Feet of the Lord's Saint¹. [1]

He, whom seeks to Protect my Lord, the God, He makes him hearken to His Wisdom :
Yea, no one can reach upto him with whose Devotion my Lord is Pleased. [2]

O man of God, see you not the Wonders of God that He tells instantaneously the Good from Bad;
So take heart, and be in Joy, for, only the men of Pure heart Meet with their God, and the Evil
minds but Regret and Wail. [3]

O Beneficent God, O All-powerful Master, I seek but this Bounty from Thee: P. 1321
That Thou Blessest me with Thy Mercy, and Thy Feet I Enshrine ever in my heart. [4-5]

Kalyān M. 4

O God of Grace, be Merciful that I Sing ever Thy Praise.
O God, I rest ever my Hope on Thee : O Lord, when wouldst Thou Take me in Thy Loving
Embrace? [1-Pause]

I am Thy Ignorant child, Innocent and Unknowing : O Lord, my Father, Instruct me in the Thy
Glorious Wisdom.
Thy children err and stumble every moment; and still they are Pleasing to Thee, the Father of the
universe. [1]

O Master, whatever Thou wilt Bless me with, that alone I'll Receive :
For, there is no other God whose Refuge one may seek and find. [2]

The Devotees, whom God Loves, they alone Love their God :
And their Light Merges in the Light of God, and the one becomes the other. [3]

When Thou art Merciful, O God, Thy seekers are wholly Attuned to Thee.
Nānak too seeks the Refuge of Thy Door, O Lord : now Save Thou his Honour. [4-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān Bhopālī : M. 4

The Transcendent Lord, the God of gods, the Master, the Dispeller of Sorrow, the Lord of the earth,
The Ocean of Peace, whom seek all his Devotees, the Wish-fulfilling Jewel, who Ferries all across in
His Boat², [1-Pause]

1. ਜਾਨੈ (ਜਾਨੈ) = ਜਨ ਦੀ : of the devotee.

2. उरठ (तरण), : (Sans. तरणी), a raft, float, boat.

The Compassionate Lord of the poor, the Master of the universe, *Damodara*, the Inner-knower, the Support of the earth :

Yea, they, who Dwell upon Him, through the Guru's Word, become fear-free; for, the God is the Destroyer of Demons, the Emancipator of all. [1]

Whosoever repairs to His Feet, he is Ferried across the Sea of Material Existence.

Yea, the Lord is Merciful to His Devotees : and He ever Saves their Honour. [2-1-7]

By the Grace of the One Supreme Being, The eternal, The Enlightener.

Rāg Kalyān : M. 5

O God, be Merciful to me

That I Suck lovingly the Honey of Thy Lotus-Foot like the black-bee, and come to them over and over again. [1-Pause]

I seek no other water, but the *Svānti*-drop (of Thy Name) like the *Chātrik*, [1]

For, I am Comforted not, if I Meet not with Thee : and I live only if I See Thee, O God! [2-1]

Kalyān M. 5

Thy Seeker, O God, seeks but Thy Name :

For, Thou art the Support of all, the Master of the universe, the Blessor of Bliss. [1-Pause]

The whole world begs at Thy Door, but receives only what Thou Givest in Thy Pleasure. [1]

O, fruitful is Thy Vision : So I sing Thy Praise as I See Thy Wondrous Beauty, P. 1322

And my quintessence Merges in Thy Quintessence, and the Diamond (of my Mind) is pierced through by the Diamond (of Thy Song). [2-2]

Kalyān M. 5

O Wondrous is the Glory of my God, my Love.

Ever-fresh, ever-new is His Magnificence, and it Illumines my Mind in His ever-new Brilliance.

[1-Pause]

Even *Brahmā*, *Shiva*, *Indra*, the adepts and the seers, all seek to be Blest with His Devotion. [1]

Of all Yoga, all Wisdom, all Contemplation, He is the Pivot; even the *Sheshnāga*, with his thousand tongues, Dwells upon Him, the Lord of a myriad Waves.

Says Nānak : "I am a Sacrifice unto the Saints, who Enjoy ever the Companionship of their God". [2-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān M. 5

If I Believe in God, I am Blest with Glory.

If one Hears and Utters of Him, and Sees Him with the Eyes, all one's limbs are in Bliss every moment. [1-Pause]

He Pervades here and there, yea, in all the ten directions, alike in the straw as in the mountain. [1]

Yea, wherever one Sees, one Sees Him, the Lord. Our God, the Sublime Master :

And, associating with the Saints, one is rid of one's Doubt and Fears. This is the Godly Wisdom Nānak utters. [2-1-4]

Kalyān M. 5

The Lord's Saints congregate to utter and hear the Lord's Praise,

Which to them is the Unstruck Melody, and the Bliss-giving Wisdom of the Veda. [1-Pause]

Yea, they utter, with utter Devotion, the Lord's Name to be delivered of their Sins,

And this to them is the God's Wisdom, the Contemplation, the Kingly Glory and the Charitable Disposition. [1]

They, the Knowers of the Quintessence, incessantly Dwell upon Him: this to them is the Way of Yoga, of Knowledge, of Attunement to the Word ;

And, warp and woof, they Merge in the Light of their God : and they are subject not to Pain and Sorrow. [2-2-5]

Kalyān M. 5

O, in what way shall I Dwell upon my God ?

Some Contemplate, others Imbibe the wisdom of the Shāstras : O, how am I to bear the State that seems so unbearable. [1-Pause]

Of Shiva, Vishnu, Indra, the adepts and men of silence, O, whose Refuge shall I seek ? [1]
Some bless one with the dominions, others with paradise, but rare is the one who is Emancipated,
Says Nanak : "Only if I repair to the Saints' Feet, I Taste the Flavour of the Lord's Name." [2-3-6]

Kalyān M. 5

O friend, the Lord of all life is Compassionate ;
And Delivers us He, our Protector, of the recurring births; and destroys, in the *Kali* age, the Noose
of Death and the Stains (of Sin) and all our Woes. [1-Pause]
I lean only on His Name and seek but His Refuge :
Yea, the Beneficent Lord is the only Mainstay of my life. [1]
I am helpless and poor, but full of hope,
For, in my Mind, I've Enshrined the *Mantram* of His Name. [2]
O God, I Know naught without Thee :
Yea, I Know Thee alone through all the Ages. [3]
O Lord, I Enshrine Thee alone in my Mind.
Says Nanak : "O God, Thou art my only Support in life". [4-4-7]

Kalyān M. 5

Let us Contemplate our God, body and mind :
And the Perfect Guru is pleased with us, and we abide ever in Bliss. [1-Pause]
I am wholly Fulfilled, Singing the Lord's Praise : P. 1323
Yea, when I Dwelt upon God, Associating with the Saints, I was rid of my Sorrow and overcame
Death. [1]
O God, be Merciful that I Serve Thee, night and day.
I, Thy Slave, have sought but Thy Refuge, O Lord, O Perfect God. [2-5-8]

Kalyān M. 5

O God, the Inner-knower of all hearts, Thou Knowest the inmost state of all.
O Lord, O Perfect and the Eternal God of gods, be Merciful that I am Blest with the Standard of
Thy True Word. [1-Pause]
Save for Thee, no one is Powerful : so I lean only on Thee, O God.
O God, Thou, who Givest to all hearts, I wear and eat what Thou Blessest me with. [1]
O Lord, all Wisdom, all Glory, all Beauty, all Riches are in Thy Name,
And whosoever Contemplates Thy Name, is wholly and for ever in Bliss. [2-6-9]

Kalyān M. 5

The Refuge of the Lord's Feet Emancipates us all :
Yea, the Lord's Name is the Purifier of all Sinners. [1-Pause]
Contemplate thou Him, therefore, Associating with the Saints, and Death, then, over-powers thee
not. [1]
Neither emancipation, nor any (other) way, nor any joy, equals the Loving Adoration of God,
So I crave ever for the Vision of God, and wander not again from womb to womb. [2-7-10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān M. 4 : Ashtapadis

The Lord Pervades all : Hearing the Lord's Name, one's Mind is in Bloom.
Yea, Nectar-sweet is the Name of God, which one In-drinks all-too-spontaneously through the
Guru's Word. [1-Pause]
As the fire is locked in the wood, but it is struck only by one who knows the way.
So, through the Guru's Wisdom, one finds the Quintessence of the Lord's Light which Pervades all.
[1]
The body has nine doors, insipid are whose tastes ; and it is in the Tenth that one gathers the
Lord's Nectar.
O God, be Merciful that we In-drink Thy Essence through the Guru's Word. [2]
Beauteous is the Township of the body, in which one Deals in the Wares of God :
Yea, Precious are the Jewels that one Buys here, if one Serves the True Guru. [3]
Unfathomable, Unperceivable is God, the Brimful Ocean (of Bliss), so I Worship only Him.
O God, be Merciful to me, the meek *Chāirik*, and Bless me with the *Svānti*-drop (of Thy Name). [4]

O Love, Dye in thy *Lāllā*-red Colour my Mind which I've Surrendered to the Guru.
Yea, they, who are Imbued with the Love of God, intake His Essence with utter Joy. [5]
If one offers to the God's Devotee all the gold of the seven seas, and the seven islands on the earth.
He likes it not, for, he Loves only the Flavour of God. [6]
The *Shāktas* are ever hungry and never satiated; and they crave for more and more.
And though separated from these by a million miles, they rush out to seek the riches of the earth.

P. 1324

Sublime and Great and Magnificent are the Lord's Devotees: O, how is one to Praise them, pray?
Yea, in no wise else but through the Praise of God, of which there is no equal: O God, Bless Thou
me with it. [8-1]

Kalyān M. 4

O God, Lead me to the Guru, the Philosopher's Stone,
That I, like the Meritless Rusted iron, am Transmuted into His like. [1-Pause]
Everyone seeks Emancipation or paradise. and rests all his hopes on it.
But I, Thy Devotee, seek not to be Delivered, but to See Thy Vision that my mind is at Peace. [1]
All-powerful is the love of *Māya*, and it stains everyone's mind,
But the Saints of God keep Detached, like the duck, which lives in water and yet its wings keep
light¹. [2]
The *Chandan*-tree is girdled by the Snakes, then how is one to get to the Fragrant Tree?
One must attack it with the powerful Axe of the Guru's Wisdom; and then, driving through the
Poison (of snakes), one Sucks its Essence. [3]
One brings wood, from all over, and stacks it in a heap, but lo, a little fire reduces it to the dust.
So does the *Shāktā* burn off all his terrible Sins, when the Saints apply a little spark (of the Lord's
Name.) [4]

Blessed are the Lord's Saints, who Enshrine within the Lord's Name:
Yea, when one sees their sight with Devotion, one Sees one's God. [5]
The thread of the *Shāktas* is involved, how is one to weave a pattern out of it?
So, associate not with a *Shāktā* whose 'cotton' (of deeds) yields no thread (of Merit). [6]
Blessed are the True Guru and the Society of the Saints, Meeting with whom one must utter the
Lord's Name:
Yea, within us are the Diamonds and the Rubies and all the Jewels, but it is through the Guru's
Grace that one attains unto them. [7]
Great and Magnificent is my Master: (but), how am I to Meet with Him?
Says Nānak: "It is through the Perfect Guru that one Meets with God, and one attains unto the
Perfect State (of Bliss)." [8-2]

Kalyān M. 4

Utter ye the Name of the All-pervading God!
O Blessed are the Lord's Saints, associating with whom one Loves one's Lord with utter abandon.
[1-Pause]
All the creatures that there are, their minds waver and wobble.
O God, Lead them on to the Saints, in Thy Mercy, and thus give Support to the Dying world. [1]
The earth is beneath the feet of all, but becomes Sublime (when the Saints tread upon it): O, let's
Bathe in the Dust of the Saints' Feet,
And thus become Sublime and be the Masters of the whole world. [2]
In the God-conscious beings is the Blessed Light of God, and *Māyā* pays obeisance to them,
And with the tender teeth of wax (yea, of Compassion), they bite even the hard iron (of Sin), and so
Suck they the God's Essence. [3]
When the All-pervading God is Merciful to one, one Meets with the Guru-Saint,
And dilates upon the Merits of the Lord's Name; and God Blesses one with Glory which resounds
in the whole universe. [4]
In the Mind of the Saint is God, and without Seeing Him, he can be not. P. 1325
As the fish, which loves water, is choked to death instantaneously if it finds not its being immersed
in its love. [5]
How Unfortunate and Ill-fated is he, who In drinks not the Wash of the Saints' Feet. [6]
His Craving is stilled not, and he suffers Punishment at the hands of the *Dharamraja*, the Lord of the
Moral Law.

1. ठ डीने (न भीजे :) *Its* are wetted not.

One may visit all the pilgrim-stations, and observe fasting and perform *Yajnas*, and give away in charity, or waste oneself in the snows;
One Attains unto the Lord's Name, only through the Guru's Wisdom, which nothing can equal. [7]
O God, Thou alone Knowest Thy Merits: so Nānak seeks but Thy Refuge.
O Lord, Thou art the Ocean, I, a mere fish: now, be Thou Merciful and Keep me ever in Thy Presence. [8-3]

Kalyān M. 4

I Worship only the All-Pervading God,
And Surrender my body and mind to Him and, through the Guru's Word, Taste the Flavour (of the Name), yea, the Wisdom of God. [1-Pause]
The Lord's Name is the Tree: His Merits, the Boughs: and picking its Leaves and Flowers I Worship.
And the Soul is the only god to be Worshipped, so I Dedicate myself to it with utter Joy. [1]
The Awakened Mind is Stainless, and he, who Discriminates, sucks in the Essence of God;
And by the Guru's Grace, he attains unto his Life-object, Dedicating his mind to the Guru. [2]
All-too-Precious and Sublime is the Diamond (of the Lord), with it is the Diamond (of the Mind) Pierced through,
And the Mind then itself becomes the Jeweller, through the Guru's Word, and Tests and Accepts the Diamond (of the Lord's Name). [3]
Whosoever repairs to the Society of the Saints, becomes its part, as does the *Palās* plant of the *Pipal*-tree.
Yea, whosoever Abides in the Lord's Name, is Sublime.
When one does Righteous deeds, one's Green shoots spread far out:
And one yields the Flower of the Moral Law¹ and the Fruit of Gnosis; and the whole world partakes of its Fragrance. [5]
There is but One God, and when its Light Saturates one's Mind, one Sees with God's Eyes, everyone alike.
When one Sees the Light of the One God Pervade all, all over, one Surrenders one's head to all in utter humility. [6]
Bereft of the Lord's Name, one is Dishonoured² and abjectly Humbled.
O accursed is the *Shākta's* life without the Name, and his reputé is that of an Egotist. [7]
So long as one's Mind breathes, one must hurry³ to seek the God's Refuge.
O God, be Merciful that I ever Wash the Feet of Thy Saints. [8-4]

Kalyān M. 4

O God, be Merciful that I Wash ever the Feet of Thy Saints,
And my Sins are destroyed instantaneously, by Thy Grace, O Master! [1-Pause]
We, the meek ones, stand at Thy Door: O God, we crave for Thy Vision, so Bless us Thou with it.
Save us, O Save us, our Lord, for we've sought Thy Refuge; Pray, make us Wise in the Wisdom of the Guru's. [1]
Overpowering are Lust and Wrath in the Township (of my body): Bless me that I ever struggle with them;
And Own me as Thy very Own, O God, that, by the Grace of the Perfect Guru, I drive them out. [2]
P. 1326
Within me rages the Fire of *Māyā*: O God, Bless me with the Guru's Word that I am Cooled,
And my body and mind are immensely Comforted, and rid of my Maladies, I sleep in Peace. [3]
As the rays of the sun pervade the whole space, so does God Permeate all hearts;
But, one Tastes His Flavour, through the Saints, and one In-drinks His Quintessence within one's very Home. [4]
The Lord's Seeker Loves the Guru as the *Chakvi* loves the sun.
She longs for him and keeps awake through the whole night, and in-drinks the nectar when she sees her love in his whole splendour. [5]
A *Shākta* is greedy like a cur, and is full of the Soil of Sin,
And he utters only what suits him: O, how can one trust him, pray? [6]
But he, who seeks the Society of the Saints, Sucks-in Thy Essence, O God!
And he is Compassionate to others and Sings of Thy myriad Merits; and the Saints Bless him with Devotion to Thee. [7]
O Unfathomable, Beneficent Lord of Grace, Save us, O Save us, in Thy Mercy.
Thou art the Life of all life: so Sustain Thou me, O Lord! [8-5]

1. *Lit.* Dharma.

2. *Lit.* noseless.

3. उउ बेगल (तु बेगल) : both the words [उउ (उउबल) and बेग] mean 'quickly'.

O God, make me a Slave of Thy Slaves,
And let me partake of the Wash of the Saints' Feet so long as I breathe and be. [1-Pause]

Even Shiva and Nārada and Sheshnāga crave for the Dust of the Saint's Feet :
Yea, all places become Sanctified where places the Saint his Feet. [1]

If we shed our Ego and the sense of false dignity, and associate only with the Saints,
We are no longer subject to recurring Deaths, and the mind drowning in the Sea of Māyā is
brought ashore. [2]

The Tree (of the Soul) has withered through Doubt : and it is by associating with the Saints that we
Blossom forth again :
So we should tarry not and repair, without a moment's delay, to the Saints' Feet. [3]

The Lord's Praise, precious like a jewel, is ever in the keeping of the Saints,
And, whosoever accepts the validity of the Guru's Word, him (the Guru) Blesses with the Bounty
(of God's Name). [4]

Hear ye, O Saints, the Guru shouts out to ye ;
If ye seek the Peace of the soul, then repair ye to the Guru's Feet. [5]

If ye are highly Fortunate, then ye Imbibe the Name through the Guru's Word,
And ye Cross the impassable Sea of Material Existence and In-drink the Lord's Essence all-too-
spontaneously. [6]

They, who are immensely in love with Māyā, are consumed by it in the end,
And they grope ever in the Darkness of Ignorance, and tread the Treacherous Path, carrying the
load of Ego. [7]

Says Nānak : "Contemplate ye the All-pervading God, for, thiswise alone ye are Emancipated :
And ye Imbibe the Name, through the True Guru, and Merge in God. [8-6]

By the Grace of the One Supreme Being, The Eternal, The All-Perbading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Prabhāti Bibhās M. 1 : Chaupadās

Through Thy Name, O God, is one Ferried Across, and Honoured and Worshipped : **P.1327**
Thy Name Embellishes man with Glory ; yea, it is the (only) object of an Awakened Mind.
Through Thy Name, does one's name gather Repute all over :
Yea, without Thy Name, one is of account to no one ; [1]
Every other wisdom is but a camouflage :
For, one is Fulfilled only if one earns Thy Forgiveness. [1-Pause]
Thy Name is the Power, Thy Name the Support of all ;
Yea, Thy Name is the King, Thy Name the Hosts.
Through Thy Name is one Approved and earns Glory :
Yea, it is through Thy Grace that one is stamped with Thy Approval. [2]
Through Thy Name is Equipoise : through Thy Name is one Blest with Thy Praise.
Thy Name is the Nectar which purges one of the Poison of Māyā.
Through Thy Name is one's mind Blest with Bliss, O God !
And, shorn of Thy Name, one lands in the Abode of the Yama, Bound, hand and foot. [3]
One's country, home, mansions and women,
And the joys of the mind, wearing a myriad garbs,
Avail no one when the Call comes from God.
And that what is False, turns out in the end to be False. [4-1]

Prabhāti M. 1

Thy Name is the Jewel, Thy Grace the Light, and in whichever mind is (Thy Name), that Mind is
Illumined (with Thy Grace).
Enveloped by Darkness, the world behaves like the blind, and loses the Merit of human birth. [1]
Yea, this world is involved in Sin :
O Infinite, Creator Lord, Thy Name alone is the Cure of our ailments : the rest but stays not.
[1 - Pause]
O God, if in one scale be all the riches of the underworld and all the spheres, and these be gathered
a myriad times over, **P. 1328**
And in the other scale be the other Thing, yea, Thy Name, it will still weigh more : for, Priceless
art Thou, O Love. [2]
Out of Pain, comes Pleasure ; of Pleasures, comes Pain:
And whosoever Sings Thy Praise, O God, he craves not (for the pleasures of the earth). [3]
Thou art the only Unwise one, O Nānak, the rest of the world is not,
For, a body, like thine, out of which wells up not the Name is sure to be Wasted away. [4-2]

Prabhāti M. 1

He, for whose sake Brahmā uttered the Vedas, and Shiva abandoned the joys of Māyā,
And for whose sake the adepts became recluses, and whose Mystry was Revealed not even by the
gods. [1]
He who Utters the Name of Him, the True One, with the whole mind, he Swims Across and becomes
True.
Yea, no adversary, nor Pain, touches one if one is Blest with the Lord's Wisdom. [1-Pause]
The fire, water and air that make up the world are Slaves of the Lord's Name ;
And whosoever Utters not the Lord's Name, is like a thief, surrounded in the fortress (of the body)
by the five desires¹ ? [2]
If one does a good turn to another, one makes too much of it in the mind,
But Thou, O God, who Givest so much Merit, with such Grace, Regrettest not. [3]
O Lord, they, who Praise Thee, gather Thy Riches : Nānak but leans on them.
For, whosoever pays obeisance to them, he's subject not to the Yama's sway. [4-3]

1. वेट पचसा (कोट पचासा) is also translated as "the 50th region of the earth, made up of copper, where one gets nothing to eat or drink".

Prabhāti M. 1

He, who hath neither beauty, nor (high) caste, nor any presence,
If he Meets with the True Guru, he Meets with the Immaculate Lord, and Abides in His Name. [1]
O Detached Yogi, Reflect on the Lord's Quintessence in the state of Equipose,
That you are cast not again into the world of 'coming and going'. [1-Pause]
He, who has performed neither works, nor has a formal religion, nor the rosary, nor the pious (impiety),
If he is Illumined by God with Wisdom, the True Guru offers him His Refuge. [2]
He, who fasts not, nor observes a routine righteousness, nor shouts (about God),
If he is instructed in the Wisdom of the True Guru, he rises above 'good' and 'bad'¹. [3]
He, who lives neither in hope, nor hopelessness, and whose Mind is Attuned (to God),
His Essence mingles with the Quintessence (of God), and his Mind is Awake. [4-4]

Prabhāti M. 1

His utterance alone is Approved of at the Lord's Door,
Who looks upon the nectar and the poison alike. [1]
O God, what shall I say of Thee save that Thou Pervadest all,
And all, that happens, happens in Thy Will. [1-Pause]
When Thy Light becomes Manifest, man is rid of his Ego,
And the True Guru Blesses him with the Nectar-Name. [2]
Approved is his coming into the Kali age, And he is Blest with Honour at the True Court. [3]
This is the True utterance, the True hearing, that one abides ever in the House of the Unutterable Lord
For, all the rest is a vain prattle and goes waste. [4-5]

Prabhāti M. 1

Through (the Guru's) Wisdom, one's Mind Bathes in the Waters of the Nectar-Name, and finds, then
the holy of holies within.
Yea, in the Guru's Words are the Jewels (of Wisdom), and whosoever seeks, finds these. [1]
There is no other pilgrim-station, like the Guru's : P. 1329
For, the Guru is the Pool of Contentment and Compassion. [1-Pause]
The Guru is the clear blue river-water, Bathing in which one is rid of one's Vice :
Yea, when one Bathes in the Guru's Wisdom, one's animal-and-goblin-nature is turned into the God's.
nature. [2]
The Chandan-like Guru is he, the core of whose heart is Imbued with the True Name,
And who makes Fragrant the whole Vegetation around him ; O, let's be Attuned to the Feet of such
a one. [3]
Through the Guru wells up the life of the Spirit within one, and one enters into the House of Poise.
Yea, through the Guru, one Merges in the God's Truth; and, it is through the Guru that one attains
to the Pure State of the Self. [4-6]

Prabhāti M. 1

He, who, by the Guru's Grace, Dwells on the (Lord's) Wisdom, he gathers Glory,
And within himself his Self becomes Manifest, and he is Blest with the Nectar-Name. [1]
O Creator-Lord, Thou art my only Giver, my Host,
And this is the only Charity² I beg of Thee ; Pray, Bless me with Thy Name. [1-Pause]
The Five Thieves, yea, the knowing faculties, one binds down to a point, and rids oneself of Ego :
And, lo, one is delivered of viewing the Vice : such is the Merit of God's Wisdom. [2]
Chastity and Modesty are the rice-balls, Compassion the wheat-doughs, and the Attainment of God,
the receiving of charity in the leafy bowl,
And Deeds the milk, and Contentment the butter : such, are the Alms I ask from my God. [3]
Of the milch-cow of Forgiveness and Patience, the calf of my Mind sucks in the milk of Equipose ;
And I ask for the Robes of the Lord's Praise and of Humility and Submission (to His Will), and thus :
do I Utter ever His Praise. [4-7]

Prabhāti M. 1

No one could withhold my coming, nor no one can hold me back from going.
Yea, He alone forsure Knows this Mystery, from whom is the Creation ; and into Him we should all
Submerge. [1]
O God, Thou alone art : O Blessed be Thy Will ;
And whatever Thou Doest that alone cometh to pass : and one can do naught else. [1-Pause]

1. ਗਤਿ ਅਵਗਤਿ (गति अवगति) : good and bad.

2. ਦਭਿਣਾ (दक्षिणा) : Sans. दक्षिणा, a gift or present to Brahmins (at the completion of a religious rite, such as a sacrifice).

As rotate the buckets hung on the chain of the persian wheel, one being emptied and the other filled,
So is the Play of our God : He acts as is His Wondrous Glory. [2]
When the mind goes the Way of Awakened Consciousness, it is Illumined and turns its back (on
Māyā),
Then, O mind, one sees truly who is a householder and who the Detached one, when one Tests each
on the Touchstone of God's Wisdom. [3]
He, who Creates hopes in us, if we rest our hopes on Him, we remain Detached,
And, he alone is Approved as a householder or a recluse, who Accepts Him who Creates him.
[4-8]

Prabhāti M. 1

He, who turns away from Vice, unto him I am a Sacrifice
Yea, he, who Discriminates between Good and Evil, he strays from the Path in Ignorance. [1]
O ye men, utter ye the Blessed Name of the Creator-Lord
That ye are cast not into the world of flux again. [1-Pause]
The God raises High those that are Low, and the High He reduces in His Will ;
Yea, they, who Realise this All-wise God, are Approved of by Him. [2]
One may instruct another if one's Ignorance be self-born, P. 1330
But it is God who Plays His Part in all : but rare is the one who Knows thus. [3]
"He, who Contemplates the Name, through the Word, in the early morn, shedding the love of the
world",
Says Nānak, the slave of the Lord's slaves, "Such a man of God Wins, while the whole world Loses".
[4-9]

Prabhāti M. 1

The mind wings ceaselessly after Māyā like the bird, across the skies,
And it is only when the (five) Thieves (within) are overwhelmed through the (Guru's) Word, that Calm
reigns in the Blessed Township (of the body).
O God, Thou Savest me, when such be Thy Will, and my mind remains Whole. [1]
O God, Priceless is the Treasure of Thy Name :
So, Bless me Thou with the Guru's Wisdom that I cling to Thy Feet. [1-Pause]
The mind is the (Detached) Yogi, and also the (Attached) indulger (when) it is Unwise ;
The mind is the Giver and also the Beggar, and it is mastered only through the Guru-God.
Yea, when one overwhelms the five (Desires), one attains Peace : so glorious is the Wisdom of God.
[2]
The One God is Manifest in all hearts, and yet Him no one can See,
And the Vile ones are cast¹ (again) into the womb ; for without the Name, one loses Honour.
O God, I Meet with Thee only if such be Thy Will. [3]
The God Minds not our caste or birth, so one must find the House of Truth ;
For, as are one's deeds, so is one's caste,
And through the Lord's Name, one is Delivered and rid of the woes of birth and death. [4-10]

Prabhāti M. 1

The man is awake, and yet is being robbed ; and lo, one enjoys this state !
Though the Noose is round one's neck, one's head is involved more and more !
He comes with hopes and quits with desires :
And he is utterly helpless, for, the threads of his life are involved. [1]
The God, the Life of all, is ever Awake :
He, indeed, is the Ocean of Peace and the Treasure of Bliss. [1-Pause]
But the man takes no advice and Sees naught, being Blind, and does Evil² deeds.
And yet the God, of Himself, puts His Love in man, and Blesses Him with His Grace. [2]
With each day, the life wears off, and yet one's heart is permeated with the love of Māyā through and
through ;
And one finds no Refuge, and is Drowned, so long as one is attached even a wee-bit to the Other.
[3]
Each day, the God looks after our needs and Awards Pleasure or Pain, in accordance with our past
deeds.
O God, I, the Meritless one, beg of Thee the alms of Truth : O Lord, Bless me with the Glory (of Thy
Name). [4-11]

1. ਪੁਠੇ ਰਾਲੀਐ (ਪੂਠੇ ਰਾਲੀਐ) = ਪੁਠੇ ਕਰਕੇ ਰੋਲਿਆ ਜਾਂਦਾ ਹੈ : i.e. is cast into the womb.

2. ਭੈੜੀ ਕਾਰ (ਮੋੜੀ ਕਾਰ) = ਭੈੜੇ ਕੰਮ : evil deeds.

Prabhāti M. 1

If I keep silent, the world calls me a fool :
And if I prattle overmuch, I cannot be Attuned to Thee.
O God, it is in Thy Court that my Shortcomings will be Judged,
And, without Thy Name, of no avail are my deeds. [1]

The world is being cheated by its false values,
But, whosoever is slandered (by the world), is dear to me. [1-Pause]

For, he, who is slandered, alone Knows the Way,
And he is stamped with Approval at the Lord's Door, being Blest with the Guru's Word.
He Knows within himself the Cause of causes, yea, Thy Name.
And, on whomsoever is the Grace of God, Knows the Way. [2]

I am Unclean, O God, while Thou art Immaculate and Sublime,
And if I call myself sublime, I become not so.
The Egocentric partakes of the Poison (of Māyā) with abandon ;
But he, who is God-conscious, is Imbued with the Name. [3]

P. 1131

The Unwise one is both Blind and Deaf,
And Wretched and Low, and Vilest of the vile.
The poor one too, if he loves the Name, becomes Rich :
And these Riches last with him and are reduced not to the dust. [4]
Some the God Blesses with Praise, others with Dispraise, others He makes to Dwell upon the Word.
O, Victory be to Him, the Blessed One, who Blesses all (as He Wills).
And whomsoever He Forgives, He is Blest with Honour and Caste.
Says Nānak : "The Lord Himself Utters His Truth through what I have uttered". [5-12]

Prabhāti M. 1

If one eats more, one increases the waste-matter within ; if one wears (to show off), one loses one's Honour :

If one speaks frivolously, one is involved in strife : O man, everything without the (Lord's) Name is but a Poison. [1]

The mind, caught in its own treacherous net,
Is Illumined and rides the tossing Waves¹ through Equipoise. [1-Pause]

One eats Poison, utters Poison, and does deeds for the sake of Poison,
And so one is Bound down and Struck at the Yama's Door ; and the Release is only through the True Name. [2]

As one comes, (without Merit) so one leaves ; but leaves one also with the accumulated weight of the wrought deeds ;
And thiswise the Egocentric is Punished at the Lord's Court, losing his Capital-stock into the bargain. [3]

The world is Unclean, the God's Truth the only Immaculate Thing, with which one is Blest by Reflecting on the Guru's Word.

But rare are the ones within whom is the Wisdom of God. [4]

If one contains the uncontainable (Truth), the Currents of the Eternal Embodiment of Bliss surge uninterruptedly within one :

O God, as the fish loves the water, let me Love Thee thatwise too. [5-13]

Prabhāti M. 1

Neither music, nor pleasure, nor cleverness,
Nor joys, nor colourful life, nor command, pleases me.
Nor is my mind pleased with eats or wears ;
For, the True Happiness and Poise are in the Lord's Name. [1]

My Mind is not in what I am made to do :

Yea, without the Name, my body is Comforted by nothing. [1-Pause]

1. घिबलु (बिबलु) foamy waves.

All wonders of the Yoga, all joys, all pleasures,
I have attained by loving truly the Devotion to my God.
My only Deed is the Lord's Praise :
For, my Within is Illumined¹ by the One, who Imparts Light even to the sun and the moon². [2]
Lo, I Cherish ever the Love of my Lord,
Who is the Support of the poor, the Beloved Master, the God.
To Contemplate His Name ever contains for me the Merit of alms-giving and fasting :
And now that I have Dwelt upon His Quintessence, the waves of Vice toss me not about. [3]
O, powerless am I to utter the Unutterable,
And I am Devoted to Him only if He Blesses me with His Devotion.
When He Comes into me, He rids me of my self-hood.
Then I Serve not another, for, there is not another but my only God. [4]
Sweet, too sweet, is the Guru's Word,
Which, the Nectar of God, I find within myself.
And whosoever Tastes it, attains to the Blessed State (of Bliss),
And his mind is Cooled, and his body is Comforted. [5-14]

Prabhāti M. 1

Seeing Him, the God, within myself, through the (Guru's) Word, my mind is Pleased, for, through
Him alone is my mind Imbued³ (with Love) :
Yea, He Watches His whole Creation, night and day, He being the Overlord of all. [1]
My God is utterly Glorious, Dyed deep in Beauty :
The Compassionate God of the poor, the the Loved Enticer of the hearts, full of Flavours, sparkling
red like the Lāllā-flower. [1-Pause]
Within the Tenth Door⁴ is the Well, the Sky (of Consciousness) draws out of it the waters (of
Wisdom), and the Mind sucks this Nectar in,
And, through the Guru, one Realises this Truth that He, whose creation we are, He alone Knows
the Way. [2] P. 1332
The Guru's Rays of Light spread out, and the Lotus of our heart is filled with Sap, and into the
House of the Moon enters the Sun⁵.
And Death dies its death, as is the Desire re-absorbed within the Mind ; and by the Guru's Grace,
one Attains unto God. [3]
And one is Imbued with the Flavour of God and His Lāllā-red Colour, and one sheds the love of
the Other.
Says Nānak : "My tongue is Imbued with the Flavour of God, and I See all over my All-pervading
Lord". [4-15]

Prabhāti M. 1

The Yogis are contained within their twelve sects, and the Sanyasins within their ten ;
And the Kāpris and those with close-cropped hair, are all caught in (the Yama's) Noose, if they
lean not on the (Guru's) Word. [1]
They, who are Imbued with the Word, are truly Detached.
And they are Attuned, single-mindedly, to their God, and are handed the Alms (of God) in the
Bowl of their hearts. [1-Pause]
The Brahmin reads only of Strife, and then does (like) deeds,
And, without Knowing, he, the Egocentric, Realises not; and Grieves, being Separated from God. [2]
They alone, who are Attuned to the Word, are of Pure conduct, and are Accepted at the True Court.
And are Attuned, night and day, to the Jewel of the Name, and are Merged in (God's) Truth, age
after age. [3]
The Merit of routine deeds and ritualistic religion, and acts of piety and self-control, and pilgrimages
and austerities and meditations are contained in the (Guru's) Word.
Says Nānak : "One Meets with the Guru, if God so Blesses one ; and, lo, one is then wholly purged
of all one's Woes and Sins". [4-16]

1. रत्न (राज) : (Sans. राज्), to shine; glitter.

2. रविदा (रविदा) = the sun (रवि) and the moon (इंद्रुः)

3. Lit. dyed.

4. Lit. overhead.

5. i.e. the dark corners of the mind were illumined.

Prabhāti M. 1

Associate thyself with the Saints, Anoint thyself with the Dust of their Feet; and then thou art Ferried Across.
 And then even the poor *Yama* dreads thee, for becoming God- conscious, thou keepest ever thy God in thy heart. [1]
 Let my life be burnt without the Lord's Name !
 O God, Bless me that I tell the Rosary of Thy Name and, by the Guru's Grace, my Mind Tastes Thy Taste. [1-Pause]
 He, who is Instructed in the Guru's Wisdom, how is one to praise his Glory ?
 For, he searches for and finds the Jewel (of the Name) by the Guru's Grace. [2]
 One must be Attuned to the Guru's Word and gather the True Riches (of the Name) by Dwelling upon the Wisdom (of the Word),
 And one should rest one's Mind on the Self-dependent, Detached, Hungerless and Fear-free God. [3]
 The seven Seas¹ are then brimful with the Immaculate Waters (of God), and the Inverted Boat (of the mind) upturns and Swims Across.
 And cease the outgoings of the the mind ; and one Merges in Equipoise, by the Guru's Grace. [4]
 He alone is a true householder, or a recluse who Knows his Self, by the Guru's Grace.
 Says Nānak : "O mind, accept the validity of the True Word that there is not another but God". [5-17]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Prabhāti M. 3 : Chaupadās

Rare is the one who Realises by the Guru's Grace, that (God) becomes Manifest through the Guru's Word ;
 And attains everlasting Bliss, becoming Imbued with the Lord's Name, and Attuned ever to the True God. [1]
 O ye Saints, Dwell ever on the Lord's Name,
 And your mind will stay Whole at all times, Satiated with the Lord's Essence. [1-Pause]
 Contemplate ever your God, for, this is the only Profit ye can reap in this age.
 And ye will be Stained not ever, being ever Attuned to the True Name. [2]
 The True Guru Bedecks us with Peace, Blessing us with the Glory of the Lord's Name,
 And our Treasures are exhausted not, Serving ever our Lord, the God. [3]
 Whomsoever the Creator-Lord Blesses, into his Mind Comes God.
 Says Nānak : "Contemplate thou ever the Name which the True Guru has made Manifest to thee". [4-1]

Prabhāti M. 3

O Master, Bless us, the Meritless ones, with Thy Forgiveness and Unite us with Thyself, of Thyself.
 O God, Infinite art Thou, pray, make Thyself Manifest through the Guru's Word. [1]
 O Lord, I am a Sacrifice unto Thee :
 Yea, I Surrender my body and mind to Thee and seek to remain ever in Thy Refuge. [1-Pause]
 O God, Keep me ever in Thy Will, and Bless me with the Glory of Thy Name :
 Yea, it is through the Perfect Guru that one Knows Thy Will and one Merges in Equipoise. [2]
 If Thou Approvest of my Devotion, Thou Forgive me, and Unitest me with Thyself :
 Yea, it is in Thy Will that I attain everlasting Bliss, and the Fire of Craving is quenched by the Guru's Grace. [3]
 O God, that alone happens which Thou Causest, nay, not another can do a thing.
 Says Nānak : "There is nothing more Beneficent than the Lord's Name, and unto the Name one attains through the Perfect Guru". [4-2]

Prabhāti M. 3

They, who Praise their God, through the Guru's Word, they alone Know the Way,
 For, then, they are rid of the illusion about the Other, and through the Guru's Word, they Realise their God. [1]
 O God, for me Thou alone art,
 And so I Praise and Dwell only upon Thee; and, it is through Thee that I Realise Thee and am Delivered. [1-Pause]

1. i.e. five organs of perception (the nose, the eye, the ear, the tongue and the skin), mind and Buddhi.

They, who Praise their God, through the Guru's Word. partake of His Flavour, Immaculate and Nectar-sweet;

And the more they Dwell upon Him, through the Guru's Word, the more He seems Sweet to them. [2]

He, who made my God seem Sweet to me, unto him I am a Sacrifice;
And Him, the Bliss-giving God, I Praise ever through the Guru's Word, Purging myself of Ego. [3]
The True Guru is ever Beneficent, and from Him whatever one seeks, one attains.
Says Nānak : "One is Blest with the Glory of the (Lord's) Name (through Him) : Yea, through the Guru's Word, one Attains unto God's Truth. [4-3]

Prabhāti M. 3

Whoever seeks Thy Refuge, O God, him Thou Savest :
Yea, there is no one to equal Thee, O Lord; neither there has been, nor will there ever be. [1]
O God, now that I have sought Thy Refuge for ever,
Keep me Thou in Thy Will: and let Thy Glory become Manifest to me thiswise. [1-Pause]
O God, whosoever seeks Thy Refuge, him Thou Sustainest, **P. 1334**
Yea, him Thou Protectest in Thy Mercy ever, and he is caught not in the Noose of Death. [2]
O Lord, Everlasting is Thy Refuge, and it neither leaves us nor decreases its Beneficence;
And whosoever clings to the Other, forsaking Thee, he is born only to die. [3]
O God, whosoever seeks Thy Refuge, is afflicted not by Hunger or Pain.
Says Nānak : "O mind, Praise ever the Lord's Name, that you are Merged (in the Lord's Refuge), through the Guru's True Word. [4-4]

Prabhāti M. 3

Dwell ever on thy God, through the Guru's Word, so long as thou livest;
For, through the Guru's Word, thy mind is Purged clean of its Ego.
Fulfilled is the life of one, who Merges in the Lord's Name, [1]
O my mind, hearken to the Guru's Word;
For, the Lord's Name is ever Bliss-giving, and through it one In-drinks the Essence of God. [1-Pause]
They, who Realise their Source, abide in their Self, and attain Bliss all-too-spontaneously;
And through the Guru's Word Flowers the Lotus (of their heart) and they are Purged of Vice and Ego.
Though the One God Pervades all, all over, rare is the one who Realises it. [2]
Through the Guru's Word, the mind becomes Immaculate, and utters the Nectar- sweet Quintessence (of God).
And the Lord's Name Abides ever in the Mind, and the mind-waves are Calmed through the Mind.
O, I am ever a Sacrifice unto the Guru, through whom I've Realised the All- Pervading Lord. [3]
He, who Serves not the True Guru in the human birth, he wastes his life away :
Yea, if God be Merciful, He Leads one on to the True Guru, and one Merges spontaneously in Equipoise.
Says Nānak : "By great, good Fortune, is one Blest with the Glory of the Name and one Contemplates one's God." [4-5]

Prabhāti M. 3

The God, of Himself, has Created the Creation of a myriad kinds ; yea, all this is His Own Play,
Yea, He Creates and then Looks after, and Sustains, all. [1]
In the Kali age (too) the Lord Pervades all :
Yea, the one God Permeates all hearts and it is through the Guru that His Name becomes Manifest. [1-Pause]
The Lord's Name lies hid in the Kali age, (though) the Lord Fills all hearts,
And the Gem of the Name becomes Manifest to those hearts who repair to the Guru's Refuge. [2]
One overwhelms the five (desires) and is Blest with Contentment and Compassion, through the Guru's Wisdom.
Yea, Blessed is the Perfect being who Sings the Lord's Praise in His Fear, Detached (from the world). [3]
He, who turns his back upon the Guru, and Enshrines not his Wisdom in the mind,
And gathers riches, though observes he all the rituals, all that he does, goes to hell. [4]
There is but one God with a Will and all that is, is from Him.
Says Nānak : " It is the Guru who Unites us with our God, and we become a part of His Being." [5-6]

Prabhāti M. 3

O my mind, Praise thy Guru :

Yea, Sing ever the Praises of the God, if Perfect is the Writ on thy Forehead. [1-Pause] P. 1335

The God Distributes the Fare of the Nectar-Name ;

But rare is the one who Receives and Partakes of it ;

And it is he, on whom is the Grace of God. [1]

He, who Enshrines the Guru's Feet in the Mind,

He is rid of his inner Darkness and the Pain of the Soul ;

And him the True God, of Himself, Unites with Himself. [2]

He, who Loves the Guru's Word,

And he leans on it alone, both here and Hereafter ;

Him, the Lord, our God, Blesses, of Himself, [3]

The True God Makes us submit to His Will.

He, who so submits, is the Wise Devotee of God,

Nānak is a Sacrifice unto him, the Wise of God. [4-7-17-7-24]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 4

Through the Guru's Word, I Sing the (Lord's) Praise with utter Joy ; I am Attuned to the State of Blessedness¹ through the Lord's Name.

Yea, I partake of the Lord's Nectar through the Guru's Word : O, I am a Sacrifice unto the (Lord's) Name. [1]

O God, Thou art the Life of my life.

O Sublime Lord, Thou art Pleasing to my 'within', when the Guru ministered to me His *Mantram* through the ear. [1-Pause]

Come, ye, O Saints, let us gather together and utter the Lord's Name.

O God, Bless me with Thy Wisdom through which I Attain unto Thee. [2]

The God Abides in the Society of the Saints, and it is by Associating with them that one Knows the Merits of God.

Yea, it is by great, good Fortune, that one Associates with the Saint, yea, the Guru, and, then, one Meets with one's God. [3]

Let us Sing the Praises of our Unfathomable God and land in the Realm of Wonder.

The Guru is Merciful to Nānak and he is Blest instantaneously with the Name. [4-1]

Prabhāti M. 4

With the sun-break, the God- men utter the Lord's Name ; yea, they Cherish His Gospel even through the night.

Within me is the Craving for my God, and so, I seek Him ever. [1]

Yea, my mind is like the Dust for the Saints to tread upon.

The Guru has implanted in me the Lord's Sweet Name : and, in utter humility, I Dust the Guru's Feet with my Hair. [1-Pause]

For the *Shākta*, the day is as dark as the night, for, he is caught in the snares of *Māyā*,

And he Cherishes not God even for a moment, and so he is ever burdened with the Debt of God. [2]

When I attain unto the Society of the Saints, I am rid of the sense of 'mine-ness' ;

And, the Lord's Name seems Sweet to me, and am Emancipated through the Guru's Word. [3]

O Unfathomable Guru, we are thy Children ; sustain us thou in Thy Mercy,

O Guru, Save us, Thy Children, from Drowning in the Sea of Poison. [4-2]

Prabhāti M. 4

Yea, the Lord was Merciful to me, and I Sang for a moment the Lord's Praise with utter Joy. P. 1336

Yea, both the Hearer and the Singer are Emancipated who Participate² in God, even for an instant, by the Guru's Grace. [1]

1. ਉਨਮਤਿ (उन्मति) : the Fourth (or the final) State of Blessedness.

2. ਪੀਕ(पीक)=पीरा है : lit. in-drinks.

Prabhāti M. 3

O my mind, Enshrine¹ the Essence of the Lord's Name,
And In-drink to the last dreg² the Cool Waters of the Lord's Name, through the Guru. [1-Pause]
They, whose hearts are in Love with their God, their Forehead is anointed with Purity.
Yea, the Glory of the Lord's Saint is manifest through the world, as is that of the moon amidst the stars³. [2]
They, who Cherish not the God's Name, their tasks come not right ;
And all their Embellishments are vain like those of a man, who being noseless, seeks to display his nose. [3]
The All-prevading God Permeates all hearts ; yea, He the One alone Pervades all.
Lo, God is Merciful to Nānak, and he Contemplates the Guru's Word for a brief moment. [4-3]

Prabhāti M. 4

My Unfathomable, Beneficent God is Merciful to me, and I Utter ever His Name :
Yea, I Contemplate the Lord's Name, the Purifier of the Sinners, and I am rid of all my Sins. [1]
O my mind, Dwell thou on the Name of God, who is All-pervading :
Yea, Sing the Praises of the Compassionate Lord of the poor, and gather the Bounty of the Name,
Through the Guru's Word. [1-Pause]
In the Township of the body Abides God, and, through the Guru's Wisdom, becomes Manifest He.
Yea, out of the Pool of the body, the Lord's Name Sprouts like a flower, and one finds God within
the Temple of the human frame. [2]
They, who are strayed by Doubt, they, the Ignorant *Shāktas*, are robbed of their inner Riches,
Like the deer, who wanders out and afar in search of the musk, which is buried in the navel of his
very being. [3]
O God, Thou art Greatest of the great, whose Wisdom is unfathomable : Pray, Bless me Thou with
the Wisdom through which I Attain unto Thee.
Lo, on the head of Nānak is the Hand of the Guru, and Utters he ever the Lord's Name. [4-4]

Prabhāti M. 4

My Mind is in Love with the Lord's Name, and I ever Contemplate Him, my Great God.
Lo, the Lord is Merciful to me, and the Guru's Word is Pleasing to my heart. [1]
O my mind, Dwell thou on the Lord's Name, even for a moment ;
Yea, thy God Blesseth thee that thou Enshrine His Name in thy body and Mind, by the Grace of
the Perfect Guru. [1-Pause]
In the Township of the body stands the Temple of the Self, and, Contemplating one's God, one is
Blest with Glory, through the Guru ;
And both here and Hereafter, one is Blessed, and one is Ferried Across by the Guru, and one's
Conscience has a Face. [2]
Intuitively am I Attuned to God ; yea, the Guru has, for a brief moment, implanted my God within
me,
And instantaneously all my Sins are washed off, and all my Sorrows and all Pain. [3]
O God, Thy Saints are known through Thee, and as they know Thee, they are the first amongst men.
And, as Thou art Manifest through their beings, they and Thou art one. [4-5]

Prabhāti M. 4

The True Guru has made me Wise in the Lord's Name, and Contemplating it, my Dead corpse ^{as} is
sprung to life. P. 1337
O, Blessed is my Perfect Guru, who has given me his Hand and pulled me out of the Sea of Poison. [1]
O my mind, Contemplate the Name of thy God, who is worthy of thy Worship.
Yea, one finds Him not through ever-fresh means : it is through the Perfect Guru that He is Attained.
[1-Pause]

1. टीव (टीक) = टिका स्ति : enshrine.
2. डीव (भीक) = डीव ला वे : to drink to the last dreg.
3. छिडदा (उडबा) : (Sans. उडुः, the stars,) ममि (ससि) : (Sans. शशिम), the moon.

The Lord's Name is the Treasure of Bliss : yea, through the Guru's Word, one In-sucks its Essence,
with Joy,
And the Iron is transmuted into Gold, Associating with the Saints ; and, by the Guru's Grace's, one
Enshrines the Light¹ of the God in one's heart. [2]
One is enticed away, each day, by Ego and the Poison (of Māyā); yea, the love of the sons and the wife,
And one Serves not at the Saint's Feet ; and being self-willed, one is filled only with Dust². [3]
O God, Thou alone Knowest Thy Merits, so I have Surrendered myself to Thy Refuge.
O Lord, Save me as well as Thou may ; for, Nānak is ever Thy Slave. [4-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās, M. 4 : Partāla

O my mind, Contemplate the (Lord's) Name, the Treasure of Bliss,
That you are Blest with Glory at the Lord's Court.
Yea, they, who Contemplated God, were Ferried Across. [1-Pause]
O my mind, Harken to, and Dwell upon, the Lord's Name.
Hear, O my mind, through the Lord's Praise, one receives the merit of bathing at the sixty-eight
pilgrim-stations,
And is Blest with Glory, through the Guru's Word. [1]
O my mind, Contemplate Thy Sublime God of gods,
And you are rid of myriads, of your Sins,
And Meet with your Lord, the God. [2-1-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti, Bibhās : M. 5

The Lord, who Created thy body and mind,
And Infused His Light in the five elements that constitute thee,
And Blest thee with the couch of the earth and the cool waters to quench thy thirst,
Forsake not Him even for a moment, and Serve Him, thy only God, [1]
O my mind, Serve the True-Guru that you art Blest with the Sublime state (of Bliss) :
Yea, if you rise above pleasure and pain, only then you find the Sustenance of thy Vital-breath.
[1-Pause]

He, who Blesses thee with a myriad joys, and Gives thee fine wears to wear,
And Creates for thee a father, a mother, and a family,
And Sustains thee on the water and on the earth,
Dwell thou on Him ever and for ever more. [2]
He Stands by thee where no one stands by thee :
Yea, He Purges thee of a myriad Sins in an instant,
And for what He Gives thee, He Regrets not,
And Forgives He once for all, and Asks nor (the Account) again. [3]
By good Fortune, yea, as fruit of the wrought deeds,
I've found my God, who Abides with the Saints.
O God, I have come to Thy Door, by the Guru's Grace :
O Lord, Bless me now with Thy Vision. [4-1]

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Prabhāti M. 5

Serving Thee, O God, one attains Glory.
And one is purged of Lust, Wrath and Greed.
For Thy seekers, Thy Name, O Lord, is the greatest Treasure,
And they Sing Thy Praises, for, they crave to See Thy Vision. [1]
O God, of Thyself, Thou Blessest Thy Devotees with Thy Devotion,
And, Thou Emancipatest Thy Seekers, snapping all their Bonds. [1-Pause]
He, who is Imbued with Thy Love, O Lord,
He is in Bliss, for, such is Thy Association.
And he alone Knows its Joy, who experiences it.
And lo, the more he Sees of Thee, the more he is struck with Wonder. [2]

1. उरिडा (हरिभा) : the light (भा) of God (हरि).
2. बुँडर (भुँबर) = बुँडल : the hot ash.

Yea, he alone is in Bliss, the Cream of whole creation,
In whose heart Abides my Lord, the God
He Stays eternally and comes not, nor goes
And Sings he the Praises of his Lord, the God. [3]

O men, Salute ye him,
In whose Mind Lives the Perfect, Absolute, God.
O God, Bless me with Thy Mercy,
That Nānak is Emancipated, Serving Thy Saints. [4-2]

Prabhāti M. 5

When I Sing the Praises of God, I am in Bliss,
So I Dwell upon my God eight watches of the day and night.
Yea, He, Contemplating whom one is rid of one's Sins,
I repair to the Feet of such a Guru. [1]
O Saints, Bless me with such Wisdom,
That I Dwell ever upon the Lord's Name and am Emancipated. [1-Pause]
The Guru, who showed me the straight Path of God,
And I was enraptured by the Lord's Name, abandoning all else,
O, I am ever a Sacrifice unto such a Guru,
By whom I am Blest with Devotion to my God. [2]

The Guru, who Ferries Across the Drowning creatures,
And by whose Grace the ills of Māyā affect one not,
Yea, he, who Embellishes me both here and Hereafter,
Unto that Guru I am ever and forever a Sacrifice. [3]
O, Wondrous are the Ways of the Guru.
Who has made me Wise in His Wisdom from an Ignorant wretch.
Says Nānak : "My Guru is the Transcendent God of gods,
Whose Service one is Blest with, by good Fortune". [4-3]

Prabhāti M. 5

Blessing me with His Name, my God has rid me of all my Woes ; and I am wholly in Bliss,
Yea, in His Mercy, the Lord has Yoked me to His Service, and I am purged of all my Sins¹. [1]
O Lord, we, Thy children, seek Thy Refuge :
Yea, we, whom Thou hast Delivered of all errors and Owned and Protected, O Guru-God ! [1-Pause]
My Master is Merciful to me, Delivering me instantaneously of all my Maladies and all my Sins,
And I Contemplate ever my Transcendent Lord and am ever a Sacrifice unto the Guru. [2]
O God, Unfathomable and Infinite and Unperceivable art Thou : Thy End is known to no one.
And, earning Thy Riches, we become truly Rich, and Contemplate no one but Thee. [3]
I Contemplate Thee, night and day, and Praise Thee ever. P. 1339
Says Nānak : "I am wholly Fulfilled, Attaining to my Guru-God". [4-4]

Prabhāti M. 5

Contemplating Thy Name, I am delivered of all my Sins.
O, I am Blest with the Treasure of the True Name.
Glorious are the Lord's Saints Seated in the Lord's Court :
Yea, Serving their God, the Lord's Servants are ever Blessed. [1]
Contemplate thou the Lord's Name :
And thou art rid of all thy Sins, all Sorrows, and thy mind is Delivered of its inner Darkness. [1-Pause]
O friend, the Guru Saves us both in life and in death,
And we Love the Name of the Lord, the God :
Yea, we are Delivered of a myriad Woes.
And we Love what comes from Him. [2]
I am ever a Sacrifice unto the Guru,
By whose Grace I Dwell upon the Lord's Name.
Such a Guru one finds by great, good Fortune,
Meeting with whom one is Attuned to one's God. [3]

1. ਦੁਰਤ (दुस्त) : (Sans. दुस्ति), sin.

O Transcendent Master, be Merciful to me,
O Thou, the Inner-knower of all hearts :
I seek Thy Refuge, O my Loved God,
So let me Attune to Thyself ever and forever more. [4-5]

Prabhāti M. 5

My Lord has Owned me in His Mercy,
And Blest me with the Contemplation of His Name.
Yea, I Sing the Praises of my God, night and day,
And I am delivered of all my fears, all cares. [1]
Lo, I am Saved, repairing to the Guru's Feet,
And all that the Guru utters, seems Sweet to me ; and I Surrender my will to my God's. [1-Pause]
Now, my God Permeates my body and mind,
And I am afflicted not by Woes, nor inner Strife.
The God now Lives ever with my Soul,
And I am cleansed of my Dirt, and taken on the Colour of God¹. [2]
I am now deeply Attached to the Lotus-Foot of God.
And am rid wholly of lust, Wrath and Ego.
Lo, I have now Known the Path of my Lord ;
And, through Loving Adoration, my Mind is Pleased with Him. [3]
Hear thou me, O friend, O Saint, O loved Mate,
The Jewel of the Lord's Name is Unweighable and can be prized not.
So Sing thou the Praises of thy God, the Treasure of Virtue,
And if thou Attainest unto Him, thy Fortune is high. [4-6]

Prabhāti M. 5

They alone are Rich, they alone are the True Merchants,
Who have Built the Credit of the Name with their God. [1]
O my friend, Contemplate ever the Lord's Name (by the Guru's Grace) :
And the Perfect Guru one finds by good Fortune, and one's Way becomes Pure and Immaculate.
[1-Pause]
When one earns the Profit of the Name, one is Acclaimed :
Yea, when one Sings the Lord's Praise, by the Saint's Grace. [2]
One is wholly Fulfilled and Approved of (by God),
And, by the Guru's Grace, one Enjoys the Love of the Lord. [3]
And one is rid of Lust, Wrath and Ego,
And one is Ferried Across, by the Guru's Grace. [4-7]

Prabhāti M. 5

Perfect is the Guru : Perfect is His Power :
Yea, the Guru's Word stays eternally and forever,
He, Who Cherishes the Guru's Word in the Mind,
He is rid of all his Woes, all Maladies. [1]
And, Imbued with God's Love, he Sings the Lord's Praise ;
And is Emancipated, for, he Bathes in the Dust treaded over by the Saints. [1-Pause]
Lo, he is Ferried Across, by the Guru's Grace,
And he is rid of his Fears and Illusions and Sins,
And his body and mind rest on the Guru's Feet,
And, becoming fear-free, he, the Saint, abides in God's Refuge. [2]
He is utterly in Bliss and Poise and Joy and Gladness ;
And no adversary, nor Pain, comes near unto him.
Him the Perfect Guru protects as his very own,
And, lo, Contemplating the Lord's Name, all his Sins are forgiven. [3]
The Saints, the Seekers, the friends of God, are ever in Joy,
For, the Perfect Guru leads them on to their God,
And they are delivered of the Painful Noose of 'coming-and-going',
And their Honour is Saved, by the Guru's Grace. [4-8]

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1. Lit. the Name.

Prabhāti M. 5

The Perfect Guru has Blest me with the Lord's Name ;
 And I am wholly in Peace and Bliss, and Fulfilled, and in utter Joy. [1-Pause]
 My Mind Cherishes the Lotus-Foot of the Guru'
 And I am rid of all my Woes and all Illusions. [1]
 O ye men, Sing ever the Word of your Lord, the God,
 Yea, Contemplate Him ye, as night follows the day. [2]
 My God is both within and without,
 And He Keeps my Company wherever I be. [3]
 I pray to my Lord with joined plams :
 "O God, the Treasure of Virtue, Bless me that I ever Dwell upon Thy Name". [4-9]

Prabhāti M. 5

My Transcendent God is All-wise :
 He is my Perfect Guru, whom one finds by good Fortune : O, I am a Sacrifice unto His Vision.
 [1-Pause]
 Through His Word, He rids me of my Sins,
 And becoming worthy of Contemplating His Name, I become Content.
 And, through the Saints, my Mind is Illumined,
 And my Mind rests on the Lotus-Foot of God. [1]
 He, who Created me, also Saves me ;
 For, the Lord is the Perfect Support of the supportless.
 And whomsoever He Blesses with His Mercy,
 His Deeds are Perfect, as is his Culture. [2]
 He Sings ever the ever-new Praises of God,
 And then he is cast not into the endless¹ wombs again.
 He Worships at the (Lord's) Feet, both here and Hereafter ;
 And lo, he faces his God with a Clean conscience at the Lord's Court. [3]
 He, whose Forehead the Guru strokes with his Hands,
 O rare is such a one, the True Servant of God.
 He Sees the God Pervade the earth, the waters and the interspace,
 Whosoever, O Nānak, Bathes in the Dust of his Feet, is Emancipated. [4-10]

Prabhāti M. 5

I am a Sacrifice unto my Perfect Guru,
 By whose Grace I utter ever the Lord's Name, [1-Pause]
 Yea, hearing His Nectar-Word, I have become Blessed,
 And all my involvements with the Illusion are past. [1]
 I am now in Love with the True Word,
 And Cherish ever and ever my Lord, the God. [2]
 Contemplating His Name, my Mind is Illumined :
 Yea, the Guru's Word has sunk into my heart. [3]
 The Guru is All-powerful : yea, ever-Beneficent is He,
 And, Uttering his Word, I am wholly Emancipated. [4-11]

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Prabhāti M. 5

Uttering the Guru's Name, I am ever in Bliss :
 Yea, the Beneficent Lord is Merciful to me, His poor Servant, and has made me Utter His Name.
 [1-Pause]
 Associating with the Saints, my Mind is Illumined :
 Yea, Uttering the Lord's Name, my Hopes are Fulfilled. [1]
 I am in Utter Joy : Bliss has entered into my being.
 Lo, Nānak, the Guru, is Merciful to me, and I Sing ever the Lord's Praise. [2-12]

I. Lit. eighty-four lakhs of species.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 5

There is no other Refuge
But for the Lord's Name.
Through it, one is Blest with Gladness and Miraculous powers,
And one is wholly Fulfilled. [1]
Let us Utter ever the Lord's Name,
And we are Attuned to the One Alone, and are rid of Wrath, Lust and Ego. [1-Pause]
Attached to the Lord's Name, we are rid of Woes, and whosoever seeks His Refuge, him my God
Sustains.
Whosoever Meets with the True Guru, him the Yama Punishes not, yea, if such be his Destiny Writ
by God. [2]
Contemplate Him, thy God, night and day, shedding all Illusions of the mind :
Yea, the God Meets, through the Saints only him whose Destiny is Perfect. [3]
One shakes off the Woes that cling through a myriad births, and the Lord Protects one.
O man, thy God is thy only Father and Mother and Friend and Brother : So Dwell thou ever on
Him. [4-1-13]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 5 : Partāla

Dwell thou ever on thy God,
And thou art rid of the malady of Ego and the afflictions of Greed and Attachment. [1-Pause]
Shed thy self-hood, repairing to the Saints' Feet, and thou art rid of thy Sins, thy mind becoming
Pure and Whole. [1]
O God, I, Thy child, know not a thing : now Save me Thou, O my Father and Mother. [2-1-14]

Prabhāti M. 5

O God, I seek the Refuge of Thy Lotus-Feet :
Yea, Highest of the high art Thou, my Infinite Master, the One over and above all. [1-Pause]
Thou art the Mainstay of my Vital-breath, the Dispeller of Sorrow, who Blessest me with an
Awakened Mind. [1]
O, greeting be to Thee, my Protecting God : my Mind Contemplates only but Thee.
And I Bathe in the Holy Dust of the Saints' Feet, and so am Blest with a myriad Joys. [2-2-15]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 1 Ashtapadis

P. 1342

The crazy sense of Duality has made me crazy,
And, attached to the Illusion, I have wasted my life away.
When Māyā clings to one, one can overwhelm her not,
But the True Guru may Save one, Implanting the Lord's Name within. [1]
Neither are the mind-waves calmed otherwise, nor dies Māyā within one :
He alone, who Created the universe, Knows its Mystery : and it is by Dwelling on the Guru's Word
that one is Ferried across the Sea of Existence. [1-Pause]
Gathering the world's riches, the kings become egotistical,
But their loved riches keep not their company in the Yond.
Many-sided is this Love of Māyā,
But, save for the Lord's Name, nothing it is that Saves. [2]
As is one's own mind, so one finds that of another :
And as are one's desires, so becomes the state (of one's mind).
And as are one's deeds, so is one absorbed ;
And, it is only when one seeks the Guru's Advice, that one enters the House of Poise. [3]
Attached to the music of Desire, the mind rests in Duality,
And if within one is Guile, one comes to immense Pain.
It is if one meets with the Guru that one is Awakened,
And is for ever Attuned to the Lord's Eternal Name. [4]

Through the True Word (if) one practises Truth,
Yea, (if) through the True Word, one Sings the Lord's Praise,
And one abides in one's Self, and Attains to the State of Eternity,
Then alone one looks Glorious at the Lord's Court. [5]

Without Serving the Guru, one is Devoted not to God,
Even if one tries in myriad ways :
Yea, if one is rid of one's Ego through the Word,
Then, the Immaculate Name comes to abide within one's mind. [6]

In this world, the practice of the Word, is the only need of Piety :
Yea, without the Word, one is enveloped by the Darkness of Desire.
Through the Word, one Cherishes the Lord's Name in one's heart.
Yea, through the Word is one's Emancipation, and Knows one the Extent (of God) [7]

God alone is who can Accomplish what He Wills :
Yea, the True One, Infinite and of Incomparable Beauty.
Through the Lord's Name, one Attains to the Sublime State (of Bliss),
But rare is the one, O Nānak, who Searches and also Finds. [8-1]

Prabhāti M. 1

Over the whole world is stretched the canopy of Desire ;
And as one sees a woman, one is stung by lust.
And one loves gold as one loves one's sons :
Yea, one owns everything, but owns not God. [1]

Let me, O God, tell only the Rosary of Thy Name,
And rise above pleasure and pain : so Detached be my Devotion. [1-Pause]

O Treasure of Virtue, I Know not Thy End :
So, through the True Word, I have Merged myself in Thee.
For, it is through Thee that one is cast in the Round of 'coming and going',
And, they alone are Thy Devotees, whose Minds are Attuned to Thy Truth. [2]

No one knows of Thy Way of Contemplation, O Detached God of man,
If one Meets not with the True Guru :
In all the pools (of Thy men's hearts), Thy Light is Reflected :
O Embodiment of Bliss, I am a Sacrifice unto Thee. [3]

It is through the Guru's Wisdom that one is Blest with the Loving Adoration of God.
Yea, it is through the Word that one is rid of one's Ego,
And cease one's outgoings and the mind stays in its Home.
And one Enshrines the Lord's True Name in the Mind. [4]

All pleasures that give rise to excitement are then silenced.
And one Accepts the Guru's Word and is Attuned to the One,
And Seeing the Waters of the self on Fire, one quenches the Fire,
But he alone Realises this state whose Fortune is high. [5]

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Serving the True Guru, one is rid of one's Illusions,
And one is Awake, night and day, Attuned to the True One,
And one Knows one's only God and not another,
And one Serves the Bliss-giving Lord and becomes Immaculate. [6]

When one Dwells on the Word, one's mind flows out to serve the others,
And one practises Contemplation and Self-control and Maceration, by overcoming one's Ego :
Yea, on hearing the (Guru's) Word, one becomes Emancipated in life,
And, through such a Pious conduct, one is ever in Bliss. [7]

The God is Bliss-giving, the Dispeller of Sorrow ;
And he, who Knows Him alone and not another,
And Surrenders his body, mind and riches unto Him,
He, O Nānak, Partakes of the Quintessence (of God). [8-2]

Prabhāti M. 1

He, who practises the inly-washings, and making a furnace of the spinal chord, distils (the Nectar of Poise) through inhalation, exhalation and holding of the breath like a Yogi, Knows not (the Quintessence), without the True Guru ; and, strayed by Doubt, he is Drowned (in the Sea of Existence).

The Blind one washes his Dark spots, again and over again, but his inner Dirt remains where it remains ;

For, without the Lord's Name, all deeds are vain, like those of a juggler, who deceives men with illusions. [1]

Yea, in the Immaculate Name of God is contained the merit of six kinds of works.

O God, Thou art the Treasure of Virtue and I am strayed by Error. [1-Pause]

To be engaged in the strife of Māyā, led by Evil instincts, is a vain struggle,

But, the Unwise one asserts his Ego and knows not the True Deed.

The Egocentric is strayed into desiring by Māyā, and so whatever he utters is a mere waste;

Yea, vain is the ablution of the Sinner and the embellishment of the Way (of works). [2]

False is the Counsel of the mind ; and whatever one does, led by it, is vain,

For, in the False one is the love of Ego, and so one Tastes not God.

Whatever one does, save for the Name, is insipid,

For, associating with the vile-doers, one is wasted away, and one's life is vain, being fed on Poison. [3]

O men, be not strayed by Illusion and die not (to God) :

And Serve the True Guru that ye are ever in Bliss.

For, without the True Guru, one is Emancipated not ;

And, one comes and goes and dies in Death over and over again. [4]

This body is lured by the three Modes :

And it is afflicted by Sorrow and the Maladies of three kinds,

So one must Serve Him, who has no father, no mother,

Purging oneself of Desire and Ego. [5]

Wherever I See, I See no one but God,

And (Realise I that) without Meeting with the True Guru, one is Emancipated not.

Yea, to Cherish (God's) Truth in the heart is the only Sublime Deed,

And all other pretentions, and all worship, are vain. [6]

One Realises the Word if one is rid of Dualiy,

And then one Knows the One God within and without.

To Contemplate the Word is the Purest of Deeds : this is the highest Wisdom.

And if one is torn by Duality, one throws dust in one's head. [7]

To Praise the God, through the Guru's Word, is the Purest of Deeds,

And to Reflect on His Wisdom and Virtues, Associating with the Saints ;

And to still the mind-waves and (thus) to Realise death-in-life.

Then, one Realises God, by God's Grace. [8-3]

Prabhāti M. 1 : Dakhani

P. 1344

Indra was attracted to Ahalyā, wife of Gotama, the seer,

And lo, he was cursed with a thousand *Yonis* and then he grieved. [1]

Yea, no one, of oneself, is strayed from the Path :

For, it is God who Makes one to Realise Him or to Abandon His Way. [1-Pause]

Harishchandra, the king of the world, knew not of the Writ of the past ;

For, had he known that it was an error to be pseudo-pious, he wouldn't have put himself to auction in the public square¹. [2]

The God, in the form of the Dwarf, had asked, in charity, for two and a half steps of the earth :

Had King Bāli known the intent of God, why would he have been deceived into being sunk into the underworld ? [3]

Vyās instructed Janmejā, the king, not to do (the three things) :

But he performed the Yajna, and, then, put to death the eighteen impudent Brahmins and so he suffered : O, how can one escape the Writ of the past deeds ? [4]

So I calculate not and submit to God's Will, and whatever I utter, I utter spontaneously.

And whatever happens, I Praise my Lord : for, all that comes, Reveals the Glory of my God. [5]

1. ठेकासि (नेखासि) : (Arabic ठकास), market.

The God-man remains Detached, and abides ever in God's Refuge.
But the Egocentric looks not to the future, and so he grieves, afflicted by Sorrow. [6]
The Creator-Lord, who Created the universe, Does it all,
But being purged not of Ego, through God's Grace, one is wasted away. [7]
Everyone commits error, only God doesn't.
Says Nānak : "Emancipation is through the True Name : but rare is the one who is Emancipated
by the Guru's Grace". [8-4]

Prabhāti M. 1

I Hear and Utter and lean only upon the (Lord's) Name,
And, lo, I am rid of all involvements with fruitless deeds.
As the Egocentric, even though Dishonoured (by God), clings to the Other,
So do I cling to the Lord's Name (even if dishonoured by the world). [1]
Hear O Purblind Unwise wretch,
Are you ashamed not of ceaseless 'comings and goings', and being Drowned over and over again,
without the Guru ? [1-Pause]
The love of Māyā lays waste thy mind :
But when such be the God's Will, then, before whom shall we cry out our Pain ?
Rare is the one who Knows, by the Guru's Grace,
That without the Lord's Name, one is Emancipated not. [2]
One wanders through a myriad wombs,
And is netted by the Yama over and over again, Realising not the Guru's Word.
This mind now flies up to the skies, now sinks, into the underworld,
And is Released (from his wander-lust) only by Cherishing the Name, through the Guru's Word [3]
When the Lord Gives the Call, then nothing stands in the way.
And one Dies (to the self) through the Word, and lives spontaneously.
But, without the Guru, one Realises it not,
For, He, the Lord, it is who is the Doer and the Cause. [4]
If one's (inner) Strife is ended, and one Sings the Lord's Praise,
Then, the Perfect Guru Merges one in the state of Equipose,
And then cease the outgoings of this wobbling mind,
And one makes Truth the mainspring of one's Deeds. [5]
If one's within be Unclean, how can one be Pure from without ?
O, rare is the one who Washes clean one's within with the Word :
Yea, rare is the one who practises the Truth, by the Guru's Grace,
And then cease one's comings and goings, and one stays Whole. [6]
One must eat and drink the (Lord's) Fear and one is then in Pure Peace :
Yea, if one Associates with the Saints, one is Ferried Across ;
And one utters Truth, for, one is inspired by the love of all,
And one practises the Guru's Word, for, that to one is the only Righteous Deed. [7]
He, who deems God's Praise to be the Way of Works, and Honour and Worship,
He alone burns off his Wrath and Lust in the Fire of God.
Yea, he Tastes the Lord's Essence, and his Mind is Imbued with it.
Prays Nānak : "Hear, ye men, there is not another but God". [8-5]

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Prabhāti M. 1

Dwell thou on the Lord's Name : and thiswise Worship thy God within ;
And, Reflect on the Guru's Word, and know thou that there is not another but thy only God. [1]
He, the One alone, Pervades all, all over :
And when I see not another, to whom am I to make an offering in Worship. [1-Pause]
O God, I Surrender my body and mind and Soul to Thee :
I pray to Thee : "O Lord, Keep me as Thou Willest". [2]
Through God's Truth is one's tongue replete with the God's Essence :
Yea, one is Released, by the Guru's Grace, when one enters into the Lord's Refuge. [3]
The God showed man also the Way of Works,
But placed He the (Contemplation of the) Name over and above all such ways. [4]
The True Guru has sway over all the four Boons¹,
And one's desire for three of these is stilled for the sake of the fourth. [5]
For, the True Guru makes one concentrate on one's Emancipation,
And Realising the God-State, one becomes Sublime. [6]

1. Dharma or righteousness. (2) Artha, or worldly wealth (3) Kāmā, or fulfilment of sensuous desires (4) Moksha, or emancipation.

One's Mind and body are Cooled through the Wisdom of the Guru,
And one is Fulfilled by God : then, who can evaluate one's whole worth? [7]
Says Nānak : "This is the Wisdom my Guru has imparted to me ;
That, without the Lord's Name, one is Emancipated not". [8-6]

Prabhāti M. 1

Some the God¹ Forgives ; such circumstances the Perfect Guru brings about :
And, they are Imbued eternally with the Love of the Lord, and their Woes dispelled, they are Blest
with Glory. [1]
O, false are the clever tricks of the counsel of Vice,
For, these are exposed in no time. [1-Pause]
The Egocentric is afflicted by Sorrow and he is rid never of his Woes.
Through the Guru is Revealed the Blessor of Pleasure and Pain, and Accepts He the sinner in His
Refuge. [2]
The Egocentric can love not God from the heart, for the crazy one is consumed (by his inner Fire)
And this mind now flies to the skies, now sinks in the underworld, so long as it Realises not the
Word. [3]
The world ever Thirsts and is Comforted not without the True Guru :
Yea, it is only when one is Blest with Equipose that one is in Bliss, and is Robed at the Lord's
Court. [4]
Immaculate is the Guru's Word through which one Sees the Presence of the Wise One, the only
Seer,
Yea, he who analyses the Truth intuitively, and Realises the state of Dispassion. [5]
God Created the world out of water, fire and air,
But He Blest them with such mysterious natures that each element acts within the limits set by
God. [6]
Rare is the one in the world whom the God Treasures, Testing him on His Touchstone,
And who rises above colour and caste, and greed and the sense of 'mine-ness'. [7]
They who are Imbued with the Name are the holy ground, rid of their Woes and Ego and inner Soil.
Nānak washes the Feet of those who Adore the True One, by the Guru's Grace. [8-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti M. 3

See thou, by the Guru's Grace, that the Temple of God is within thee. P.1346
So, search thou within, through the Guru's Word, and enter into this Temple, Cherishing the Lord's
Name. [1]
O my mind, thou art Dyed in God if thou art Imbued with the Word :
Yea, True is the Devotion to God : True is the God's Temple, and True is the Glory one attains
(through God). [1-Pause]
This body is the Lord's Temple : and it is when the Jewel of Lord's Wisdom Lights one's Way that
one Sees (the nature of) this temple.
The Egocentrics know not the Quintessence and believe not that within man is the Temple of God. [2]
Our Loved God Creates this Temple and Keeps it Decked and Embellished in His Will.
O, when such is the Eternal Writ of God, who can erase that Writ ? [3]
When one Realises the Word, one is Blest with Bliss, and Loves the True Name,
For, the Lord's Temple is Embellished only with the Word, and becomes a vast fortress of Gold. [4]
This world, too, is the Lord's Temple, but, without the Guru, one is enveloped by utter Darkness,
And one worships the Other with devotion ; so Purblind and Unwise are the Egocentrics. [5]
Where one has to render the Account of one's deeds, there goes not the body along, nor caste,
And only they acquit themselves well, who are Imbued with Truth ; and they, who cling to the
Other but Grieve. [6]
Within the Temple of God is the Treasure of the the Name, but the Unwise wretch Sees it not.
It is when the Guru's Grace is upon him that he Sees and Cherishes the Lord's Name in the heart.
[7]
If one be Imbued with the Love of the world, one Realises the Guru's Word, by the Guru's Grace
And even if a Sinner, one becomes Sanctified, and Merges in the Lord's Name. [8]

1. पुरि (धुरि) : *lit.* the Beginning ; *i.e.* God.

2. दरगह (दरगह) : *lit.* the Court.

The Lord's Temple is also the Lord's Store-house, Embellished with the Word,
And therein Sells the Lord's Name, and it is through the Guru that one Buys and Decks oneself
with it. [9]

The mind is like the iron within the God's Temple, lured by the sense of the Other,
But when it meets with the Philosopher's Stone it is transmuted into Gold, and becomes a priceless
Gem. [10]

In the God's Temple lives God, yea, He is deep down within us all.
Says Nānak : "If one Deals with God, through the Guru, one Deals in Truth". [11-1]

Prabhāti M 3

They alone are Awake who Love and also Fear God; yea, they are rid of the Soil of Ego.
Yea, they Sleep never and keep whole their Home, and drive out the five Thieves from within. [1]
O my mind, Dwell on thy God's Name by the Guru's Grace,
And do only the Deeds that lead thee on to thy God's Path. [1-Pause]

By the Guru's Grace, the Melody of Equipoise wells up within us and we are rid of the Malady
of Ego,
And the Lord's Name Abides within our Mind, and we Sing the Lord's Praise, all-too spon-
taneously. [2]
They, who, through the Guru's Wisdom, Cherish their God in their hearts, their Countenances look
Beauteous,
And they are in immense Bliss, both here and Hereafter, and are Ferried Across, Contemplating
their God. [3]

In Ego, one can keep not Awake (to God), and one's Devotion avails one not:
Yea, the Egocentric finds not Refuge in God, for, he does deeds involved with the love of the Other.
[4] P. 1347

O, accursed be the wears and eats of those who love one other than God:
Yea, they are the worms of Dirt, and are born only to die and be wasted away. [5]
They, who have Met with the True Guru, O, I am a Sacrifice unto them :
I seek to Associate with them that I Merge in my True Guru through their True Instruction. [6]
It is by Perfect Destiny that one attains unto the Guru, and not by any effort of one's own ;
And through the True Guru comes Poise, and through His Word is destroyed the edifice of Ego. [7]
O my mind, hasten to thy God's Refuge, for he can Do all.
Prays Nānak : "forsake not the Lord's Name, for, that alone happens what thy God Wills".
[8-2-7-2-9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bibhās Prabhāti M. 5 : Ashtapadis

Father and mother and brothers and sons and wife,
With them¹ one pecks at the fare of pleasure :
And is involved with them, for, sweet seems their love,
But, the Mainstay of my Vital-breath are the Saints, who seek only the Merits of God. [1]
I am attached to my only God, the Inner knower of hearts,
He is my only Support, my only Prop : He is the King of kings, the Sublime *Purusha*, the Master
of all. [1-Pause]

I have snapped my Bonds with (Māyā) the she-Serpent, the great Deceiver,
For the Guru has warned me that she Beguiles everyone, all over.
She seems sweet, but tastes bitter ;
So, my Mind is satiated with the Nectar-Name of God. [2]

I have sundered² my ties with Greed and Attachment,
For, the Compassionate Guru is Merciful to me and I am Forgiven.
This Deceiver has laid waste many a home,
But the Guru has Saved and Delivered me in His Mercy. [3]

1. ਜੁਗਤਾ (जुगता) = ਜੁੜ ਕੇ : in their companionship.

2. ਵਿਖੋਟਿ (बिखोटि) = ਨਿਖੁਟ : lit. emptied.

Neither Lust, nor Wrath, has established its seat within me,
For, my ears have hearkened to the Wisdom of the Gurus
Yea, wheresoever I See this wretched goblin,
But, I have been Saved by my Guru-God. [4]

I have Widowed my ten women, my ten sense-organs,
For the Guru has warned that the Fire of the sense-pleasures emits poisonous smoke,
And he, who meets with them, lands in Hell,
So I am Attuned to God, being Saved by the Guru. [5]

Now, I consult no more with my Ego,
For, the Guru has warned that Egoism is fool-hardy¹,
And that the Ego remains homeless ever : it finds no Refuge
So I am Attuned to God, being Saved by the Guru. [6]

I have become a stranger unto the men of the world,
For, within one Home, the Two can bide² not together.
So I have clung to the Lord's Skirt.
O God, now do Thy Justice, for, Thou Knowest all. [7]

Lo, the God Smiled and Pronounced His Judgment upon me ;
And all the (inner) Demons He Yoked to my Service.
O God, Thou art my Master : My Home belongs to Thee.
Saith Nānak : "Blessed is the Justice which Thou hast done to me, O Guru". [8-1]

Prabhāti M. 5

Within one's mind are Wrath and immense sense of Ego
And yet one Worships God elaborately with all the ritual one can,
And paints on the arms *Chakras* (like a *Vaishnavite*) after a bath,
But remains he Unclean from within. [1]

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No, no one has Attained God through such 'disciplines',
Howsoever one paints the marks of a *Vaishnavite* on the body, while the mind within is lured by
Māyā. [1-Pause]

One commits Sin, swayed by the five Demons :
So even if one bathes at the pilgrim-stations, one's Soil is cleansed not.
For, thereafter, one Sins even more, without let, or fear,
And so, being Sinful, one is driven along by the *Yama*, Bound, hand and foot. [2]

To the tinkling of the ankle-bells and the beating of the cymbals, (one dances in worship),
But, within one is Guile, and walks out of step with God.
If one beats at the hole, one kills not the snake thereby,
And God, who has Created all, also Knows all. [3]

One dons ochre robes, and warms oneself by the side of the smouldering³ fire,
And stung by worries, one abandons the household,
And forsaking one's land, one wanders from place to place,
But, lo, keeps one within the five Demons wherever one goes. [4]

One's ears are torn and one begs for crumbs,
And asks one, for alms, door to door, and is satiated not.
One abandons his own woman and casts his evil eyes upon another's.
No, no one Attains God by donning a mendicant's garb, and one is tortured by Pain. [5]

One speaks not under a vow of silence,
But within one is Desire, and so one is ever on the Round.
One eats not and thus gives Pain to one's body.
For, one Realises not the Lord's Will, afflicted by Ego. [6]

1. ਹੋਡੀ (ਹੋਡੀ) = ਜਿੱਦੀ : *Lit.* obstinate.

2. ਖਟਾਂਦੀ (ਖੋਟਾਂਦੀ) : contained.

3. ਪੁੰਘਰ (ਪੁੰਘਰ) = ਧੁਣੀ : smouldering fire.

Without the True Guru, no one Attains the Sublime State (of Bliss) :
 Ask ye, if ye may, the Vedas and the Shāstras.
 The Egocentric does deeds but those avail him not,
 As the house of sand stands not, and falls. [7]
 But he, on whom is the Mercy of God,
 He ties to his Skirt the Word of the Guru's.
 O, all-too-rare is the sight of such a Saint.
 Says Nānak : "I am Ferried Across only if I Associate with such a one", [8]
 If one be Blest with good Fortune, one sees his sight,
 And one is Ferried Across, as also are all one's Kindreds. [1-Second Pause-2]

Prabhāti M. 5

Contemplating the Lord's Name, one is rid of all one's Sins,
 And all one's Account (of misdeeds) with the *Dharmarājā* is torn off.
 Associating with the Saints, one Tastes the Taste of God,
 And the Transcendent Lord Comes into one's mind. [1]
 Uttering the Lord's Name, man Attains Bliss,
 And enters he, the Lord's Servant, into the Lord's Refuge. [1-Pause]
 And his (inner) Darkness is dispelled, and also his 'coming-and-going',
 And he Sees, through the Guru, the Gate of Salvation ;
 And his Mind is Imbued with the Loving Adoration of God,
 But he Realises God, when God Blesses him so. [2]
 Our God Permeates all hearts, all over,
 And there is not another without Him.
 He rids us of our enmities and Fears and Doubts.
 Yea, so Pure is the Soul of God : so Sublime is His innate Nature.¹ [3]
 He Pulls us out of the whirlpool of Desire and Ferries us Ashore,
 And the 'cuts' of a myriad births He Mends (to Unite us with Himself),
 And one Cherishes the Name in which are contained all meditations, all austerities :
 Yea, so does the God Bless us with His Eye of Grace. [4]
 Wheresoever is the Servant of our Lord, the God,
 There is Bliss ever, and Peace and Joy and Gladness.
 Yea, when the God with us is Pleased,
 We are no more out of step with God, though our Disharmony be of a myriad births. [5] P. 1349
 The Sacrificial fire, the Yajna, the austere man's standing on the head and worship (with a ritual),
 And holy baths at a myriad pilgrim-stations, (are of no avail).
 If one Cherishes the Lotus-Foot of God in the heart, even for an instant,
 And Utters the Name of God, (one is wholly Fulfilled). [6]
 The Station of our God is the highest,
 And to Him are His seekers Attuned in a state of Equipoise :
 Yea, I crave for the Dust of the Slaves of the Lord's Slaves,
 That I See my Loved All-Powerful God, Filling all, all over. [7]
 The God is near, too near : He is our Father and Mother,
 And our Friend and Mate : O, I lean only upon Him.
 He takes His Servants by the Hand and makes them His Own.
 So, Nānak lives only to Utter His Name, yea, His, who is the Treasure of Virtue. [8-3-2-7-12]

By the Grace of the One Supreme Being, The Eternal, The Indigniter.

Bibhās Prabhāti : The Word of Bhagat Kabirji

I am now delivered of the fear of birth and death,
 For, the Lord of Bliss has become Manifest to me in His True Self. [1]
 Yea, the Lord's Light has Illumined my Within, and my Darkness is dispelled,
 And Dwelling on it, I've Attained unto the Jewel of the Lord's Name. [1-Pause]

1. कीने परमा (कीने धरमा) : *lit.* has performed His Religion, or fulfilled His Moral Law (Dharma)

Yea, where there is Bliss, there Pain cometh not;
And, now the Gem of my Mind is Attuned to the Quintessence, the God of Bliss. [2]
O God, all that comes, is in Thy Will.
And whosoever Knows thus, Merges in Equipoise. [3]
Says Kabir : "All my Sins are now dissipated,
And my Mind has Merged in the Life of all life". [4-1]

Prabhāti

If the God Lives only in the mosque, to whom else belongs the rest of the world?
The Hindu finds the God's All-pervading Essence¹ in the image : so both Know not the Quintessence.

[1]

O Allāh, O Rām, I live by Thy Name,
O Master, be Thou Merciful to me! [1-Pause]

The Hindus see their God in the South², the Muslims in the West;
But search thy God only in thy heart, for, thy heart is the Seat of God. [2]

The Brahmin fasts (yearly) for twenty four days, once on every *Ikadashi*³, the Qāzi in the month
of Ramzān :

Lo, they keep out God for eleven parts, and find the treasure of Bliss only in a single month. [3]

Why bathe in Orissa⁴, why bow low in the mosque?

If one has Guile in the heart, then, what use is one's going out for a *Haji*, or saying the prayers five
times in a day? [4]

O God, all men and women, that one sees, are but Thy Manifestations,
And I am Thy child, and all Gurus and all Prophets are mine. [5]

Says Kabir : "Hear ye men and women⁵, seek only the Refuge of the One God,
And Utter only the Lord's Name that ye are Ferried Across". [6-2]

Prabhāti

First, God Created His Light ; and from it were all men made :

Yea, from God's Light came the whole universe : then, whom shall we call good, whom bad? [1]

O men, be not strayed by Doubt.

For, the Creator is in the Created, and the Created in the Creator, who Fills all, all over. [1-Pause]

The clay is the same, but fashioned in a myriad shapes :

P. 1350

So, it avails not to find fault either with the clay-vessels, or with the Potter, who moulds them, each
in a different way. [2]

The One True God is within all, and it is He alone who Creates all,

And whosoever Realises His Will, Knows the One alone, yea, he alone is the the Servant of God. [3]

The Unknowable Lord is Known not : the Guru has Blest me, (the Dumb one), with the Sweets whose
Taste I Taste, but can utter not.

Says Kabir : "I am wholly rid of my Doubt, now that I have Seen the Detached God in all". [4-3]

Prabhāti

Call not false the Vedas or the Semitic Texts : for, false is he who gives not thought to them.

He is like the one who says God is in all, and yet slaughters life⁶ (for food). [1]

O Mullāh, say thou, if this is the Justice of thy God:

Nay, nay, only thou art rid not of the complexes of the mind. [1-Pause]

Thou seizest life and killest the 'dust' of its body and callest it pure food :

But, the undying, pure Soul, Mergeth in God : then dost thou partake of the pure, or the impure
part of it? [2]

1. *Lit.* Name.

2. *i.e.* In Jagannāth Puri, to the south of Banāras.

3. **विआस (विआस)** : the fast kept by devout Hindus on *Ikādashi* (eleventh day of the light and dark halves
of the lunar month).

4. See note 2.

5. **ਠਰਵੇ (ਠਰਵੇ)** = ਠਰਵੇ : O women !

6. **ਮੁਰਗੀ (ਮੁਰਗੀ)** : *lit.* chicken.

What use is it to purify thyself through ablutions, and to bow down to thy God in the mosbue
When thy heart is Impure : and while thou sayest the five prayers, these avail thee not, nay, not
even thy pilgrimage to the Kaaba. [3]
Thou art Impure from within, and Knowest not the mystery of thy Pure, Immaculate God.
Sayeth Kabir : "Thiswise thou hast missed entry into thy Lord's Heaven, for, thy mind is pleased
with Hell". [4-4]

Prabhāti

O God, O Mount of Light, O Primeval All-pervading Master, I Worship Thee by Merging in Thy
Absolute¹ Self ;
For, even the adepts in their trance have found not Thy End ; and in the end have clung but to Thy
Feet. [1]
O friends, let me tell ye that the Immaculate God is Worshipped if one worships the True Guru,
For, even Brahmā, who Dwells on the Veda, standing at His Door, Knows not the Unknowable
God. [1-Pause]
I have made the Quintessence (of Wisdom) the oil and God's Name the wick, and thiswise burns the
Lamp of my body :
Yea, I have lighted it with the Light of God, but only the Wise Know the Mystery of this Wisdom. [2]
And now the Unstruck Melody of the Five Sounds Rings within me, and I live ever in God.
O Lord of Dispassion, O Absolute, Formless One, this is how I perform Thy Worship. [3-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti : The Word of Bhagat Nāmdevji

The state of the mind the Mind alone knows, or let me state it to the Inner-Knower :
But my God, the Inner-knower, I always Dwell upon, then, why should I be afraid (that my state is
not Known to Him) ? [1]
O, my heart is pierced through by God,
Who Prevades all, all over. [1-Pause]
The mind is the Township, the mind the Stall, the mind the Keeper of the stall,
Yea, it is the mind that Dwells in a myriad garbs, and wanders through the whole world. [2]
When, through the Guru's Word, this mind is Dyed (in God), and the sense of Duality Merges in
Equipoise,
One Sees the Lord's Command running through all, and one Sees the Fear-free God alike in every
thing. [3]
He, who, Knowing the God, Dwells upon Him, the Sublime *Purusha* : his Word stays eternally.
P. 1351
Says Nāmdeva : "I have now Attained unto the Life of all life, and in my heart Lives ever the
Unknowable God of Wonder". [4-1]

Prabhāti

My Primeval God has been since the beginning of Ages, and no one Knows His End ;
And He is deep down within all, yea, He Pervades everything : of such Form has He been described.
[1]
His Word Rings through the universe : the Lord's Thunder² is Writ across all the skies.
Yea, He, my God, is the Embodiment of Bliss. [1-Pause]
He is like the *Chandan* tree in the forest³,
Whose Fragrance gives Joy to all.
Nay, He makes all the surrounding Trees fragrant, yea, He, who is the Creator of all, who Blesses
even the *Chandan* tree with fragrance. [2]
Thou, O God, art the Philosopher's Stone : I, a piece of Iron, through Thy Touch, am transmuted
into Gold.
O Compassionate Lord, O my Jewel of jewels, Nāmdeva is Merged in Thy Truth. [3-2]

1. Lit. void.

2. i. e. Will.

3. घाटन घीघु घाँ घीघे (बावन बीखु बाने बीखे) : the tree (घीघु, घीघ) of Bāvana (a kind of sandal) is
in (घीघे, घीघे) the wood (घाँ, घन द्रव).

Prabhāti

Lo, my Casteless God has worked a Wonder,
That He has Hid Himself in every heart. [1]

But no one Knows the Light that Illumines our minds,
Though whatever one does, that our God Knows. [1-Pause]

As the clay is fashioned into all kinds of vessels,
So does the One God Manifest Himself in a myriad forms. [2]

One's deeds become but one's Bonds in the end,
But, it is God, who, of Himself, Does what He Does. [3]

Prays Nāmdeva : "That what this mind craves, it Attains,
And he, who, lives ever in the Casteless God, becomes Eternal". [4-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti : The Word of Bhagat Beni

(Lo, here's the 'devotee' of God!)
His body is plastered with sandal-paste, on his forehead are its leaves,
But in the hand of the heart he keeps ever the knife!
His eye is set on guile ; his attunement is that of a heron,
He seems a *Vaishnava*, seated still, as if the breath has escaped 'he leaves of the fragrant Chandan tree,

He pays obeisance incessantly to the All-powerful God,
But is ever² engaged in Strife, his eyes Wild (with rage). [1-Pause]

He bathes his body each day, each morn,
And wraps two unstitched sheets about, and practises the way of works and feeds himself only
upon milk,
But, his heart is like a drawn knife;
And what he utters is only to cheat men of whatever they have ! [2]

He worships the stone-image and paints on his body the signs of *Ganesha*,
And keeps awake through the night as if wrapt in devotion,
And, dances (to the gods) with his feet, but with his mind in Vile deeds;
Yea, he is lured only by Greed and he dances the dance of irreligion ! [3]

He tells the rosary of *Tulsi* seated on a deer-skin,
And anoints his forehead with saffron-mark with clean hands :
And upon his neck too is the rosary of *Rudrāksha*, but in his heart is Guile.
Yea, he is attached (to the world), and is saying to Krishna not what he says ! [4]

He, who has Realised not the Quintessence, yea, the Self,
All his deeds are Blind and False and Vain.
Says Beni : "One must Dwell upon God, by the Guru's Grace,
For, without the True Guru, one Knows not the Way". [5-1]

1. *Lit.* mouth.

2. *Lit.* throughout night.

By the Grace of the One Supreme Being, The Eternal, The All-Perboding Purush...
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Jaijaivanti M. 9

Dwell on thy God : this is the only Deed worth thy doing :
Snap thy bonds with Māyā and repair to thy God's Refuge. P. 1352
Look upon the pleasures of the world as vain, for, these, verily, are an Illusion. [1-Pause]

The riches are like a fond dream,
Then why prides thou on these, O man?
The rule of the earth is like the wall of sand. [1]

Nānak utters the Truth : "O man, thy body must fall,
And as thy yesterday vanished, bit by bit, so is thy this day dying into the unknown". [2-1]

Jaijaivanti M. 9

Dwell ever on thy God, for, thy life is flying away!
O Unwise one, why you understand not when you are being told again and over again ?
Know you, that your body melts away like the balls of hail. [1-Pause]

So shed all thy illusions and Utter thy God's Name.
For, the Lord's Name is the only thing that goes along with thee in the end. [1]

Abandon Vice like poison, and Cherish the Lord's Praise in thy heart.
Nānak proclaims to thee : "O man, beware: thy time is flying away". [2-2]

Jaijaivanti M. 9

O mind, I know not, what will be thy state (in the Yond),
When, in this life, you have hearkened not to the Lord's Name,
And are immensely attached to Sin, and turn not thy mind away. [1-Pause]

You were born a human, but Contemplated not God, even for a moment,
And are caught in the pleasure of women, and thy feet are fettered. [1]

Proclaims Nānak : "Hear, O man, the expanse of the world is like a dream,
Why, then, Dwell not on God, at whose Feet slaves even Māyā (for which you slave)". [2-3]

Jaijaivanti M. 9

Thy life is passing away in vain !
You hear the Purānas night and day, P. 1353
But Know not their intent, O Unwise one.
Now that the hand of death is upon thee, where would you fly away from it ? [1-Pause]

The body one thinks is eternal², is reduced but to the dust.
Then why not tell the Name of thy God, O Unwise and shameless one ! [1]

Cherish Devotion to thy God, and abandon the Ego of thy mind.
Nānak saith but this to thee : "O man, live thou thiswise in the world". [2-4]

1. ਸਿਰਾਤੁ ਹੋ (ਸਿਰਾਤੁ ਹੈ) : (Sans. ਉ, to go fast, slip away from), is passing away.
2. ਅਸਥਿਰੁ (असथिर) : (Sans. स्थिर), corrupt form of 'ਸਥਿਰ' i.e. eternal.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Shaloka Sabaskriti' M. 1

They read the (holy) books, perform prayers and then they fight,
And they worship stocks and stones and then, like the herons, enter into a pseudo-trance !
In their mouth is Falsehood; and their bodies are decked with 'piety' !
And the three lines (of *Gayatri*) they recite three times in a day.
Round their necks is the rosary, on their forehead the saffron-mark,
And the folded *Dhoti* on their loins, and a cloth to cover their heads.
(But), if only they knew the nature of God,
They would know these deeds and beliefs to be false.
Says Nānak : "One must Dwell on the Eternal Lord :
But how shall one find the Way without the True Guru ?" [1]
So long as one Knows not the Lord, one's life is vain ;
The world is like the sea ; by the Guru's Grace does one Swim across.
"He, the Lord, is All-powerful", so has Nānak Realised.
The Cause is in the Hands of the Creator who Keeps all Power to Himself. [2]
The *Yoga's* way is of knowledge² ; of the *Brahmins* the way is of the Vedas.
Of the *Kshatriyas* the way is of heroism ; of the *Shudras* of the service of the others³.
The Way of ways is, however, the Way of the Word.
He, who were to know its Mystery, of him Nānak is a Slave ;
Yea, he himself is the manifestation of the Immaculate God. [3]
Krishna may be the god of gods ; but higher still is the Self, yea, the Soul.
But, the Soul too derives its power from the Oversoul.
He, who knows this mystery, of him Nānak is a Slave ;
Yea, he himself is the manifestation of the Immaculate God. [4]

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Shalokas Sabaskriti M. 5

Who is one's mother, father, and son : what, indeed, is the reality of the pleasures one enjoys with
one's wife ?
Who is one's brother or friend ? What, indeed, is the duration of one's love for one's family and the
kindreds ? P. 1354
And has *Māyā*, the enticing beauty, any substance, which leaves us as soon as she sees us ?
Only the God's Remembrance remains with us, with which one is Blest through the Saints, the Sons
of the Eternal Lord. [1]
O cursed be the love of the mother and father, and of brothers and kinsmen.
O cursed be the joys one enjoys with the wife and the love of the sons.
O cursed be the love of the possessions in one's household.
Blessed and True (only) is the love of the Saints,
Which makes Nānak abide in Bliss. [2]

1. मरमविउती (सहसकृती) : This word should not be confused with Sanskrit. It is a type of literary speech, mid-way between Prakrit and Sanskrit, extensively used throughout northern India in the medieval times for religious intercourse, a type of religious Esperanto.

2. मरमदं (सबदं) : (Gāthā dialect), way.

3. परमविउत (पराकृतह) : another's work.

False is the body, for, its power wanes :
 Yea, when one loves Māyā, age creeps-in upon one.
 In the house of the body, full of hope, the Soul is but a guest¹,
 And, the dreadful angel of death² counts each breath of ours.
 The priceless body has fallen³ into the Well of Attachment, but I lean on the Quintessence
 (of Reality).
 O Compassionate God, be Merciful to me. [3]
 The body is the Illusory fortress built up of water, plastered with blood and wrapt in skin,
 And its nine entrances are without doors; its pillars are of the wind :
 The Unwise one knows not the transitoriness of the body and Dwells not on God.
 O Nānak, this all-too precious body is Saved only by repairing to the Refuge of the Saints.
 So utter thou ever, ever, the Name of thy Lord, the God. [4]
 O God of Glory, O Eternal, Moveless One, O Source of all Wisdom, O All-Pervading One, O Infinite,
 O Compassionate Lord,
 O Highest of the high, Deepest of the deep, O Inner-knower, O Infinite God,
 O Lover of the Devotees⁴, O Thou, who Offerest them the Refuge of Thy Lotus-Feet,
 O Support of the supportless, Nānak seeks but Thy Sanctuary, O God. [5]
 The hunter aims at the deer with his weapon⁵
 But he, whom the God Saves, even his little hair no one can touch. [6]
 The powerful warrior, who protects himself in many ways, surrounded on all sides by the hosts,
 And seated on a high pedestal, difficult of approach, who knows not death,
 His breath-chain is snapped by even a little ant, if such be the Lord's Will. [7]
 To be Attuned to the Word, to be Compassionate to life, to Sing ever the Lord's Praise—these are
 the Deeds worth doing in the Kali age.
 For, thiswise one's inner Doubts and Attachments are cut short.
 Yea, our God Pervades all places :
 But Lives He on the tongue of the Saints, and his Fulfilling Vision is Seen (through them).
 O Nānak, Dwell thou on thy Loved God. [8]
 Wanes beauty and the age of the islands and the sky, and diminishes the light of the sun, the moon
 and the stars :
 And decrease the years of the earth and of mountains and vegetation and lands,
 And the love of the wife and sons and brothers,
 And the enchantment of gold and pearls and the alluring form of Māyā.
 But goes not the One Eternal Lord;
 And eternal also are the Saints of God. [9]
 Tarry not in practising Righteousness : tarry only in the committing of Sin,
 And hold on only to the Lord's Name, shedding thy Greed,
 And cling to the Refuge of the Saints that your Sins are washed off,
 And you are Blest with the attributes of Religion :
 But he alone is so Blest with whom God is Pleased. [10]
 The man of low intelligence is dying in the love of Māyā, and indulges in vain pleasures with his wife;
 And, in young age, is involved with gold and beauteous tresses,
 And wondrous mansions and gorgeous dresses : so much is he afflicted by Māyā. **P. 1355**
 O Eternal God, O⁶ my All-powerful Master, Nānak but pays his homage only to Thy Saints. [11]
 If there is birth, there is also death : If joy, then also sadness ; if indulgence, then also pain,
 If greatness, then also smallness ; if expansion, then also contraction :
 If king-ship, then also Ego ; if Pride, then also the fall.
 Yea, all revolving-in leads to dissolution :
 Eternal only is the Contemplation of God, or the Companionship of the Saints. [12]

1. आषिउज (आषित्य) (Sans. अतिथि), a guest; dear or welcome guest.
2. ਧਰਮ (ਧਰਮ) = ਧਰਮ ਰਾਜਾ : i.e. the Lord of Law, or the Deity before whom we are Judged at the Lord's Court after death; hence identified with Death.
3. ਪਤੰਤਿ (ਧਰਮ) : (Sans. ਧਰਮਿ), falls into
4. ਕ੍ਰਿਤਿਆ (ਕ੍ਰਿਤਿਆ) : (Sans. ਕ੍ਰਿਤਿਆ : a servant, slave.
5. ਆਵਧ (ਆਵਧ), : (Sans. ਆਧੁਧ) a weapon.
6. ਭੈ (ਭੈ) = Sanskrit interjection or vocative particle generally translated by 'O !', 'Ho there!' 'Halo'.

If God be Merciful, one Realises the Quintessence :

And one's intellect Blossoms forth, and one has one's Seat in the Great Peace.

And one sheds one's Ego, and controls one's sense-faculties¹.

And one's heart is Cooled, confirmed in the Wisdom of the Saints

And cease one's comings-and goings absorbed in the Vision of God.

And Rings within one the Flute of the Word. [13]

Says the Veda, the seeker hears in many ways of the Infinite Wisdom and the Merits of God.

The God is Merciful to him and he Cherishes the Knowledge of the Real.

And he begs from Him the Bounty of His Name ; and lo, the God Blesses Him with it. [14]

(The seeker) cares not for what says the world or his mother, father and brothers,

Or wife, or sons, or friends, for, to be involved with them, is to be Bound to Mâyā.

Yea, Compassionate only is the One God who Sustains all life. [15]

Illusory are the world's riches, Illusory are the mind's dreams and hopes of a myriad kinds,

Illusory is the love that binds one to Ego ; illusory is Mâyā, impure are whose deeds,

Due to which one passes through the fire of many wombs, but the one with unclean mind Dwells not on God.

O God, be Merciful to me and Save me, the Impure one, through the Companionship of Thy Saints. [16]

If from a mountain one falls into the underworld, or burns in the blazing fire,

Or is swept off by the waves of the boundless sea—than these is worse the care of the house-hold that leads to birth-and-death.

And do what one will, one can snap not its Bonds,

Yea, the only Support of man is the Word of the Saints. [17]

If one be Afflicted by immense pain, poverty and misery, and is born to die again and over again,

All that passes, if one Dwells on God's Name ;

Yea, all that is destroyed as fire destroys the firewood. [18]

Uttering the Lord's Name, the (inner) Darkness is Illumind, and, Dwelling on God's Merits, one's Sins are dispelled.

Yea, doing Immaculate Deeds, one instils fear in the Mind of the Demons.

Hearing the Lord's Name, one is rid of recurring births-and-deaths, and Blest with all Joys, one Sees the Fulfilling Vision of God.

Yea, our God is Worthy of Giving Refuge, the Lover of the Saints, and Blesses all with Bliss. [19]

He Brings to the fore those that are behind and fulfils the hopes of those devoid of hope.

Yea, He makes the poor rich, and destroys the Maladies of the Diseased.

He Blesses the Devotees with Devotion, and His Praise and the Name :

Yea He, the Transcendent Lord, is Compassionate and Beneficent to all.

O Nānak, what² is it that one Receives not from Him through the Service of the Guru ? [20]

He Gives Support to the supportless : His Name is the Riches of the poor :

He Owns those whom no one owns : Yea, He of Beauteous Hair, is the Strength of the weak.

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He, our Eternal God, is Compassionate to all life, the Kinsman of the kinless :

All-knowing is He, and the Perfect Master, the Lover of Devotees, the Embodiment of Mercy.

And Abides He in all hearts, yea, He the Transcendent Lord, Vāsudeva, the God of gods.

O God, I seek but this Blessing from Thee : Forsake me not Thou, O Forsake me not ! [21]

O Lord, neither have I the power to Serve Thee well, nor do I Love Thee, O Sublime Being.

I Contemplate Thy Name, by Thy Grace, when Thou art Merciful to me, O my Guru-God ! [22]

Thou Blessest us with food and raiments and Sustainest us,

And Bestowest upon us the Jewel of the human body, which is conscious and clever.

And, by Thy Grace, we are Blest with Bliss and Joy,

And, when we Utter and Contemplate Thee,

Our Bonds with the transient world are snapped. [23]

They, who offered Charity in the past births, Enjoy its fruits in this, as the Kings of the earth ;

But they, whose minds were Corrupted, suffer immense Pain on the mortal earth. [24]

They, who Cherish the Lord's Praise in the heart, consider even pain to be God's Mercy ;

But they, who are apparently in health, are indeed the Diseased ones, who Dwell not on the Compassionate God. [25]

1. त्रिषु (त्रिषु) (Sans. त्रिषु), an organ of senses.

2. किं (किं) : (Sans. किम् न), what not.

The Merit of coming into the human frame is, that one Sings the Lord's Praise.
Nectar-sweet is the Lord's Name, O Nānak, and the Saints crave for more and more of it. [26]
The Saints are ever patient, and distinguish not between the friend and the foe.
He, who offers them foods of many kinds, or slanders them, or is arrayed against them, with his
weapons drawn, to them all are alike. [27]

(The Saints) mind not being dishonoured : nor if they are cursed,
Or if they are slandered : nay, the pain they receive from the world touches them not :
For, whosoever Dwells on the Lord's Name, associating with the Saints, he abides in Bliss. [28]

The Saints are the unconquerable Hosts of God, protected as they are by the Coat-of-mail of Humility.
And their Weapon is the Lord's Praise, their Refuge and their Shield¹, the Guru's Word.
To Realise the God's Path—this, for them, is to ride the horse, the elephant, the chariot.
And they break, care-free, through the hosts of the Enemy, and Attack them with the Lord's Praise:
And thus they Conquer the whole world and overwhelm the Five Passions. [29]

Being ill-advised, one is lured away by the Mirage, and is enraptured by the (passing) shade of the tree.
So is the Illusory love of the household : one must Dwell only on the Lord's Name. [30]

Neither am I equipped with the Treasure of Wisdom, nor the Veda, nor have I Merit, nor Sing I
the Lord's Praise,
Nor have I the golden Voice for the Lord's Song, nor am I Clever, nor Wise.
Through Destiny and Effort is one Blest with these : associating with the Saints, even the Unwise
one becomes a Pundit. [31]

To Utter the Lord's Praise—this is the Rosary one must wear on the neck : to Love one's God—this
is the secret telling of the rosary.
Yes, he, who utters the Sublime Word with his tongue, is Saved from Māya, the joy of the eyes. [32]
O cursed is the life of the one without the Guru's *Mantram*, his human birth is a mere waste. P. 1357
He is worse even than a crow, a cur, a swine, an ass and a snake. [33]

He, who Cherishes the Lord's Name in the heart, and Dwells on His Feet,
And Sings the Lord's Praise, associating with the Saints, He sees not the sight of Death. [34]

Neither precious is beauty, nor riches, nor kingship, nor paradise,
Nor delicacies, nor fine raiments :
Nor sons, nor friends, nor brothers, nor kinsmen, nor indulgence in women :
Nor proficiency in knowledge, nor sharpness of the mind ;
Precious only is the Lord's Name, which one Attains, by God's Grace, in the Society of the Saints.
[35]

Wheresoever I See on the earth, in the heaven or in the underworld,
I See nothing but God, Detached and Stainless. [36]

Poison turns into Nectar, enemies into friends :
Pain turns into pleasure, and fear into fearlessness :
The placeless find the place, through the Name, if on one be the Mercy of the Guru-God. [37]
He, who Blesses all with cool temper, Blesses me too thus, yea, the Purifier of all, me, too, Purifies.
He, who Creates all, is also my Creator, and is Stained not, nor affected (by Māyā). [38]

Coolings is not the moon-god, nor the fragrance of *Bāvan Chandana*,
Nor even the wintry cold : Cooling only is the Companionship of the Holy. [39]

They, who utter the Lord's Name, fix their minds on the All-pervading God:
Their Wisdom is to look upon pleasure and pain alike, and their Immaculate Way is to be free of envy.
They are Compassionate to all life and overwhelm the five Maladies,
Their feed is the Lord's Praise, and they remain Detached from Māyā, as does the lotus in water.
They Cherish only the Devotion to their God: and instruct the friend and foe alike :
And hear not another's slander : and, shedding their selfness, become the Dust for all to tread upon.
Yea, whosoever has these six attributes, is the Saint of God. [40]

1. चरमणह (चरमणह) = (Sans. चर्मन), a shield.

2. i. e. desires.

A goat may be fed on roots, but if it lives with a lion, (it is never fear-free).

So is the world, (that lives in Māyā), and is afflicted now by pleasure, now pain. [41]

One is afflicted with all kinds of Sins and Maladies,

And Doubt and Attachment and honour, dishonour, if one is intoxicated with the wine of Māyā.

And one is born to die over and over again, and wanders through Hell, and knows not the Way out.

Yea, one becomes Purified only by associating with the Saints,

And by Dwelling on God's Name, yea, His Immaculate Praise. [42]

The Lord's Refuge is the Boat, yea, He is All-pervading : He is the Embodiment of Culture.

He is the All-powerful, Cause of causes, and Blesses all He, the Perfect God.

He Gives hope to the hopeless, yea, He is the Treasure of all Boons.

Nānak Dwells upon Him, the Treasure of Virtue, at whose Door everyone is a seeker. [43]

The tortuous Path becomes Smooth : Pain turns into Pleasure.

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And evil words and Doubt and distinctions (are obliterated), and slanderers and *Shāktas* become good and friendly :

And Sorrow is turned into Eternal Joy, and, rid of fear, one becomes fear-free.

And the dreadful Forests¹ becomes a thickly-populated Town : such are the attributes of Religious life, with which God Blesses one in His Mercy,

If, associating with the Saints, one Dwells on God, seeking the Refuge of the Lord's Feet. [44]

O-unconquerable (Attachment) ! O powerful Hero of the Battle-field, that mows down everything before it :

O you that have enticed away the hearts of even the gods and their attendants, and of the heavenly musicians, and, men and the animal life and even of the birds.

(To escape thy shafts,) I have sought the Refuge of my Creator-Lord, and pay ever Obeisance to Him. [45]

O Lust, you that land men in Hell, and make them wander through a myriad wombs.

And cheat all minds, sway all the three world, and vanquish all one's Austerities, Meditation and Culture :

You, whose pleasure is illusory, you that make one unsteady and poor² and punish the high and low alike :

Thy fear I have overcome by associating with the Saints, and seeking my Lord's Refuge. [46]

O Wrath, O Father of Strife, you who know no Compassion,

You have a powerful sway over vicious men, who dance to your tune like monkeys;

And then have to face immense Punishment at the hands of the couriers of the *Yama*.

O thou, in whose society, men turn into devils.

(To escape thy attack), I have sought the Refuge of God, the Saviour of all life, who Delivers us of all Sorrow. [47]

O Greed, you that have swayed even the best of men by your waves :

And men's minds waver and wobble and run about in all conceivable directions, to gather more and more :

You have respect neither for friendship, nor ideals, nor father, nor mother, nor kindreds :

You make one do what one must not do, and to eat what is eaten not ; and to build what cannot be built.

To escape from thee, I pray to my God : "O Lord, Save me, O Save me Thou, O God of man". [48]

O Ego, the Cause of our coming and going, O soul of Sin,

You that estrange friends, confirm enmities and make man spread out the net of Illusion far and wide,

And tire men, keeping them ever on the Round, and making them experience now pleasure, now pain, And men walk through the utter wilderness of Doubt : O you that afflict man with incurable Maladies.

Yea, the God alone is the Cure of thee : So I Contemplate only Him. [49]

O Life of my Vital-breath, O Master of the earth, O Guru of the universe, O Treasure of Mercy:

O Cure of the world's Woes, O Embodiment of Compassion, rid me of all my Woes.

O Beneficent God, the only Support of the poor, Thou that art Worthy of giving Refuge, have Mercy on me.

That, in health as in ill health, I call on no one but Thee. [50]

1. अटवी (अटवी) : (Sans. अटवी), a forest, wood; i.e. the lonely world becomes a place of revelry.

2. अविज (अविज) : (Sans. अ-वित्त), poor.

I seek the Refuge of Thy Lotus Feet, O God, to Sing Thy Praise :
And, associating with the Saints, I Cross the tumultuous Sea (of Desire). [51]
God has Placed His Hand of Mercy on my head, my forehead, my body :
Yea, God has Saved my Soul, offering me the Blessed Refuge of His Feet.
Lo, the Compassionate God has Protected me from all sides ; and I am rid of my Fears and Sorrows,
For, the Lord is the Lover of the Devotees, the Support of the supportless : so, I have sought the
Refuge of my Eternal God. [52] P. 1359

He, who has Upheld the sky with His Power, and locked fire within the wood,
Whose Power has Upheld the moon, the sun, the stars, and Blest us with the human body, and
breath infused with His Light ;
Who Sustains us even in the mother's womb, and the malady of hunger¹ destroys one not.
Through His Power is the sea of the world kept within bounds, and the waves of its (rough) water
sweep us not off. [53]

Of Majestic² Form is our God : His Contemplation is the Life of all :
Yea, He is Revealed in the Society of the Saints, if one walks on the Immaculate Path of God's
Worship. [54]

A Mosquito will break through a Stone, an Ant Swim across the expanse of a marsh³.
And a Cripple will cross the sea, and the Blind will see through utter Darkness :
O such is the power of Contemplating God in the Society of the Saints.
So, Nānak seeks the Refuge of his Lord, the God. [55]
As is a Brahmin without the saffron-mark, as is kingship without command,
As is a warrior without weapons.
So is a Saint⁴ without an Inner Life. [56]

Neither He has dark colour, nor Carries He a conch, a disc, or a bludgeon ;
For, He is Born not, His Form can be described only in terms of Wonder.
The Vedas too say : "He is not this, not this⁵".
For, He is Highest of the high, the Infinite Master of the earth :
Yea, He, the Eternal One, Abides in the heart of the Saints,
And is Revealed only to men of great Destiny. [57]

The world is a wilderness : one's kinsmen in it are curs, jackals and asses :
The mind is intoxicated with the wine of Attachment ; and impassable it is, due to the five
Highwaymen on the Way.
One is caught in the unbreakable noose of Ego, or wanders about, infected by Fear, Doubt and
Attachment.
Yea, impassable is the Water (of Indulgence) and the Fire of (Craving), and one Sees not the other
Shore.
Dwell thou on God, O Nānak, associating with the Saints, for, the Lord's Refuge Emancipates all.
[58]

When the God is Merciful, He rids one of all Maladies,
And one Dwells on God's Praise, associating with the Saints, and enters the Perfect Refuge of
God. [59]

If a man be beauteous and sweet-tongued, but, in the farm of his heart grows enmity,
Beware of him, O Saints, even if he makes the deepest bows. [60]

The Unwise one knows not that each-day his days are on the decrease :
And wears off the utterly beauteous body, and age, the daughter of death, seizes him.
And yet he's involved in sporting with the family, and hoping for Illusory goods and indulging in
pleasures.

O God, I have wandered through a myriad births this wise and feel Lost : now I seek Thy Refuge,
O Embodiment of Mercy ! [61]

1. ਜਠਰ(ਯਠਰ) : (Sans. जठर) lit. the stomach, belly.
2. ਗਰਿਸਟ (गरिस्ट) : (Sans. गरिष्ठ), heaviest; most important.
3. ਕਰਦਮ (करदम) : (Sans. कदम) : mud.
4. ਵੈਸਨਵ (वैस्नव) : (Sans. वैष्णव), lit. follower or worshipper of Vishnu.
5. ਨੇਤ-ਨੇਤ (नेत-नेत) : (Sans. नेति-नेति) (God) is not like this nor like this, i.e. God is Infinite.

O my tongue, you love all flavours (but God's) :
You are dead to the Truth, involved¹ ever in the great Strife: (Be Awake) and repeat these Immaculate words;

"Gobinda, Dāmodara, Mādhava", (and the like Names of God) [62]

One man is proud of his woman,

Another of his power,

And they Dwell not on God's Feet : O cursed be their vain² life.

O thou, that art humble like an ant, thou art great, if thou art Blest with the Riches of the Name.

Nānak greets thee over and over again. [63]

A little Speck turns into a Mountain, the Barren Land into Green Verdure:

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The Drowning one Swims across, and the Empty ones are Fulfilled.

And Darkness is Illumined by a myriad suns,

If the Mercy of the Guru-God be upon one. [64]

A Brahmin can, indeed, Ferry one across;

But, the Brahmin is he, who does Godly deeds.

But he, whose soul is involved with the world,

Such beings, O Nānak, remain Fruitless, and as such they depart. [65]

He, who steals another's possession, and creates mischief for others, and preaches only for his livelihood,

And craves now for this, now that³, his mind absorbed in Māyā, does but the deeds of a swine. [66]

They, who are intoxicated with God, Merge in His Feet: they Go across the tumultuous Sea of Existence.

There is not an iota of doubt in this, O Nānak, that, through the Saints, myriad of our Sins are dispelled. [67-4]

By the Grace of the One Supreme Being, The Eternal, The Enlightener

Gāthā⁴ M. 5

Camphor, flowers, scents—when these come into contact with the human body, lose soon their freshness:

For, man is but a bundle of marrow and blood and bones and filth, and yet the man of Ignorance prides over-much on himself. [1]

If one becomes a subtle body like an atom, and courses through all the spheres of the skies :

And this he does in the twinkling of an eye, yet, without the Saint, one is Fulfilled not. [2]

Know ye that death is true, while the appearance is an Illusion.

So Utter the Lord's Praise, associating with the Saints, for, this alone goes along with thee. [3]

Māyā leads one astray, and one is involved with one's kinsmen, friends and (like) idols;

Seek thou the Society of the Saints and remember thy God that thy Abode is Peace. [4]

They, who live with the Chāndan-tree, become its like,

But, the bamboo, being stiff-necked, remains unaffected by its fragrance, [5]

I have weaved, in the Gāthā (dialect), the Lord's Praise, Dwelling on which one is rid of one's Ego :

And the five (inner) Enemies are Slain,

When the Lord's Arrows pierce through their heart. [6]

The Saint's Words are the Paths of Peace, but hearkens to them only a man of Destiny.

And, then, cease one's comings and goings, and one Dwells on the Lord's Praise. [7]

As the leaves shaken off the body of the tree (rot, and) stick not again to the branches,

So does the man, bereft of the Lord's Name, Suffer Sorrow; and, as night follows day, he is ever on the Round. [8]

Through Faith and good Destiny, one attains unto the Society of the Saints,

And one Utters the Lord's Name, yea, His Praise, and the Sea of the world affects one not. [9]

1. ਅਵਤਤ (अवतत) : engaged in, devoted to.

2. ਤਿਠ ਸਮਾਨਿ (त्रिण समानि), lit. worth a straw.

3. ਲਉ ਲਈ (लउ लई) : 'Let me have this and that'.

4. Lit. verse; a religious verse, but not belonging to any of the Vedas ; a Prakrit dialect ; a stanza, song ; a long story.

Deep and Subtle is this Gospel (of God) : O, rare is the one who Knows its Intent.
 (Through it), one sheds the desires of the world,
 And Dwells on God, associating with the Saints, [10]
 So efficacious is the *Mantram* of the Saints, that it rids one of a myriad Sins,
 And one is Attuned to the Lord's Lotus-Feet, and Saves one's whole generation. [11]
 That Temple alone is beauteous
 In which is Sung the Lord's Praise :
 Yea, they, who Utter the Lord's Name, are Emancipated.
 But it is only men of Destiny, who attain to this State. [12]
 When one Meets with God, one's only good Friend,
 Who breaks no one's heart,
 And, whose Abode is Eternal, whose Weight is Unweighable.
 One takes Him to one's heart as one's only Loved Friend. [13]
 As with good sons, one's ill-repute is washed off
 So also, when one Cherishes the Guru's Word in the heart.
 The God is Eternal : yea, the Loved One is All-powerful,
 And, through Him, one is Ferried across the Sea of Existence. [14]
 To forsake God is Death :
 Yea, one Lives only when one Loves God.
 One is Blest with the Lord's Praise by the Lord's Saints,
 If such be the Writ of one's past, Writ by God. [15]
 As the snake-charmer charms the snake and takes out its poisonous fangs,
 So do the Saints rid us of our Maladies :
 But one Meets with the Saints if one be so Destined. [16]
 He, who Prevades all, all over, and offers Refuge to all life:
 Him one loves, O Nānak,
 If, by the Guru's Grace, one Sees the Guru's Vision (through the Word). [17]
 My mind is wholly Attuned to my Lord's Feet and I am Fulfilled in utter Bliss :
 Yea, since ages past, the Sublime¹ beings have always Dwelt upon God's Praise. [18]
 Uttering and Singing the Blessed Lord, in the Society of the Saints, one is Emancipated,
 And one Swims across the Sea of Existence, and falls not into the womb again. [19]
 I have given thought to the Vedas, the Purānas and the Shāstras,
 But Saves only the Name of the One Supreme Being,
 Through which one Saves all one's own.
 But rare is the man of Destiny who is Saved thus. [20]
 Uttering the Lord's Name, all one's own are Saved.
 To it one Attains through the Saints, O Nānak, and it is by great, good Fortune, that one Sees
 their Vision. [21]
 They forsake all their Sins and Cherish wholly the Religion of God.
 But to this State one Attains through the Saints, if such be the Writ on one's Forehead. [22]
 He, who *was, is and will be*, and who Sustains and Destroys all,
 His Love, O Nānak, one Receives only through the Saints. [23]
 He, who is absorbed in worldly pleasure and the sweet speech of beauty, sports with Illusions,
 And he, O Nānak, sees not Peace, even in dream, and is afflicted with Pain, Sorrow and Separation.
 [24]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Phunhās² : M. 5

O Unfathomable God, in Thy Hands is the Pen with which Thou Writest our Destiny.³
 O God of Unparalleled Beauty, Thou art Involved with everyone.
 I can utter not Thy Praise with my tongue.
 I can only be Bewitched by Thy Vision and be a Sacrifice unto Thee. [1]

1. उच्चजम् (भव्यम्) : good and pious men.

2. Lit. Repeat ; a verse-form in which a refrain is repeated.

3. भ्रमउक्ति (मसतकि) : lit. forehead.

Seated in the Society of the Saints, I utter Thy Praise,
And Dedicate my life and all its embellishments to Thee.
Thy Couch (within me), O Love, lies empty, but it thirsts for Thy Vision.
O God, if such be my Destiny, I will Receive Thee (on the Couch of my heart). [2]

O my Loved Mate, I've applied the Collyrium (of Wisdom) to the Eyes, and made Fragrant my mouth
with the Betel-leaf (of the Word), and Decked myself with the Necklace (of Thy Name) :
Yea, I have Embellished myself with sixteen kinds of Decorations, and my Eyes are lustrous with Thy
Collyrium;

But I attain to everything only if Thou Comest into me :
For, without Thee, my Wedded Lord, all embellishments are vain. [3]

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She, in whose Home Abides her Lord, is highly Fortunate :
She is wholly Embellished, and she is the True Bride of God.
I Sleep, care-free, and in Peace, for, God has Fulfilled my Hope :
Yea, now that my Love has Come into me, I have Attained unto everything. [4]

O Love, so intense is my Desire for Thee, that Thou must Fulfil it :
Yea, when the True Guru is Merciful, I Attain unto Thee, the Perfect Being.
I am full of Demerits : yea, I am permeated through and through with Error,
But when the True Guru is Merciful, my mind is held. [5]

Says Nānak : "I have Dwelt upon my Infinite God,
And, by the Guru's Grace, I have Crossed the tumultuous Sea of Existence,
And I am rid of 'comings-and-goings', and have Attained unto my Perfect God.
Yea, the Nectar-Name of God I have Received from the True Guru. [6]

The (Fortunate) sign of Lotus has come to hand : in the Compound (of my heart) bides Bliss.
In my throat is the Jewel (of the Lord's Name), and Seeing (His Vision) I am rid of my Sorrow.
I abide with God, and He has brought me utter Peace :
Yea, my God is He, in whose Hands lie all the Miraculous Powers, the Nine Treasures, and all Joys
of the earth. [7]

They, who enjoy other men's women, have to suffer shame :
Yea, they steal another's goods, O, how can they hide their guilt ?
But he, who Utters the Lord's Praise, Saves all who belong to him,
For, even Hearing the God's Name, he is Purified; so he Dwells ever on the Transcendent Lord. [8]

Overhead is the Sky decked (with the Clouds of Mercy) : beneath it is the Bejewelled earth (of Grace).
And lo, when the lightning flashes from all corners, I see the Face (of my God).
I go out in foreign lands to search for my Love.
But I Merge in His Vision only if such be the Writ of Destiny for me. [9]

I have seen all places : there is not another like you,
For, you were Established by the Creator-Lord Himself, who Blest thee with Glory.
O Rāmdās Pur², how thickly populated are you and wear unparalleled beauty,
And whosoever bathes in thy Tank, is rid of his Sins. [10]

One must seek out one's Love, becoming conscious of Him, like the *Chātrik* bird :
Yea, He, to whom is Attuned our Vital breath, Him alone we must seek.
(The *Chātrik*) wanders, sad at heart, from forest to forest, to receive the *Svānti*-drop.
So does God's man crave for the Lord's Name : O Nānak is a Sac rifice unto him. [11]

The heart of our Love is of Unparalleled Beauty, its Mystery is Unfathomable,
And he, who is the Customer of the God of Infinite Merit, he alone Knows the Quintessence.
When one's mind is Merged in the Mind, one is in utter Love :
Yea, when the mind overcomes its mercurial nature,¹ it Receives the Riches of Truth. [12]

I Woke up in my Dream (Seeing my Love), but why didn't I Seize the Edge of His Garment ?
For, I was so much dazzled³ by His Glorious Vision, (that I could Seize Him not).
I now seek His Foot-prints ; O Love, how shall I Receive Thee ?
O my loved Mate, show me the Path that I may enter wholly into my God. [13]

1. चंचल चेतति (बंचल चोरहि) : (lust, wrath, greed, infatuation and ego), the thieves of mercurial nature.

2. i. e. the city of Amritsar.

3. घंचला (बचला) : (Sans. बच्, to cheat, deceive), lit. was deceived.

The eyes, that see not the Saint, are ever in agony :
 Yea, the ears that hear not the Melody (of the Word), must be sealed ; P. 1363
 The tongue that utters not the Lord's Name, let it be cut up, bit by bit :
 Yea, when one forsakes one's God, one's powers decline each day. [14]

The wings of the black-bee are caught, intoxicated by the woven¹ tresses of the lotus,
 And lo, she loses herself to beauty² involved, each limb, with her love.
 O, is there a friend of me too who would snap my Bonds of Separation ?
 Says Nānak : "There is only but One God, the Master of Lakshmi, who Mends all our Cuts". [15]

I run out in a myriad directions to seek out my Love :
 But within me torture me the five Thieves : O how am I to Slay them, pray ?
 Let me aim at them the Arrows of the Lord's Name,
 And lo, when I Meet with the Perfect Guru, I overwhelm them, who are so utterly Pain-giving. [16]

When the True Guru is Merciful, one loses not one's Capital-stock,
 And the more one Expend it, the more it increases, and one is Released by the Guru's Grace.
 The God, in His Mercy, Blesses us with His Nectar-Name,
 Dwell thou on Him, O Nānak, Who Lives ever and Dies not. [17]

Wherever goes the Devotee of God, Blessed is that place ;
 And he attains utter Bliss, Contemplating the God's Name.
 All life shouts, "Victory be to thee !" and his slanderers are wasted away.
 Says Nānak : "O friend, Dwell thou on the Lord's Name, that thy mind is filled with Bliss". [18]

I have Served not my God, the Purifier of Sinners.
 How can I pass my days, if wasted by false loves.
 O, why did I find joy in the mirage (of illusory pleasures) ?
 Let me be a Sacrifice unto him, who is Approved of at the Lord's Court. [19]

The Unwise one does many deeds, and Sins enormously,
 And lives, enveloped by ill-odours ; and so the body of the fool becomes dust.
 He goes about puffed by ego, for, he knows not death.
 O, why did he accept as True what was but Illusory and False ? [20]

He, whose days are over, him no one can save ;
 O, how can the physicians suggest any cure for him ?
 O fool, Cherish only thy One God that may Fulfil thee.
 Yea, without the Lord's Name, the body becomes but dust, and all thy doings go waste. [21]

Priceless and Infinite is the Cure-all of the Lord's Name,
 And the Saints gather to partake of it, and offer it to others.
 But he alone Attains unto it, whom God Blesses.
 O, I am a Sacrifice unto him, who Enjoys God's Blessed Love. [22]

The Physicians, the Saints of God, have come together :
 And the Cure comes right (and Heals them,) for, God Himself ministers the Cure.
 And, whatever now the Saints do, becomes good and holy :
 And lo, they are rid of all Sins, all Maladies, all Sorrows. [23]

By the Grace of the One Supreme Being, The Eternal, The Indlightener.

Chaubolās : M. 5

O Samana³, if one could buy⁴ Love with one's riches,
 Then why did kings, like Rāvana, who offered even their heads to Shiva, receive it not ? And, pray,
 were they poor ? [1]

My being is saturated with God's Love, and there is Separateness not even of a mustard-seed :
 Yea, my Mind is Pierced through with the Lotus-Feet (of God) ; but one Realises Him only if one's
 Consciousness is to Him Attuned. [2] P. 1364

1. ਗੁੰਡਿਆ (ਗੁੰਫਿਆ) : (Sans. गुम्फित), strung together, woven
2. ਸੁੰਡਿਆ (ਸੁੰਫਿਆ) : beauty.
3. A Sikh devotee of Shahbazpur.
4. ਸਾਟ (ਸਾਟ=ਵਟਾਂਦਰਾ) : lit. exchange, barter.

[1299]

O Musana¹, I'd cross in one step the seas, the mountains, the forests, the wilderness, the nine division of the earth,

If the Love of God be within me and it leaves me not. [3]

O Musana, the Moonlight of Love, that is writ across the Sky (of the Mind).

Gets my Wings, like the black-bee's, Caught in the Woven Tresses of the Lotus (of God). [4]

Than meditation, than austerity, than pleasure and glory and pride, higher is Love :

O Musana, I would Sacrifice them all for a single moment of Love.

O Musana, the world is being burnt and it is dying, dying,

And pierced through not by Love, it is involved more and more with Illusion. [6]

When one is cheated of one's home and riches, one grieves in utter sorrow :

But he alone is Poor² indeed, who forsakes his Compassionate God. [7]

He, who has Love as his life-object, Cherishes God's Feet in his Mind,

And goes to no one else, for, he Loves his only Lord. [8]

He, who has a mercurial mind, is ever in Sorrow, for, he has to scale a myriad heights (of Ego) :

But, see, O Jamāl, the mud lies low, in utter humility ; and, lo, out of it blossoms forth the Lotus. [9]

That our God is Lotus-eyed, Decked with Black Collyrium, of Beauteous Countenance, handsomely Embellished³.

O Musana, I would break my Necklace (of Pride) into a myriad bits (to Embrace Him), if I were intoxicated with His Mystery. [10]

I am Inebriated with the Love of my Loved God, and Dwelling on Him, I am conscious not of my being.

Says Nānak ; "It has become manifest to the whole world that I am but a Moth (seeking to make myself a Sacrifice unto the Light of God)". [11]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas of Bhagat Kabirji

Kabir utters the Lord's Name : This is the rosary he tells.

For, (through it), the Devotes of God have been in Peace and Poise, age after age. [1]

Kabir : Everyone laughs at my (low) caste,

But, lo, dedicated am I to this caste in which I Contemplated my Creator-Lord. [2]

Why waverest thou, O Kabir, why slippest the foot of thy mind ?

Knowest thou not that thy Lord Possesseth all Joys ? So drink His Nectar thou. [3]

Kabir : Even if one wears the golden ear-rings, studded with jewels,

He seems to me like the burnt reed, if he Cherishes not the Lord's Name. [4]

Kabir : Rare is the one who Dies in life,

And, becoming fearless, Utters the Lord's Praise : yea, he becomes All-pervasive (like God). [5]

Kabir : The day I'd die, will give joy to all :

For I'll Attain to my God, and my companions, too, will Dwell upon my Lord. [6]

Kabir : I am the worst of all : save me, not one is bad :

And, whosoever believes thus, alone is my friend. [7]

Kabir : (Māyā) came to me in a myriad garbs,

But my Guru Saved me and she paid obeisance to me. [8]

Kabir : Slay only that (in thee) which yields thee not Peace ;

And then, everyone calls thee good, and none thinks ill of thee. [9]

Kabir : When nights are dark, men, with dark deeds, hang about,

And run around with their nooses, but know thou that they are cursed by God. [10]

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1. Samana's son, a devotee of Guru Arjun.

2. भूषीओ (भूषीओ) : (Sans. भूष), to steal, rob, plunder.

3. चित (चित) : (Sans. चित्रित), lit. painted.

Kabir : Blessed is the *Chandan* tree, girdled by useless growth :
 But, this too becomes fragrant like the *Chandan*, for, it too in its nearness lives. [11]
 Kabir : The bamboo is drowned by its ego : be not like it ;
 For, though it lives near the *Chandan* tree, it accepts not its fragrance. [12]
 Kabir : One loses one's Faith for the sake of the world, but the world keeps not faith with one at all,
 Lo, thus does the ignorant man lay axe to his own Soul¹. [13]
 Kabir : I See the Miracle of God wherever I See.
 But, wheresoever the Lord's Saint is not, it is all wilderness to me. [14]
 Kabir : Blessed is the tenement of the Saint ; but, the dwelling of the unrighteous burns like an oven.
 O, burnt be those mansions in which God is not. [15]
 Kabir : Why weep for the Saint when he goes but back to his Home :
 Cry only for the wretched Lovers of *Māyā*, who are sold from shop to shop. [16]
 Kabir : A *Shākta* is like a piece² of garlic :
 Even if one eats it in secret, it becomes known to all, in the end. [17]
 Kabir : *Māyā* is the churning pot and wind its churning stick,
 And life is churned, with butter going to the Saints, and the butter-milk to the world. [18]
 Kabir : In the churning pot of *Māyā*, if the (life's) stick churns softly and in peace,
 One gathers (the Butter of God) : others but churn the wind. [19]
 Kabir : *Māyā* is like a thief : surreptitiously, she leads all to her stall :
 Only I am beguiled not, for, I've broken her into a dozen bits. [20]
 Kabir : Peace is not in doing a myriad things in life or to have many friends,
 For, he alone attains abiding Peace who Cherishes but one God. [21]
 Kabir : Death terrifies every one, but it gives me immense peace.
 For, if one Dies not (to the self), how will one attain Supreme Bliss ? [22]
 Kabir : Attaining to thy Lord, open not the knot (of His Mystery),
 For, this (world) is not the place where one gets a Customer, or a Tester, or the Price thereof. [23]
 Kabir : Love thou him, whose Master is thy only God.
 These kings and Pandits are of no avail : they come and go as they came. [24]
 Kabir : If one loves the One, one leaves the Other,
 And it matters not whether one's hair is close-cropped³ or luxuriously long⁴. [25]
 Kabir : The world is but the store-house of the lampblack ; only the Blind fall into its trap.
 Yea, I am a Sacrifice unto those who are cast into it, and yet escape (unsoiled). [26]
 Kabir : Save your body if you can ; but know you that it will last not.
 For lo, even they, who had built their millions were marched out of it, naked and on bare feet. [27]
 Kabir : This body will leave thee : Yoke it to some purpose :
 Or, associate thyself with the Saints and Sing thy Lord's Praise. [28]
 Kabir : The world is dying, but knows none how to Die :
 But, whosoever knows how to Die, dies not again. [29]
 Kabir : Precious is the human birth : it comes not to hand again :
 As the fruit, when ripe, falls and sticks not again to the bough. [30]
 O God, Thou art Kabir, the great one, : and I too have the same name.
 But only he who abandons his self, Attains unto Thee. [31]
 Kabir : Strive not in vain, for, what one wills, happens not :
 Yea, when God showers His Grace upon thee, then no one can challenge His Will. [32]
 Kabir : On the Lord's Touchstone, the False one rings False :
 And, he alone can bear the Test on the Touchstone of God, who Dies to his self. [33]
 Kabir : White is thy wear, and thou chewest betel-leaves and nuts.
 But, without the Lord's Name, thou art Bound, hand and foot, and marched off to the Yama's abode. [34]

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1. Lit. feet.
 2. Lit. mine.
 3. like a Yogi.
 4. like a Sanyasin.

Kabir : Pierced is our (life's) Boat with a thousand holes :
So, they alone, who are light of Weight, Swim across : but those with a Load are Drowned. [35]

Kabir : One's body burns like wood, one's hair like hay :
Seeing the world thus on fire, how can the heart be gay ? [36]

Kabir : Pride not on thy bundle of bones wrapped in skin ;
For, even they, who rode the horses with canopies overhead, were buried in the ground in the end. [37]

Kabir : Pride not on thy high mansions and humble be ;
For, today or tomorrow thou liest in the grave and grass grows over thee ! [38]

Kabir : Pride not, and laugh not at the poor and the meek ;
For, thy Boat is still at Sea : who knows what is to happen to thee ? [39]

Kabir : Pride not on seeing thy beauteous body,
For, thou wilt cast it off, as the snake doth its skin. [40]

Kabir : The Booty of the God's Name is before thee for the asking, Plunder it if thou canst.
Else, thou wilt come to Grief when thou wilt breathe thy last. [41]

Kabir : No one there is who'd set fire to his own home,
And burning to death his Five Passions is Attuned to God alone. [42]

Kabir : Rare is the one who sells off (his mind, yea,) his son, and (Hope and Desire), his daughters.
And thus be a companion unto Kabir to deal only with the Lord. [43]

I warn thee, O Kabir, live not with thy Doubt,
And know that all the deeds one did in the past, it is their fruit that one eats. [44]

First, I thought knowledge to be good, then thought Yoga to be better,
Now I cling to the Devotion of God; let the world say of me what it wills. [45]

Kabir : These poor people can slander me not, for, they aren't Wise,
And so I abandon not the Utterance of the Lord's Name, though I abandon all other deeds. [46]

Kabir : The Skirt of the stranger (Soul) is on Fire from all sides:
But lo, the wonder, that while the Cloth is burnt, the Thread stays. [47]

Kabir : My coat is all burnt, the begging bowl is all shattered:
The Yogi has played out his part, and on his seat remains nothing but ashes. [48] P. 1367

Kabir : The fisherman casts his net in shallow waters;
But, where is fish in the small puddles? O fisherman, seek thou out the seas. [49]

Kabir : Leave not the Sea even if its waters be sour.
If, instead thou goest out searching (for the Jewels) in every pond, then, who will call thee wise? [50]

Kabir : They, who have not the boat-man to row, are ferried not across
Yea, one must be resigned to one's God in utter humility, and let Him do what He Wills. [51]

Kabir : Good is the bitch of a *Vaishnava*: bad is a *Shākta's* mother;
For, the one hears the God's Word, the other but deals in evil. [52]

Kabir : The man-deer is weak : enticing are the lures of the world.
A myriad hunters are after the one Soul, then, how long can one save oneself? [53]

Kabir : He, who lives on the Gangā's banks, drinks pure water, forsooth.
So, he, who is Devoted to the Immaculate Lord, is Emancipated; I've come only to proclaim this truth. [54]

Kabir : like the waters of the Gangā, Pure is now my Mind.
And, lo, the Lord now Follows me, saying "Thou art mine, Thou art mine". [55]

Kabir : Yellow is turmeric, the wheat-flour is white;
(But the one takes on the colour of the other); so should the Devotees of God. [56]

Kabir : If turmeric loses its yellow, the wheat-flour its white,
Then blessed is their love, for, it makes them lose their caste. [57]

Kabir : All-too-narrow is the Door of Salvation—of the tenth part of the mustard seed,
But the mind is swollen like the Elephant: then, how will it pass through ? [58]

Kabir : If one meets with the True Guru and He, in His Mercy, Blesses,
Then the Gate of Salvation is wide opened; in Peace, one comes and goes. [59]

1. *lit.* five sons.

Kabir: I have no hut to call my own, nor house, nor village,
Nor caste, nor name and the God might well ask, "O, who and where from art thou?" [60]

Kabir : I long to Die, O God, let me Die at Thy Door:
But ask not me, O Lord, "Who art thou lying thus and wherefore ?" [61]

Kabir : I can do naught,; nor do aught ; for, what indeed can I do ?
I know not what my God has done, (for me) that I'm acclaimed all over. [62]

Kabir : If one utters the God's Name even in a dream¹ :
I would offer my skin for the shoes of such a one. [63]

Kabir : I am a mere puppet of clay, but I'm called a man.
We stay here for a brief moment, but usurp as much as we can ! [64]

Kabir : I've ground myself fine, like the henna,
But, lo, my Spouse still Owns me not, nor Gives me the Refuge of His Feet ! [65]

Kabir : Seek thou the Door that is ever open unto thee,
And, leave not that Door ever; yea, cling to it tenaciously. [66]

I was going to be Drowned, but riding the Tide of Virtue, I was Saved.
Yea, when I saw my Boat all shattered, I jumped out of my self into God. [67]

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Kabir : A Sinner loves not the Lord's Devotion; yea, the Lord's Worship pleases him not :
For, the fly leaves off the sandal-wood, and sits on Dirt. [68]

The whole world dies; the physician dies as much as the patient :
But Kabir Dies not, and there is no one to bewail his loss ! [69]

I Cherish not God, evil are my ways,
But I know not that the body is a wooden vessel, and it can be put on the fire only but once. [70]

Such has been my lot that I did what the mind wished :
Now, why should I fear death when I have invited death for myself². [71]

We suck the sugar cane to know what sweet is : and strive hard to gather good :
So should one gather Virtue, or one's lot is sad. [72]

The pitcher is full of water, but it may break tomorrow or today:
Yea, he who Cherishes not the Guru, will be robbed midway. [73]

Like a dog I follow my God, and He Calls me 'my precious jewel'.
And upon my neck is the Lord's Chain and I'm driven to wheresoever the Lord Drives me on. [74]

Why exhibit thy wooden rosary to all men, O Kabir ?
For, if thou Cherishest not thy God within, thy rosary is of no avail to thee. [75]

Kabir : Separation from God is like the serpent which is charmed not:
Yea, Separated from God one Lives not; and if one Lives, one lives a stranger to the world. [76]

Kabir : The Philosopher's Stone and the sandal-wood both have the same trend:
For, the one transmutes the iron into gold and the other makes the wood fragrant. [77]

Kabir : The Yama strikes hard and one can bear not its Pain,
But I have met with the Saint, and sticking to the edge of his Garment, I am Saved. [78]

Says the Physician that with him lies the cure of all ills ;
But, nay, when life belongs to God, He may take it when He Wills. [79]

One may beat one's drums for a brief few days, if one can,
But life is like the meeting on a boat and, behold, one meets not again . [80]

If I'd make the seven seas my ink, all the woods my pen, O Lord,
And all the earth my paper, I'll still not be able to write Thy whole Praise, O God ! [81]

My weaver's caste is no longer a stigma to me, for, within me I Cherish my God
And, lo, my Lord has taken me into His Embrace, and all my involvement is past. [82]

Kabir : There is not one who would burn the temple (of his self);
And Slay his five desires³ and be Attuned to God. [83]

1. The idea seems to be not to inculcate frivolous, unintentional repetition of the God's Name, but the entering of God in the sub-conscious of the man.

2. *Lit.* I hold in my hand the vermillion-sprinkled cocoanut (which the Sati used to hold in her hand at time of burning herself alive on the funeral pyre of her husband).

3. *Lit.* sons.

There is no one who would set (the desires of) his body on Fire;
For, the Blind world Knows not, though Kabir proclaims the Truth entire. [84]
The Sati, seated on the pyre cries: "Hear, O brave fire, O friend,
The whole world has now gone away, and 'tis now me or you who remain together to the end." [85]

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Kabir : The mind is like a bird, and it flies from one branch to the other.
And of whatever kind the Tree it Perches on, of that kind the Fruit it eats. [86]
Kabir : He, whom I searched all over, Him I found within my Home:
Lo, I have myself turned to be the One whom I thought to be a stranger unto my self. [87]
Kabir : The Sinners destroy thee as the plum-tree does the plantain leaves:
The one waves in joy, the other pierces its heart. [88]
One wants to tread the Path carrying the others' load:
But one minds not one's own, and the Way ahead is hard to tread. [89]
The singed tree of the forest cries out and wails in pain.
O God, let me not fall into the hands of a blacksmith that he burns me over again! [90]
I aimed at the one (Enemy) but its two (offspring) died along with it,
And lo, then the four (others) died too; nay six, the four males and the two females¹. [91]
I searched the whole world through, but found not a place of rest:
Then why don't men Cherish their (Eternal) God, and are involved with this and that ? [92]
Kabir : Associate only with the Saint, which lasts with thee like a Friend:
Yea, associate not with the worshippers of powers for, they destroy thee in the end. [93]
I've known God to Pervade the whole world, and have Cherished Him like God.
Yea, they, who Dwelt not on His Name, O, Vain was their coming into the world. [94]
Lean only on God's Hope: yea, lean on naught else at all.
For, they, who have turned their back on God, fall into Hell. [95]
I've gathered a large following, but befriended not God.
I went out to Meet my God, but the way was barred by the mind. [96]
What can the creature do, if the Lord Blesses one not:
And whatever branch one perches on, it breaks under one's weight. [97]
One instructs others, himself feeding on sand:
Yea, one keeps watch over the possessions of others, though one's own Farm is being robbed. [98]
I'll remain in the Society of the Saints and eat the barley bread:
Then, let happen what happens but I'll go not with the enemies of God². [99]
Kabir : If one Loves the Saint, one's Love burns all the brighter;
But the lover of Māyā is like the black blanket, which wash as well as one may, turns not any the whiter. [100]
Kabir : If one shaves not the mind, what use is it to shave the head?
If one must go as the mind leads one, then vain is close-cropping of the hair. [101]
Kabir: Leave not thy God, even if thou lovest thy body and riches.
Yea, if thy mind is pierced through with the Lotus-Foot (of God), then thou Mergest in the God's Name. [102]
Kabir : The (body's) instrument is broken along with all its strings.
Pray, what can the instrument do when the Soul, the prime player, quits³. [103]
Kabir : Shear the locks of that Guru's mother who rid not thee of thy Doubt. P. 1370
Himself he is Drowned, through the study of the four Vedas, and he Drowns his followers too. [104]
Kabir : All the Sins I committed, I hid deep down within me, layer upon layer.
But, lo, when asked them the Lord-justiciar, they all stood up to declare. [105]
Kabir: I reared up a large family of kinsmen, abandoning the Contemplation of Thee.
And though I was involved with them none kept his faith with me. [106]
Abandoning God, if a woman seeks to invoke the dead spirits, through charms,
She is born a she-snake in her next birth, and eats her own offspring. [107]

1. i.e. if one subdues one's Ego, its offspring – attachment and envy also are subdued and then also is vanquished the mind and its sense of identity with the unreal and hope and desire (females).

2. Lit. Śaktas

If a woman abandons God and keeps the Kārtik-fast,
 She is reborn an ass and carries immense loads of others. [108]

Kabir: The real Wisdom is that one Contemplates one's God within:
 But it is like playing on the cross; and if one falls from it, one gets no Refuge. [109]

Kabir: Blessed is the mouth which utters the Name of God:
 For, thereby he not only Purifies himself, but even his environs would become Pure. [110]

Kabir: Blessed is the family which has in its midst the Servant of God:
 But, if it gives not birth to the Devotee of God, that family is as good as dead. [111]

Kabir: They, who had a myriad horses and elephants, and chariots, and whose banners waved,
 Than their state, Blessed is begging, if one passes one's day with one's God. [112]

I've wandered through the whole world, and asked with the beat of the drum,
 If anyone belonged to anyone, but there was none! [113]

Pearls may be cast on the Way, but a blind man picks them not:
 So, also without the Light of God, the world comes into being and gathers naught. [114]

Kabir: Drowned is my family with Kamāl as my son,
 Who has abandoned God and gathered goods (and gone). [115]

Kabir: If thou goest to Meet with the Saint, take not another with thee,
 And turn not thy back upon him, and march on whatever happens to thee. [116]

The String that Binds the world, be not bound with it, O dear;
 For, the grains of thy golden body are being ground down like salt: beware, O beware ! [117]

The Swan-soul seeks to fly, the body is going to fall, but still the mind leads me to the wastes;
 And the eyes leave not their perversion, nor the senses their tastes. [118]

I seek to See Thee with the eyes, to hear of Thee with the ears, O God,
 And utter Thy Name with the tongue, and Cherish Thy Lotus-feet in the heart. [119]

Kabir has risen above heaven and hell by the Grace of God.
 And now he lives Intoxicated with the Lord's Lotus-feet, in the beginning as at the end. [120]

With what shall I compare the touch-thrill of the Lotus-feet of God; who can ?
 Yea, it becomes not me to describe its ecstasy for, it can only be Experienced and Seen. [121]

Kabir: Even if one Sees God, how shall one make others believe?
 For, like God is the God alone: so, Praise thou Him with zeal. [122]

The swallow pecks at her feed but fails not to think ever of her brood.
 And as she is ever involved with them, so is the Soul with the world. [123]

Kabir: Thy Sky is Overcast: and then it Rains and fills all Pools and Ponds.
 But if the *Chātrik* is still Thirsty, then, what shall he do, O what? [124]

The *Chakvi* separates (from her Love) for the night, and meets him again at dawn,
 But the man Separated from God Meets Him neither at night, nor in the morn. [125]

O conch, remain thou with the Sea; yea, Separate not from thy Man.
 Or, thy shrieks will pierce the heart of every temple at the break of dawn! [126]

Kabir: Why be Asleep? Awake and Weep over thy Fears and Woes.
 For, he, who has to lie in the grave in the end, O, how can he sleep in Peace? [127]

Kabir: Why be Asleep? Awake and Contemplate thy God:
 For, when thou stretchest thyself for sleep in the end, thy sleep will be without end! [128]

Kabir: Why be Asleep, Awake and Arise :
 And He, from whom thou wert Separated, Unite with Him, O thou. [129]

I'll abandon not the Path of the Saints and walk upon it, on and on:
 For, seeing (the Saint), one is Sanctified, and meeting him, one Cherishes one's God: [130]

Kabir: Associate not with Evil¹, and run away from it from afar:
 For, whosoever touches a blackened vessel, will stain his hands forsure. [131]

Kabir: Age has dawned upon you, but you cherished not God.
 And now that fire has reached thy temple's door, now, what can you save, O what? [132]

Kabir: That what God had Decreed, came to pass,
 For, without Him there is not another; yea, thy God alone *is* and *was*! [133]

1. *Lit.* Shākta.

Kabir : The mango-tree may be laden with the luscious fruit :
But it will reach the Master only if the winds fell it not. [134]

Kabir : One buys up stones and worships them, or becomes a pilgrim, forcing one's will as one may.
And dons as many garbs as there are, and then loses the Way. [135]

Kabir : The world has set up the stone as god, and worships 'Him'.
But, he, who rides a stone-boat, will he not be drowned in the mid-stream ? [136]

We are shut-in by the walls of paper-(wisdom), with the ink-doors of 'works'.
The stone-(gods) have Drowned the earth, and the Pandits have robbed us on the Way ! [137]

Kabir : Do today what you'll do tomorrow; and Now, what you'll do today :
For, when death comes, 'tis nothing that one can do or say. [138]

Kabir : I saw a person as is the washed wax :
He sparkled with merit from without, but, his mind was so unclean and lax ! [139]

Kabir : The *Yama* too can spurn not my mind,
For, He, who Created the *Yama*, and Sustains all, Him I Contemplate within me ! [140]

My God is like musk : His Devotees are like the bees :
And the more they're Devoted, the more the God's Fragrance comes into them [141]

The family bound me to itself, like lime, and I discarded my God,
But, now I'm face to face with His Justice, and all the splendour of life is past. [142]

Than a *Shākta* even a swine is better, for, it keeps the village clean;
And, when the wretched *Shākta* dies, no one ever Knows that he had been. [143]

Kabir : Saving little by little, one gathers millions upon millions,
But, in the end, nothing goes along with one, not even the loin-cloth ! [144]

What, if a person becomes a *Vaishnava* and keeps the rosaries of four kinds,
When he appears to be pure gold, but within him is nothing but dust ! [145]

Become the gravel of the way, shedding thy mind's Pride.
For, if thou becomest thus the Lord's Servant, thou Meetest thy God. [146]

What if one becomes the gravel, O Kabir, for, it hurts the passersby:
The Lord's Servant should be as is but the dust of the earth. [147]

What if one becomes the dust, for it flies all about to soil all :
The Lord's Servant should be as is water which mixes with all. [148]

What if one becomes water, which is now hot, now cold;
Nay, the Lord's Servant should be such as is Lord, the God. [149]

Than high mansions, gold and women and the waving flags,
Better is the bread received in alms, if, with the Saints, one Sings the Lord's Praise. [150]
Better than a town is the wilderness where abides the Devotee of God.

Yea, to me that town is the abode of death where God's Devotion is not. [151]
Midway between the Gangā and the Yamunā, I abide in Poise on the shores of the Void¹ :
Yea, I rest my mind on what the Yogis and ascetics are out to seek (but find it not). [152]

If as I started at the roots, I'd fruition (into God),
Then what, indeed, is a diamond before me ? Nay, even a myriad jewels are as dust. [153]

What a wonder, O Kabir, that a Diamond is on sale ;
And lo, there's not a (Knowing) Customer and it sells for a stone ! [154]

Where there is Wisdom, there is Righteousness; where there is Falsehood, there is Sin,
Where there is greed, there is Death; where there is Compassion, there is God. [155]

What if you abandon Māyā and cling to thy Ego, O dear,
For, the Ego destroys all one's Merit, may one be an ascetic or a seer. [156]

When I Met with the True Guru and aimed (at the self) with His Word.
Lo, the self fell to the ground, and pierced was my heart ! [157]

What can the Guru do if the Devotee is devoid (of God) :
Yea, the Blind one Sees not, as the wind howls vacantly through the hollow reed. [158]

1. *Lit.* lac, the red animal dye.

2. *i.e.* in the Sushmana, midway between Irā and Pingalā.

If one be a queen and queenly embellishments has,
She equals not the one who is but the Lord's Slave¹. [159]

Why, O Kabir, is a queen to blame? Why is the Lord's Slave Honoured?
For, the one decks herself for vice; and the other for Lord, the God. [160]

I've found my God's Pillar to support and comfort my Mind; yea, the Guru has brought Peace to my
Soul.

And, I've attained to the Jewel on the shores of God² in the Society of His Saints. [161]

Kabir : The Lord's Servant, like a jeweller, stocks his Shop with the Lord's Jewel.
But only when he finds a Knowing customer, does he obtain its Price. [162]

Cherish thy God, O Kabir, as one does in the times of need ;
And thy Abode is then Eternity, and thou Attainest to the Lord's Riches, lost by thee. [163]

Kabir : Serve only the Saint and thy God :
For, God Emancipates thee, and the Saint makes thee Cherish thy Lord. [164]

Kabir : The people follow the way Pandits make out for them.
But hard is to scale the heights of God which I have reached. [165]

One dies worrying for the family, tortured by the pain of the world:
But, whose family will be Dishonoured when the (Meritless) man into the Fire is hurled ? [166]

O Wretched one, you will be Drowned, walking (without a boat) on the Sea :
For, what has happened to thy neighbour, will also happen to thee ! [167]
Blessed is the bread received in alms which contains all kinds of grains :
For, even if one rules over the whole earth, is that going to stay, O man ? [168]

In hope, one burns; but, devoid of it, one becomes care-free :
Yea, he, who is hopeless, for him, the king is as the beggar be. [169]
The Sea (of the Lord's Name) is full of Water, but lo, one drinks it not.
By Good Fortune, one comes to the Sea-shore; so why not drink it to one's heart's content ? [170]
As the stars sink one by one in the morn, so doth the body wither away, bit by bit :
But the Name of God wears not off, so I hold fast to it. [171]

Kabir : The Tenement was of wood, and on all sides the Fires raged.
And lo, while the Pandits are all burnt off, the Innocents, by Good Fortune, were Saved. [172]

Kabir : Cast off thy Doubt; yea, discard thy outer coat.³
And find the Essence of the Word, and be Dedicated to the Lord's Feet. [173]
The Saint sheds not his holiness if he meets with myriads of unholy creatures.
For, behold, the Chandan tree is girt all round by the snakes, but it leaves not its fragrance ! [174]

Kabir : Attaining to the Lord's Wisdom, I'm in Comfort and Cool :
Yea, the Fire that burnt the whole world, has turned into a Nectar's Pool ! [175]

Kabir : No one knows how the Creator-Lord Casts His Dice :
Either the Lord Himself Knows, or His Servant, who Abides ever in His Presence ! [176]

It is good, O Kabir, that I Fear my God and have shed my sense of here and there,
Lo, the Hail has melted into Water, and rushed out to mingle with the River ! [177]

O Kabir, the body is nothing but a bundle of waste :
Its show lasts for a few days, and then dust returns to dust [178]

Whether the body was created during the day or the night,
Without Meeting with Lord, the God, it turns into dust. [179]

Where there is Awakening, there's no fear : where there is fear, there God is not :
O Saints, ehshrine ye this in the mind, for, I've uttered the Truth after a great thought ! [180]

They alone sleep in Peace who are not Aware,
But poor me who is Awakened, and whose Knowing has become his nightmare ! [181]

If one is hurt, one cries out in pain :
But if one suffers the 'hurt' of Love within, one cries not, nor speak one can. [182]

1. *Lit.* water-carrier.
2. *Lit.* Mansarovar.
3. *Lit.* paper-(knowledge).

Kabir : One can bear the hurt of a spear, and yet live,
But, he, who bears the Stroke of the Word (Dies in it), and of him I'm a Slave. [183]

O Mullāh, why standest thou on a minaret ; thy God is not deaf :
Pray, See thou Him within, for whose sake thou criest out thy prayers so loud ! [184]

Why, O Sheikh, goest thou to the Kaaba, without patience in the heart :
For, he, who has not a whole heart, how would he Attain to his God ? [185]

Dwell on Allāh, O Kabir, Contemplating whom one is rid of Pain,
And the Lord becomes Manifest in thy heart, and thy burning Fire is quenched through the Lord's Name. [186]

By force, one kills life and calls it a sanctified deed.¹
When at the Lord's Court we will be called to Account, O, how shall we face our God ? [187]

Blessed is mere rice, dressed with the 'nectar' of salt.
For, who should offer his head (Hereafter) for the meats one eats here ! [188]

One belongs to a Guru, if one is rid of the Maladies of the body and of (the mind's) Desire.
Then, pain and pleasure burn one not, and one Sees the God all over ! [189]

It makes all the difference how one worships Rām :
For, the same word is used for a person and the same for the Lord's Name. [190]

Utter thou the name of Rām, but knowest thou how to utter ?
For, the One pervades all, all over, while the other is contained only in himself. [191]

Wherever the Saint is Served not, nor is God,
That house is like a crematorium, and is peopled by ghosts. [192]

Kabir has become deaf, mute and mad :
Yea, he has become a cripple ; for, the Guru's arrow has Pierced his Heart ! [193]

Kabir : When my Guru, the chivalrous Hero, aimed his Arrow at me,
It Pierced my Heart instantaneously, and I fell to the ground (in ecstasy). [194]

The immaculate drops from the skies fall on the earth :
And lo, they become dust, for, they mix with the dust. [195]

Kabir : The immaculate drop from the skies is mixed with the dust,
And though myriads of wise men may strive, it is separated not. [196]

I was going as a pilgrim to the Kaaba, and on way I met my God unawares,
And He quarrelled with me saying : Who told you I was (only) there ? [197]

Kabir : I went time and again to the Kaaba to become a Hajji,
But tell me, O God, what's wrong with me that Thou Spoke not to me ? [198]

Kabir : They, who destroy life by force and deem it sanctified,
O, what will their state be, when God turns them out of His Court ? [199]

Kabir : Whosoever wrongs another by force, he has to answer for it before his God,
And be Struck in the Face : for, how by such a one can God be faced ? [200]

Kabir : Blessed is that Reckoning which one faces with a Clean heart :
For, in the True Lord's Court, no one comes to one's aid (save one's Deeds). [201]

O Duality, thou art the most powerful over the earth and the skies,
For, through thee, even the six Shāstras and the eighty-four Siddhas were afflicted by Doubt ! [202]

Nothing is mine within me, O God, all that is, belongs to Thee :
And, what is Thine, I have Surrendered to Thee ; so what now remains with me ? [203]

Saying, "Thou" "Thou," I've become 'Thou', and no more is the 'I' within me.
When the Separateness between me and the others is obliterated, then wherever I See, I See but Thee. [204]

Men cherish Evil and lean on false hopes :
So, they remain Unfulfilled and quit, devoid of Hope. [205]

Kabir : He alone is happy who Contemplates his God :
Yea, he wobbles neither here nor Hereafter, whom Saves my Lord. [206]

Kabir : I was being pressed in the oil-press but the Guru Saved me.
Lo, my deeds of ages yore have fruited into what I be. [207]

Kabir : I put off each day (the payment of God's Debt), and the interest increases thereon :
And now I'm confronted with death, but my Account is not torn ! [208]

1. Slow-Killing of the animal the Muslim waps. it is called 'Halal' (or the sacred food).

P. 1375

M. 5

The dog (within me) barks for a mere bone of a carcass,
But when, by Good Fortune, I attain to the Guru, I'm released from myself ! [209]

M. 5

The earth belongs to the Saint, but is occupied by the Thieves.
Still, the earth feels not their burden and blesses them with its fruits ! [210]

M. 5

The rice keeps company with the husk and is beat with the thresher :
Yea, he who keeps company with the unholy, he, forsooth, must answer ! [211]
Nāmdeva, enticed by Māyā, asks Trilochana, his friend :
"O love, why print you these sheets for a living and are attached not to God?" [212]
Says Trilochana : "O Nāmdeva, with the tongue utter the Name of the Lord :
And work with hands and feet, but Cherish thy God, detached in the heart !" [213]

P. 1376

M. 5

No one, O Kabir, belongs to us, nor we to another.
Yea, whoever has Created the Creation, in Him are we all Merged. [214]
Kabir : If the wheat-flour mixes with the mud, what can then come into one's hands ?
Yea, only those grains become part of the body, which one grinds gently in one's own mouth'. [215]
Kabir : The mind knows it all, and yet into the Evil one lands,
O, how can one be called wise, when one falls into the well, torch in hand ? [216]
Kabir : I am in love with my God, and the Unwise say, 'don't',
But it becomes not to break with One to whom belong our life and the Vital-breath. [217]
Kabir : Why lovest thou the mansions and deckest them each day ?
In the end, only three and a half 'hands' (of earth), or a little more, will be of avail to Thee ! [218]
Whatever I propose, God Disposes ; so why propose and scheme ?
For, what God Proposes, He Does, and Does He what one cannot even dream. [219]

M. 3

Himself the God puts care in us, Himself He makes us free of care.
Nānak : Praise thou that God who takes care of us all. [220]

M. 5

Kabir : One Cherishes not God and wanders about, led by greed.
And so dies one in Sin and life comes to one only to pass away in haste, [221]
Kabir : The body is like the earthen pitcher, yea, like the unwrought ore :
If you seek to keep it whole, Contemplate the God ; else it breaks and is no more. [222]
If one cries out the Name of God ever and Sleeps not :
Then, God Hears one : for, constant supplication to Him avails at last. [223]
The mind is intoxicated, like the wild elephant let loose in a garden of plantain,
And, its goad is the Jewel-like Wisdom, and its driver the Saint. [224]
Open the Purse of thy Jewel-filled mouth only before one who Knows and Sees.
For, if one meets with a Knowing Customer, he Sees and pays its price. [225]
Kabir ; One Knows not the Lord's Name and rears up the family like a host,
And one dies striving for it alone, and then, no one knows (whither one goes) ! [226]
A few moments, a few twinklings of the eye, and lo, the life passes :
But, the mind leaves not its involvements, and death walks in with the beat of drum ! [227]
Kabir : God is the Tree which Yields the fruit of Dispassion.
Yea, the Saint is its shade, who has abandoned his Strife and Dissension ! [228]
Kabir : Sow thou the Seed that grows all the twelve months through,
And whose Shade is soothing, and Fruit abundant, and on which the birds hop and coo. [229]

Kabir : (The Guru is) the Beneficent Tree, whose Fruit is Compassion, and who looks upon all as his own.

O Tree, be thou ever in Fruit that the Birds, in-gathering its Essence, fly out (to make its Attributes known). [230] P. 1377

Kabir : If it's Writ in one's Lot, one attains the Society of the Saints, And gathers the fruit of Emancipation, and is held up not on the Treacherous Path. [231]

Kabir : even if one discourses with the Saint for a brief moment, it yields fruit :

For, the time one passes with the Saint is never lost. [232]

Kabir : Whosoever eats fish, or takes hemp or wine, Loses the merit of all pilgrimages, and fasting, and all his pious ritual and routine. [233]

I'll keep the eyes down-cast with the Loved Lord in my heart, And Play in a myriad ways with my Love, and let not another know ! [234]

The whole day and night, yea, every moment, I'd Gaze on Thee, O God, Why cast my eyes down, and See not Thee in all hearts ? [235]

Hear, O mate, my life lives in my Love, and my Love informs my life :

Yea, now I know not which is my Love, and which is my Self ? [236]

Kabir : The Brahmin is the Guru of the world, but not of the Devotees of God :

For, he is involved with his four Vedas, and the pride of his Knowledge wastes him away like waste. [237]

God is like the sugar mixed with sand : O, how can one separate it with the hands ?

But if one becomes an ant, one picks it up, bit by bit, and on it one feeds ! [238]

Kabir : If you want¹ to play the game of Love, then make the ball² of thy head,

And play so intensely with it, that you are lost, in ecstasy and then let happen what happens in the end ! [239]

Kabir : If you want to play the Game of Love, play it only for Love's own sake³ ;

And, press not the unripe mustard, for it yields neither the oil nor the oil-cake ! [240]

One Searches like the Blind one, and so Sees not the Saint :

Then, how can one come upon the Lord's Name or God, without the Devotees of God ? [241]

If one forsakes the Lord's Diamond and leans on another,

He'll fall into Hell forsooth, as the Saints⁴ testify forsure. [242]

Kabir : If you are a householder, then stick to Righteousness ; else renounce the world :

But, if you renounce the world and are yet involved, then you are utterly doomed ! [243]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas of Sheikh Farid

The Day the Bride is to be Wedded is pre-determined,

And, lo, on that day, the Angel of Death, of whom thou had only heard, confronts thee.

And he forces the helpless life out, breaking thy bones :

So, instruct thy life that one can challenge not the Writ of God.

The life is the Bride, Death the Groom, who marrying her, will carry her off.

The body, after bidding farewell to life, whom will she now embrace ?

Finer than hair is the Bridge of Hell ; have you not heard of it ?

Farid : The Call (from the Yond) calls everyone, so, do not get thyself Robbed unawares ! [1]

Farid : Hard it is for me to become a God's man for, my ways are of the world.

Over my head is the load (of Sin) ; now, how can I throw it away, and fly (like a bird) ? [2] P. 1378

I know not what to do ; the world is a smouldering Fire :

My Lord did well (to Save me), else, I too would have been Burnt ! [3]

Had I known my days were numbered, I would have put them to better use !

Had I known my Spouse was Innocent of nature, I would have prided (on my wits) a little less. [4]

1. मग्य (साध) = मंग्यत : wish, desire, inclination.

2. गेंडि (गोड) : (Persian), ball.

3. Lit making the loved one thy partner.

4. Lit. Ravidās, the Saint.

Had I known my Ties (with Thee) would be broken loose, I would have tightened the Knots.
 For, like Thee, O Love, there is not another : I have searched the whole world through. [5]
 O Farid, if thou hast fine intellect, then do not evil deeds :
 Look into thy own Book within¹, and see how it reads ! [6]
 O Farid, they, who give thee blows, greet them with a kiss.
 Yea, go not back to thy home if thou art amiss ! [7]
 When there was time for you to Earn (God), you involved yourself with the world ;
 Now that death has overpowered you, your carriage must trundle along ! [8]
 Lo, O Farid, thy beard hath greyed :
 Thy end is now near ; and thy past is past ! [9]
 See, O Farid, how Sugar has turned into Poison :
 And, now, without thy Lord there is no one to mind thy Pain. [10]
 Seeing, the eyes have dimmed ; hearing, the ears have become deaf.
 Now thy Branches have become sapless and Withered is the colour of the Leaves ! [11]
 He, who Enjoys not his Spouse in youth, rarely does so in age :
 So, love thy God now, and turn a new page ! [12]

M. 3

If one has the mind, one can mind the Lord in youth, as in age ;
 But, the Lord's Love comes not to everyone who craves,
 For, the Cup of Love is in the Hands of God, and He Gives it to whomsoever He Gives ! [13]
 Those eyes I saw today that once bewitched the world :
 Then, they could bear not the streak of collyrium, and now they are the nest of the birds ! [14]
 O Farid, you were goaded so often to go the God's Way :
 But, still you chose the Devil : can you now turn away from him ? O, nay. [15]
 Be, O Farid, like the straw on the God's Way,
 If you seek to find thy All-pervading Lord.
 First, it is cut and then crushed under the feet :
 And, then alone it enters the God's Door, fresh and neat ! [16]
 Do not speak ill of the dust, O Farid, for, there is nothing to equal the dust :
 In life it is beneath thy feet and, after death, you are beneath it ! [17]
 O Farid, where there is greed, there is no love :
 As one can pass not one's days when leaks the thatched roof above. [18]
 Why wander through the woods, O Farid, crushing the thorns under thy feet ?
 Thy Lord Abides within thee : why search Him out in the woods ? [19]
 With these my tiny legs, I traversed the plains and the mounts,
 But today even my ablution-pot seems a distance away of miles ! [20]
 Farid: long are the nights and, sleepless and alone, my sides ache.
 Oh, cursed be the life of those who lean on the Other, and lie awake ! [21]
 If I have kept back anything from thee, O my in-coming friend,
 Let my flesh be hauled over the coals, (flaming) like madder's (red). [22]
 The farmer plants a kitar tree but seeks to eat grapes,
 Lo, he spins wool, but, seeks to wear silks ! [23]
 The streets are Muddy ; the House of my Spouse is far ; but I am in Love with my Lord,
 If I go out (in the Rain), my Blanket is wetted : and, if I don't, I lose my Love ! [24]
 Let my Blanket be soaked in the rains sent by God :
 But I must Meet my Love, lest it breaks and I am lost. [25]
 I was afraid lest my turban be soiled,
 But my careless Soul knows not that even my head would roll in dust ! [26]
 Sweet are candy and sugar and honey and the buffalow's milk
 Yea, sweet are all these, but sweeter by far is God ! [27]

P. 1379

1. Lit. look beneath thy collar.

2. Lit. grapes of Bijour.

Farid : Coarse is my bread; and the appetizer is (only) my appetite.
 But, hark, that they, who eat the buttered bread, now will suffer in the end ! [28]

Eat thy dry, hard bread and wash it down with waters cool,
 And tempt not thy mind on seeing the buttered bread, O fool ! [29]

I have slept not with my Spouse tonight, and my limbs ache:
 Go, ask the Deserted ones how pass they their nights, awake ? [30]

She, who is cared for neither at her parents' home nor at her in-laws:
 And of whom even the Spouse takes not care, Oh, what a 'fortunate' Bride is she ! [31]

Here and Hereafter, the (True) Bride belongs to Unfathomable and Infinite Lord.
 Nānak : Blessed is she, who is acceptable to her Care-free God. [32]

She bathed and perfumed herself; and decking herself, she slept without care:
 But, (being abandoned), the bad odour of the asafoetida remained in her; and gone was the fragrance of musk ! [33]

If my beauty goes, I fear not, if I lose not the Love of the Lord,
 For, beauty without Love is like the old leaf that has withered. [34]

Anxiety is my bedstead, strung up with Sorrow, and the bedding and the quilt are of Separation from my Lord.
 This verily is my whole life: see Thou, O my God ! [35]

Everyone talks of the Pain of Love but, for me it is all-in-all,
 For, the body, which suffers not the Pangs of Love, is like a burning hell ! [36]

O Farid, (pleasures) are the poisonous sprouts coated with sugar's paste.
 But, some were wasted away while sowing them; others while enjoying them, and (so) being lost ! [37]

O Farid, the day I waste in toil, the night too goes amiss,
 My God will now ask me : "Were you sent into the world for this ?" [38]

O Farid, why did you see the gong at the (king's) door;
 For, while the gong is beaten without cause, would not you be—a great sinner ? [39]

Every hour is the gong beaten, every quarter it is struck, and it wails,
 Thy beauteous body is also like a gong, for, thy Night too passes in Pain. [40]

Farid has become old, his body has begun to shake and rust
 Yea, even if he lives for five score years, he'll still be reduced to the dust. [41]

Let me not sit at another's door, O Lord, I pray:
 And, if I am to be kept thus, then take my life away ! [42]

The black-smith has a pitcher on his head, an axe in his hands;
 But, while the pitcher seeks the Lord's Waters, the axe seeks only the coals ! [43]

O Farid, some have surplus wheat-flour, others not even the salt,
 But it is when both go into the Yond that they know who fares the worst ! [44]

They, to whom are the drums beat, and over whose heads wave the canopies, and whose praises the bards sing, and in whose honour the pipes shriek,
 In the end they too find rest in the burning ground, or are buried in the graves like the poor and the meek ! [45]

O Farid, they who built houses and mansions also left the world :
 Yea, they made but false deals, as only a little grave was their end ! [46]

O Farid, thy coat can be mended, but not so the 'dent' in thy days,
 For, behold, that when their turn comes, even thy betters can say not 'no'. [47]

O Farid, even when the two lamps (of our eyes) are alight, Death seizes us in our camp.
 And, he overcomes the Fortress (of the body) and robs the heart and blows off the lamp. [48]

O Farid, see what has happened to the cotton and the sesame seed;
 And to the sugar-cane, and to paper and to the kettle and the coals.
 For, they, who commit Evil, are punished thus ! [49]

O Farid, on thy shoulder is the prayer-mat, on thy body a Sufi's garb, in thy mouth honey, and daggers in thy heart.
 Yea, you see light from without, but in thy heart is utter Dark ! [50]

O Farid, if someone were to cut up a Devotee's body, not a drop of blood would he seem to have.
 Yea, those who are Imbued with the Lord's Love, have all their blood sapped. [51]

P. 1380

M. 3

The body is fed on blood: without blood, one lives not,
 Yea, they, who are Imbued with the Lord's Love, do not have the blood of Greed.
 Overwhelmed by the Lord's Fear, their body becomes delicate, and they lose the blood of Desire.
 And as is the metal purified by fire, so does the Lord's Fear destroy their Dirt.
 Nanak : Beauteous are they, who are Imbued with the Love of the Lord. [52]

O Farid, search out the Pool where you can find the Real 'Thing'
 What good it is to search a Puddle, for, it only soils thy hands with Mud. [53]

When she was young, she enjoyed not her spouse : when she was old, she died.
 And now the woman cries out from the grave : "O, I met not with my Lord" ! [54]

O Farid, your head-hair has gone grey, so also the moustaches and the beard,
 O you Ignorant mind, why indulge you still, and are running wild ? [55]

O Farid, how long will you run on the roof (of the world) ? Be not Asleep to your Lord,
 For, the numbered days that you had, have all ended, one by one ! [56]

O Farid, of thy mansions and palaces, be not fond:
 For, they are but a heap of dust, and keep not thy company in the Yond. [57]

But not attached, O Farid, to thy possessions and mansions, the power of Death is vast: P. 1381
 So, keep before thy eye whither one must go at last ! [58]

Abandon, O Farid, the deeds that yield not good,
 Else, you will be put to shame in the Lord's Court. [59]

Serve thy God, O Farid, casting off the Doubt from thee,
 For, a *Darvesh* is he, who has the patience of a tree ! [60]

Farid : Black¹ is thy dress and black thy gown,
 But Sinful is thy within : and they call thee a God's man ! [61]

The farm laid waste, being water-logged, will yield naught if soaked in more water :
 Thus, she, who is Separated from her Spouse (being sharp-witted), will grieve (even if Blest with more
 knowlecge) ! [62] [62]

The Virgin longs to Marry : with Marriage comes Pain.
 And then, she grieves, she wouldn't be a Virgin again ! [63]

The Swans descend on a Sandy Pool, but, lo, they drink not,
 They hardly dip their beaks, and then Fly away with their flock ! [64]

The Swan descends on a Barley-farm, and the people go to scare off the Swan :
 But the Unwise ones know not that the Swan eats not the Coarse Grain ! [65]

The Birds that peopled the banks of the Pool have flown away :
 Farid : Alone, the 'Lotus' will stand in Bloom, though the Pool too will go dry one day² ! [66]

Lying on the hard ground with a brick as thy pillow, the worms will eat into thee,
 And aeons of years will pass, and you'll be what you'll be. [67]

The beauteous Pitcher (of the body) is shattered : snapped is the strong Rope of breath:
 Whose, O whose guest today is the Angel of Death ? [68]

The beauteous Pitcher breaks; snaps the tight Rope of life.
 They who were a burden to the earth, O God, why did they come to life, O why ? [69]

O prayerless cur, this isn't good for you, no, nay.
 Pray, why do you visit not the mosque but five times a day ? [70]

Arise, O Farid, perform thy ablution and say thy prayers to thy God:
 And whosoever bows not to Him, chop off his head. [71]

Pray, what is one to do to the head that bows not to God ?
 Yea, use it as firewood beneath the cooking pot. [72]

Where are thy parents, O Farid, whose offspring you are :
 Before you, they've passed away; but you still believe not ! [73]

O Farid, even-up the ups and downs of thy mind;
 And then the Fire of Hell touches thee not in the world of God. [74]

1. like a *faqir's*.

2. i. e. only the devotees of God will live till eternity.

M. 5

The Creator-Lord, O Farid, lives in His Creation, and the Creation Lives in its God.
Whom is one to call bad when there is no one in whom God is not ? [75]

If instead of the navel-string, the nurse had cut my throat,
I wouldn't have been so badly involved with the world nor pain would have been my lot [76]

My teeth, feet, eyes and ears have ceased to be :
And, my body now wails "O, all my loves have abandoned me !" [77]

Return good for evil, and fire not the mind with wrath.
Thy body then remains whole and you gather all that you seek. [78]

P. 1382

Thy bird is a guest in the world's garden of beauty,
When the drum of the morn is struck, prepare thyself to fly ! [79]

In the Night, God showers Musk, but they, who are Asleep, get not a share.
Yea, they, whose Eyes are heavy with Sleep, will they partake of it, O never ! [80]

I thought, I alone was in pain, but so is the world entire.
When I saw from the house-top, I saw the whole world on fire ! [81]

M. 5

Beauteous is the garden of the world, O Farid ; within it is prickly under-growth (of Evil).
But they, who are Blest by the Saint, them the Thorns prick not ! [82]

M. 5

Blessed is life and also the beauteous human form :
And they alone who Love their God, attain unto it. [83]

O river, break not your banks, for, you too have to render Account (to your God) :
So flow (within your limits), as is the Lord's Will. [84]

The day passes in agony, the night in woe,
While the Boatman cries out : "O, thy boat is caught in the whirlpool !" [85]

The long River (of life) flows on and eats into its Banks :
But what can the Whirlpool do, if the Boatman is Awake ? [86]

There are many friends in the world, but none in deed :
I smoulder like the cow-dung for the ones who nothing but love. [87]

This body barks (out its needs) each day : who should pay heed to them, pray ?
Hear not, O ears : let the winds blow as they will. [88]

God is like the ripe dates, like a rivulet of honey :
But, each day that passes, takes another day (without God) out of life ! [89]

My body has withered and become a skeleton : my palms are being pecked at by the crows.
God has still not reached his man : lo, such is my fate ! [90]

O crow, you that search my skeleton, eat you all my flesh,
But touch not the two eyes, for I yet long to see my love ! [91]

O crow, search not my skeleton : fly away, if you are perched on it.
Pray, eat not the flesh of the body in which Abides my God ! [92]

The humble grave calls me, "O homeless one, come to thy home ;
When one day you must come to me : then why be afraid of death ?" [93]

Before my eyes, myriads have passed off into the Yond.
Farid : Others are concerned with their fate, and I am with my own. [94]

(Says God) : You Meet me if you Embellish yourself with Merit : Meeting me, you are at Peace.
For, if you belong to me, O Farid, the whole world will belong to you. [95]

How long can a tree stand in peace at the river-bank ?
Pray, how long can water remain in a vessel of mud ? [96]

The mansions are rendered empty, and one sleeps in the end beneath the dust.
And there the poor souls remain long in wait (for the Doomsday) !
So Devote thyself to God, O Sheikh, for, today or tomorrow you must breathe your last. [97]

P. 1383

The Shore of Death is like the eroded river-bank :
And beyond it, the fire of Hell burns strong, and men cry and wail.
Some have known this, while others, being Careless, mind it not.
But the Deeds one does in the world alone stand a witness unto our life in the Yond ! [98]

The crane, perched on the river-bank, enjoys (his hunt) :
But, lo, while enjoying thus, he is pounced upon by the hawks, unawares !
Yea, when the hawks of God pounce upon him, all his revelry goes,
And, that what was never in his mind came to pass :
Oh, such are the doings of God ! [99]

The body of three and a half maunds lives on water and the grains :
Yea, the man came into the world carrying loads of hope.
(But), when the Angel of Death shatters all the doors (of the body),
Then the loved ones of man present him bound, to death.
Lo, the man quits, carried on the shoulders of four of his kind,
And, Hereafter, only the Deeds he did in the world, are of any avail to him before God. [100]

Sacrifice am I to the Birds who live in the Woods ;
For, they peck at the Roots and live upon the Open Ground, but leave not their God ! [101]

The season has turned, the woods have bared their bones,
I search all over in vain ; all that seemed has gone ! [102]

A mere shawl I wear, yea, I've torn all other wears.
If this but leads to my God, I'll wear only this wear. [103]

M. 3

Why wear a mere shawl and tear thy wears ?
For, one Attains to God in one's very Home, if one's mind be in the right place. [104]

M. 5

They, who prided on their glory of beauty and their riches,
Their Void was filled not by God, like a mound's after the rains. [105]
Dreadful are the Countenances of those that forsake the Lord's Name,
Here, they writhe in Pain ; and Hereafter, too, they find no Refuge. [106]
If one wakes not (to remember God) while the night is still awake ; even though alive, one is dead.
But, hark though we may abandon God, our God abandons us not. [107]

M. 5

Mysterious is our God, O Farid, the Great Self-dependent Lord ;
And, one's true Wear is that which is truly Imbued with God ! [108]

M. 5

Look alike on pleasure and pain, O Farid, and cast Evil out of your mind ;
And if you (also) Love your God's Will, you are ushered into the Presence of God. [109]

M. 5

The world dances, as (the Devil) makes it dance :
Yea, he alone dances not to his tune, who is in God's Hands. [110]

M. 5

My heart is attached to the world, but the world is of no avail (when the heart aches).
Yea, he alone lives Detached, whose Destiny, is Awake. [111]

When the night is young, it yields Flower ; when old, the Fruit.
Yea, they who keep ever Awake in God, alone are Blest. [112]

P. 1384

All Bounties are God's : but one can force not God's hands.
Some attain them not, while awake ; while the others He wakes up and Blesses ! [113]

O thou in search of the Spouse, something is amiss in thee ;
For, they, who are Wedded to God, look not out and without. [114]

Make Patience your Arrow ; and Patience your Bow,
And then Aim at thy Life-object : and lo, you Win by God's Grace. [115]

Men of Patience burn off their sense of selfhood.
And so they are near God, (but) share not they this Mystery with another. [116]

O man, if you are firmly rooted in Patience, yea, if this be your object in life,
Then you grow like a mighty river and break not off to be a mere offshoot. [117]

You love, O Farid, if your Love is buttered, but hard it is to be a *Darvesh*.
Yea, rare is the God's man who goes the Way of God! [118]

I'd burn my body like a furnace, and feed the fire with my bones;
Yea, I'll walk on my head if the feet tire, only if I were to Meet with my Love! [119]

Burn not thy body like a furnace: feed not love's fire with thy bones:
What wrong have thy head and feet done thee? Pray, See thy God within. [120]

I am in search of my Friend, but, lo, the Friend is ever with me.
Unknowable is He, O Nānak, but through the Guru, one Sees. [121]

Seeing the Swans swim across, the Cranes too were enthused:
But, lo, the wretched Cranes were all Drowned, their feet above and their heads downed? [122]

I thought he was a Swan, and so I fell in love,
If I knew he was but a wretched Crane, I wouldn't have fallen from above. [123]

Whether one be a Swan or a Crane, O Nānak, it matters not, for, on whomsoever is God's Grace,
Turns a Swan even from a Crow, if the Lord so Wills. [124]

There's but one lone Bird on the bank of the pool, and the Netters more than one:
This body is caught in the whirlpool (of Desire): O God, my hope is on Thee alone. [125]

What Words to utter, what Merits to gather, what precious Charms to master,
Pray, what Wears shall I wear to make my Love wholly mine? [126]

Humility is the Word; Forgiveness the Merit; Sweetness of tongue the Precious Charm,
Wear these three, O Bride, and the Lord is thine. [127]

If one be Innocent even when Wise,
And be Powerless even when Blest with power,
And share even when there is least to share,
One is a True Devotee of God. But rare is such a one, how rare! [128]

Speak not sharp to anyone, for thy Master liveth in all:
Yea, break no heart, for precious, too precious, are these pearls! [129]

Precious, like pearls, is the heart of everyone, so it is vile to hurt:
Farid: If you seek thy God, then break no heart. [130-1]

By the Grace of the One Supreme Being, The Eternal, The All-Verboding, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Sawayās: Uttered in Person by Guru Arjun M. 5

The Primal Purusha, the Creator-Lord is the only Doer and the Cause. P. 1385
He Fills and Fulfills all: yea, He Pervades all hearts.
O God, our Lord, I See Thee Permeating and Protecting everything: who in the world can Know
Thy State or Extent?
Eternal and Indestructible are Thou, Born of Thyself.
Thou alone art and there is no one like Thee.
And Infinite and Endless art Thou, the Mainstay of all life: who can Know the whole of Thee ?
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved of,
and is at one with Thee?
O, I can only be Sacrifice unto him ever and forever more. [1]
Inexhaustible is the Ever-flowing Treasure of Thy Nectar, Infinite and beyond calculations.
Yea, Thou Dost what is in Thy Will and Seekest not the advice of another; and in Thy Will Crea-
test and Destroyest Thou in a moment.
O God, there is not another like Thee: Thy Light is Pure: and, Uttering Thy Name, all our Sins
are washed off.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved
of and is at one with Thee ?
O, I can only be a Sacrifice unto him ever and forever more. [2] P. 1386
It is Thou who Createst, Expandest and Upholdest all Creation: and, Filling all, Thou yet
remainest Detached,
Thy Virtues one cannot Chime: O, all creatures belong to Thee: Thou art the Giver of all, yea,
Thou the One Knowable God.
Thou Upholdest all Thy creation and showest Thy Wonders, and Thou hast no form, nor sign, nor
face, nor beard.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved
of, and is at one with Thee? [3]
O Treasure of all Virtues, I can know not Thy whole Worth: Thy Station is Highest of the high.
My mind, riches and the Vital breath belong to Thee, O God; and everyone is strung on the String
of Thy Law.
With what shall I compare Thee, O Greatest of the great?
O Unfathomable and Infinite God, who can Know Thy Mystery? Thou art the Sustenance of all;
though Attributeless, yet all attributes inhere in Thee.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved
of, and is at one with Thee?
O, I can only be a Sacrifice unto him ever and forever more. [4]
Formless art Thou, and Undeceivable, Perfect and Eternal,
Ever in Bliss, ever in Bloom, of a myriad forms, Immaculate and Pure.
And myriads there are who Sing Thy Praise, but no one Knows even a bit of Thy End;
And on whomsoever is Thy Mercy, He Meets with Thee, O God.
Blessed is he, Thy Devotee, on whom is Thy Mercy, O Lord:
Yea, he, who has Met with the God and Nānak, the Guru, he is rid of his births and deaths. [5]
True and Eternal and Ever-abiding is called our God:
Yea, there is not another like Him: He is the only Primal Lord.
Nectar-sweet is His Name and he, who hymns it, is in utter Bliss:
And the tongue that Tastes it, is Comforted and Satiated.
He, on whom is God's Grace, he loves the Society of the Saints:
Yea, he, who has Met with the God and Nānak, the Guru, Emancipates the whole world. [6]
True is the Lord's Court: I've Surrendered myself to Him, the True One.
Yea, He Sits on the Throne of Truth, and His Justice is Just.
He, the True One, has Created the world: He is Faultless and commits no Error.
Priceless is the Jewel of His Name, and it can be prized not.
He, on whom is God's Grace, attains all Joys:
Yea, whosoever Meets with the God and Nānak, the Guru, he is cast not into the womb again. [7]

Through which kind of Yoga and Wisdom and Contemplation are we to Dwell upon Thy Praise, O God
For, neither the adepts, nor the seekers, nor thirty three crores of angels can find even an
iota of Thy Worth.

Neither Brahmā, nor his sons nor *Sheshnāga* has found the Measure of Thy Merits,

And Thou art seized not, though Thou Fillest all, all over.

O Compassionate One, he, whose Bonds of Desire snappest, he is Devoted to Thee.

Yea, they, who've Met with the God and Nānak, the Guru, they are Delivered both here and
Hereafter. [8] P. 1387

O Compassionate God, I, Thy seeker, seek but Thy Refuge :

Yea, Bless me with the Dust of Thy Saints' Feet that I'm Ferried across the Sea of Existence.

O God, if it Pleases Thee, pray hearken to my Prayer,

And Bless me with Thy Vision for which I crave, that my mind stays in Thy Worship.

Through Thy Name, the world, enveloped by Darkness, is Illumined : yea, the whole Age is Saved,
And Thou, the Guru-God, hast become Manifest in all the worlds. [9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayās : Uttered in Person by Guru Arjun M. 5

Transitory is my body and is also bound to Desire ; O, I am Ignorant, hard of heart, Unclean in
mind and Unwise.

My mind Wanders and Wobbles, is held not, and knows not the State of the Transcendent Lord.

I am intoxicated with beauty and the wine of Illusion, and I, the great Egotist, Wander about like mad.

And I indulge in slander and have an eye on the riches or the woman of another, and they seem so
sweet to my Soul.

I seek to beguile others surreptitiously, though my God, the Inner-kower, Sees and Hears all.

And I have abandoned Culture and Righteousness and Compassion and Piety, but I've Surrendered
now to Thy Refuge, O God, who has Blest me with my Soul.

Thou art the All-powerful Doer and the Cause, O Master of Māyā ; now Save me in Thy Mercy, for
Thou art my only God. [1]

To Praise the God and to seek His Refuge : through these one Dispels one's Sins ;

Yea, the All-powerful God Emancipates us and all our Kinsmen and all our lineage.

O Ignorant mind, Cherish your God, Knowing Him through the Saints ; O, why you wander thus,
beguiled by Doubt ?

Pray, utter the Lord's Name with thy tongue even for a little while, even for the twinkling of an eye.

Shallow and vain are your deeds ; its little joys are so many Bonds : Bound to them, you wander
in pain from womb to womb.

Yea, Contemplate the Lord's Name, as instructed by the Saints, in thy God's Love, and with the
whole passion of thy Soul. [2]

A little sperm sown in the field (of the mother's womb) causes the priceless and beauteous body to
be born.

And our God Blesses us with our feed and wears and fragrances, and rids us of our Sorrows ;

And He Gives us Wisdom to know our father, mother, sons and kinsmen,

And we grow, each day, and then comes upon us the dreadful age.

O Poor, Meritless one, O worm of Māyā, Dwell upon thy God even for a moment ;

And thy Compassionate Lord will be Merciful to thee, and will rid thee of thy load of Doubt. [3]

O mind, in your utter Ignorance, you pride on yourself as does the mouse on his hole.

You are swung in the swing of the riches and wander, like an owl, intoxicated by Māyā ;

And you are involved with your sons, wife, friends and kindreds ; and their love increases in you
each day :

And you sow the seeds of Ego, and it sprouts in 'mine-ness' and your life passes in Sin.

The cat of death, its mouth wide-opened, is watching you ever and, even while gratifying your
hungers, you are satiated not. P. 1388

So Dwell on God, your Compassionate Lord, believing the world to be a dream. [4]

Neither one's body nor one's house nor love is eternal, why pride then on these, intoxicated by Māyā?
 For, one's life passes off, and stays neither the royal canopy, nor command, nor the royal "chowrie"
 nor the one who waves it over one's head
 And, one's horses and elephants and the kingly throne one leaves off in a moment, and passes
 naked, out of the world;
 And neither the warriors, nor heroes, nor chiefs nor courtiers—not one of these is seen going along
 with us.
 Neither our fortresses protect us, nor our treasures deliver us; and, Sinning, we quit with empty hands;
 And neither our sons, nor wife, nor mates stay with us: and like the shade of the tree, they
 turn away with the sun-down.
 Perfect and All-filling and Compassionate is our God; Dwell on Him, thy Infinite, Unfathomable Lord.
 "O Master of Lakshmi, I, Thy Servant, seek Thy Refuge, O All-powerful God, Save me Thou in
 Thy Mercy." [5]

I spent my life, my honour, and robbed others or received in charity, and with my whole heart
 gathered riches;
 And from my friends and kinsmen and brothers I kept it safe and apart.
 I ran to here and there and committed Falsehood and thiswise, I burnt my life.
 And all Deeds of Righteousness and Self-control and Piety and other Ways of Good I abandoned,
 being associated with the mercurial Māyā;
 And I passed through the lives of mountains and trees and quadrupeds; and wandered through a
 myriad wombs.
 But I Cherished not the Lord's Name even for a moment, yea, of Him, who is the Master of the poor
 and the Life-Divine in all life.
 And all my wears and fare and eats and sweets turned into pure Poison in the end.
 Nānak; One is Ferried Across in the Boat of the Saint's Feet; others who keep intoxicated with
 Māyā quit the world with empty hands. [6]

Brahmā and his likes, and Shiva and the Vedas and men of Silence, all Sing with Joy the Praise of
 God,
 And Indras and Vishnus and Gorakhs, too, who now land upon the earth, and now upon the heavens,
 And the adepts and men and gods and demons, too, though they find not even an iota of His Mystery.
 But, we abandon Him and ask from another; and our mouth, teeth and tongue wear off in this
 deed.
 O Ignorant mind, Dwell on thy Bliss-giving God; this is the Wisdom Nānak, the Lord's Servant,
 imparts to thee. [7]

The colour of Māyā fades off and, lost in Doubt, one falls into the Dark well.
 One prides that even the skies can contain him not; but what indeed is he—a bellyful of dirt,
 worms and bones!
 Yea, beguiled by Ignorance, one robs others and runs about in all directions to gather the Poison
 (of Māyā),
 And when one's beauty and youth are devoured by the Malady of Age, one dies and is
 Punished by the Yama.
 And one passes through the hell of a myriad wombs and falls into the Pit of Sorrow.
 Yea, they alone were Ferried Across who lovingly Adored their God; for, on the Saint is the
 Pleasure of the Lord. [8]

I am Blest with all Merits, and all Boons: yea, my Hopes are Fulfilled; P. 1389
 For, the Lord's Name, the efficacious Cure-all, which for me is the only Tantra and Mantra, has rid
 me of all my Woes:
 Yea, I am delivered of Lust, Wrath, Ego, Envy and Craving, Uttering the Lord's Name.
 And as I Cherish the Lord's Feet in my heart, I attain the Merit of ablutions, alms-giving, and
 customary works of piety and austerities.
 The Lord is my only Friend and Mate, the Mainstay of my Vital breath, who Blesses me with a Soul.
 I've sought the Refuge of the All-powerful God, and I am ever a Sacrifice unto Him. [9]
 He, who Loves the Lotus-Feet of God, is split not with the sword.
 He, whose Mind is pierced through with the Vision of God, no one can hold him back (from God).
 And fire can burn not him, who rolls in the Dust of the Saints' Feet.
 And him water can drown not, who walks on the God's Path.
 Nānak: The Arrow of the Lord's Name Pierces through all our Sins and Sorrows. [1-10]

In a myriad ways, myriads of men dedicate themselves and Reflect upon the six Shāstras :
And besmear themselves with ashes, and wander from one pilgrim-station to another, and wear
matted hair or reduce their bodies :
But, without Contemplating the Lord, they suffer immense Pain, as (the spider) is caught in the web,
whose threads she herself weaves.
And howsoever puritanic are they in food-habits, and in worship, and in inciribing signs on their fore,
heads, and believing such like illusions (these avail them not).

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās about the First Master¹

Contemplate, with a single mind, thy Beneficent Lord, the God,
Who is the Mainstay of the Saints, and is ever Manifest (in His Creation).
Enshrine thou His Blessed Feet in thy heart,
And then Sing the Praises of Nānak, the Guru of gurus. [1]
Sing the Praises of the Sublime Guru, the Ocean of Bliss, the Dispeller of Sin, the Blessor of the Word:
Yea, of whom Sing all men of Wisdom and of Sobriety and Contentment, and whom Contemplate
the Yogis and the Jangams too :
And Indras and God's Devotees too like Prehlāda, who've Tasted the Taste of the Soul.
Says Kala, the poet, "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". [2]
Of him Sing the king Janaka, and the great Yogis of the Way, who is All-powerful and filled with
the Essence of God :
Of him sing Brahma's sons, and the Saints and the Adepts, and men of Silence ; yea, of him, who
was deceived not by (Māyā), the great Deceiver.
Of him Sing Dhoma, the seer, and Dhruva of eternal station; yea, of him who, through Loving
Adoration (of God), knew His Taste;
Says Kala, the poet : "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". [3]
Of him sing Kapila and the Yogis of his kind : yea, of him, who is the Immaculate Prophet of
the Infinite God.
And of whom Sings Parshurāma, the son of Jamdagani, who was divested of his axe and prowess
by Raghuvira.
And of whom Sing Vidura and Akrura and Oodho; yea, of him, who had Realised the God, the
Soul of all. P. 1390
Says Kala, the poet : "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga" [4]
His Praises are Sung by the four castes, the six Shāstras, and his virtues are Dwelt upon by Brahmā
and his kind,
And his Praises are Sung lovingly by Sheshnāga with his thousand tongues, eternally Attuned to him.
And by Mahadeva too, the Detached one, who is ever Attuned (to God).
Says Kala, the poet, "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". [5]
He enjoyed Rājyoga, and within his heart was Enshrined the Envy-free Lord,
He Saved the whole world which Dwells eternally on his Name;
His Praises are Sung by Sanaka and Janaka and their like through ages upon ages,
O Blessed is Guru Nānak whose human birth was wholly Fulfilled.
Says Kala, the poet, "His Victory was echoed even by the underworlds".
O Nānak, the Guru, Blessed art thou who lovingly Relished the Lord's Name. [6]
In the Satyuga too, you enjoyed the state of Rājyoga, when you 'deceived' Bāli, becoming a dwarf,
whose form pleased you.
And in the Tretā age too, when you were called Rāma of the Raghu clan,
And in the Duapar age too as Krishna, when you Emancipated Kansa,
And blest Ugrasena with a kingdom and thy Devotees with the state of fearlessness.
In the Kali age you were called Nānak, and Angad and Amar Dās,
Yea, eternal and moveless is thy rule, O Guru : for such was the Command of the Primeval Lord. [7]

1. These praises are sung by the bards of God and the Guru as the Personification of God. The Guru here is identified with God who has been through the ages. Dr. Trumpp's criticism that Guru Arjun incorporated these verses in violation of the Sikh doctrine (denouncing the incarnation of God) does not hold water, if one reads them carefully and finds the Word 'Guru' not being employed merely in reference to Guru Nānak and his house, but more often to God who has always been and will ever be, or those who realised God in the earlier ages and also identified with the Gurus in spirit.

Thy Praises are Sung by Ravidāsa, Jaideva and Trilochana,
 And Kabir and Nāmdeva, too, knowing thee to be "even-eyed."
 And Beni too Sang thy Praises who enjoyed the Love of God in a state of Equipoise.
 And who knew of no one but God and the Yoga of His Contemplation and the Wisdom of the
 Guru's,
 And Shukdeva and Parikshata, and Gautama, the seer, too Sang thy Praise.
 Says *Kala*, the poet, "The sublime Praises of Nānak, the Guru, are Sung by the whole world,
 eternally, in an ever-new form". [8]
 Yea, his Praises are uttered in the underworld by the Sheshnāga and the like Devotees of God;
 And by Mahādeva and Yogis and men of continence and the Jangams too,
 And also by Vyāsa, who uttered the Vedas and the Vyākarna;
 And by Brahmā too, whose Will, (they say), brought the world into being.
 Yea, Nānak Realised the Perfect, All-filling God, Manifest and yet Unmanifest.
 Says *Kala*, the poet, "Dwell upon the Sublime Praises of Nānak, the Guru, who has attained unto
Rājyoga". [9]
 The nine Nāthas too Sing his Praise : O Blessed is the Guru who is Merged in Truth,
 And also Mandhātā, the king, whose rule was over the whole round world.
 And Balirājā too, who lives in the seventh under-world,
 And Bharatri too, who bides ever with Gorakh, his Guru,
 And Durbāsā and Angirā, the seers, and Puru, the king, they all sing his Praise.
 Says *Kala*, the poet : "The Praise of Nānak, the Guru, fills all hearts, all-too-spontaneously". [10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayās in Praise of Guru Angad, the Second Master

Blessed is the Creator-Lord, the All-powerful Doer and the Cause. P. 1391
 Blessed is Nānak, the True Guru, who placed his Hand on thy Forehead.
 Yea, all-too-spontaneously, thou wert so Blessed,
 And thy Nectar rained in torrents, and the seers and angels and gods were manifestly Drenched :
 Yea, thy Guru destroyed the demon of death for thee, and ceased thy outgoings and thou contained
 the five desires in thy one Home,
 And by thy Door, O Guru, was the whole world Conquered, and thou played with the chess-figures
 of even-handedness, being Attuned to the Formless Lord, wrapt in the Supreme state of Bliss.
 O *Kalsahār*, utter the Praises of Lehnā through the seven islands, yea, of him, who became the
 Guru of the whole world, Meeting with his God. [1]
 He, whose eyes rain Nectar, wherewith our Sins are washed off, and the sight of whose Door
 dispels the Darkness of Ignorance.
 His Immaculate Word whosoever Contemplates,—a hard task indeed—he is Ferried Across, and his
 Load is cast off :
 Yea, whosoever attains the State of Equipoise, Associating with the Saints, being Awake to the
 Guru's Wisdom, he is Imbued ever with God's Sublime Love, and becomes humble he.
 O *Kalsahār*, utter the Praises of Lehnā, through the seven islands, yea, of him, who became the
 Guru of the whole world, Meeting with his God. [2]
 (O Guru), thou stickest fast to the Lord's Infinite Name.
 The vast vista of thy Glory is stainless : yea, thou art the support of the Adepts, the Seekers and
 men of Wisdom.
 Thou art Detached like Janaka, the king : thy Word is the Quintessence of Reality in the world :
 yea, thy Detachedness is like lotus's in the water.
 Yea, thou Fulfillest our wishes like the *Kalpa* tree, thou riddest us of all our Maladies, and the life
 of three Modes is ever Attuned to thee.
 O *Kalsahār*, utter the praises of Lehnā, through the seven islands ; yea, of him, who became the
 Guru of the whole world, Meeting with his God. [3]
 Thou wert Blest with Glory by the Prophet (Nānak) ; yea, thou Served the Guru, Approved (of by
 God), who Disciplined the (mind's) Snake and abided in the state of Sublime Bliss :
 Yea, thy Sight is like God's, thy Soul Wise and Awake, (for), thou hast known the Approved
 Guru's Unfathomable Way.
 Yea, thy Intellect is Pure and one-pointed, and thou hast overcome Māyā, decking thyself with the
 coat-of-mail of Contentment.
 O *Kalsahār*, utter the Praises of Lehnā, through the seven islands, yea, of him who became the
 Guru of the whole world, Meeting with his God. [4]

O Guru, as one Sees thy Sight, one's Ignorance is burnt off, and one's Sins are Dispelled.
 Thou art a man of the Word, and the powerful Hero, who hath destroyed his Wrath and Lust:
 And overcome Greed and Attachment : O, whosoever seeketh thy Refuge, him thou Sustainest.
 Thou hast gathered thy spiritual power in one spot, and whatever thou utterest is cast in Nectar.
 O *Kalsahār*, Angad, the True Guru, is the Sublime Guru, Anointed (by God), and whosoever truly
 Surrenders to him, is Saved.
 Lo, Lehnā, the tiger-like son of Pheru, has become the Guru of the world, attaining to *Rājyoga*. [5]
 Thy Attunement, O Guru, is natural, and whatever thou willest, thou doest. P. 1392
 Yea, Pure are thy thoughts, and thou bend down, in humility, like the fruit-laden tree, which suffers
 the pain of being fruitful.

Thou Knowest the Quintessence that the All-pervading God is Wondrous and Unfathomable :
 Yea, with the Power of the Nectar-Word, thou hast spread the Light of Wisdom all-too-spontaneously
 Thou attained the status of the Approved Guru, and gathered Contentment and Truth
 Sayeth *Kalsahār* : "He, who See-eth the Vision of Lehnā, the Guru, See eth God". [6]

In thy mind was Belief and (Nānak), the Prophet, Blest thee with Depth,
 And thy body was purged of the Poison (of Māyā), and thou In-drunk the Nectar of God.
 And the Lotus of thy heart Flowered : yea, this is how the Unfathomable Lord made His Power
 Manifest to the whole age.
 And thou, O True Guru, wert wrapt in the Trance of Equipoise, and Dwelt on God single-mindedly
 and continuously:

Yea, thou art Open-hearted, the Destroyer of Poverty, whom the Sins dread.
 So *Kalsahār* utters thy Praise, in thy abiding love, spontaneously, with his tongue. [7]
 The Lord's Name is the Cure-all, the Mainstay of Life, the harbinger of the unbroken Trance of
 Bliss, whose stamp of Approval ever Embellishes everyone:
 So *Kalsahār*, too, is Imbued with the Name, which makes fragrant the body of men and angels.
 And whosoever has found the Philosopher's Stone of the Name, he is the embodiment of Truth:
 the sun (of his Glory) shines over the whole world.
 Yea, if one Sees the Vision of the Guru, one attains the Merit of pilgrimages to all the pilgrim
 stations. [8]

O Guru, Truth is thy holy waters, Truth thy ablutions, Truth thy feed: yea, thou art Glorious, uttering
 nothing but the Truth.
 Through thy Word, O Guru, one gathers the Truth: and the True Name makes Fragrant the Society
 of the Saints.
 Yea, thou, who observed the Discipline, the Fast of Truth, thy Praise I, *Kalsahār*, the poet utter .
 For, whosoever Sees thy Vision, his human birth is Approved. [9]
 When thy Blessed Eye of Grace falls upon one, one is rid of all Dirt, all Sins,
 And overpowers one his Lust and Wrath and Greed and Attachment.
 He is ever in Bliss and is rid of all Sorrows :
 Yea, the Guru is the nine Treasures (of Bliss), the River, which washes off the Scum of our lives.
 O *Kala*, utter thou spontaneously and ever the Guru's Praise :
 For, whosoever Sees the Guru's Vision, is rid of the pain of births and deaths. [10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Amar Dās, the Third Master

Dwell thou on Him, thy True God, whose Name beguiles not the world:
 And who Ferried His Devotees Across: yea, Contemplate the Sublime Name of Him alone.
 With that Name was Nānak Imbued and Lehnā was established the Guru, endowed with all extra-
 psychic powers :
 And, O *Kala*, (through the Lord's Name), did the Glory of Guru Amar Dās spread through the world.
 Yea, of this Glorious Sun, the Rays spread far and wide, as the tree of *Maulsiri* spreads its
 fragrance,
 And the north and south and east and west resounded with his Glory.
 The Name that (Nānak), the Guru, imparted to the others; so as to turn the Tide (of men's minds),
 P. 1393
 The same Undeceivable Name that Ferries the Devotees Across, Descended upon Amar Dās, the
 Guru. [1]

The same Name was Contemplated by *Kinnaras* and *Yakshas*, the Adepts and the Seekers and Shiva in his Trance.

And also by the stars and the spheres of *Dhruva*, and *Nārada* and *Prehlāda*, the Pure one, And for which crave the sun and the moon, and which Emancipates even the ranges of mountains: Yea, the same Undeceiveable Name, which Ferries the Devotees Across, Descended upon *Amar Dās* the Guru. [2]

The same Immaculate Name was Contemplated by the nine *Nāthas*, by Shiva and *Brahmā's* sons; and lo, they were wholly Emancipated:

With the same Name are Imbued the eighty-four *Siddhas* and the *Buddhas*, and which Ferried also *Ambrika* Across.

And *Oodho* and *Akrura*, and, in the *Kali* age, *Trilochana* and *Nāmdeva* and *Kabir*, whose Sins were wholly dispelled.

The same Undeceiveable Name, which Ferries the Devotees Across, was Received by *Amar Dās*, the Guru. [3]

To the same Name are Devoted the thirty-three (crores of angels), and it is Enshrined also by the Ascetics and men of Chastity,

Yea, the same Name was Contemplated by *Gangā's* son, *Bhisham Pitāmā*, and on his mind rained the Nectar of God

And the same Name, forsooth, was Cherished by the Gurus of Profound Wisdom, and Emancipated the Saints :

Yea, the same Undeceiveable Name, which Ferries the Devotees Across, Descended upon *Amar Dās*, the Guru. [4]

The Glory of the Name spreads like the rays of the sun, like the Fragrance of the Elysian tree.

And its Praises are Sung in the north as in the south, in the east as in the west.

That life alone is Fruitful which Cherishes the Lord's Name in the heart.

Yea, for the Name crave the Angelic beings, the Shiva's Attendants, the Heavenly Musicians, and the six *Shāstras*.

Famed in the family of *Bhallās*, son of *Tej Bhān*, to him I pay Obeisance, with joined palms.

Yea, the same Name which Ferries the Devotees across the Sea of Existence, was Attained by *Amar Dās*, the Guru. [5]

The Name is Dwelt upon by the thirty-three crores of Angels and the Adepts and the Seekers: yea, the Name Upholds all the worlds and universes.

He, who Contemplates the Name bears joy and sorrow alike.

The Name is the most Sublime Thing: to it the Devotees are Attuned.

With the same Name was *Guru Amar Dās* Blest by God in His Mercy. [6]

He is the Hero of Truth, Powerful in Culture, of Pious Conduct, and with vast Associates of Deep Understanding, and Attuned to the Envy-free God :

Who is Blest with the White Standard of Patience, Planted on the Bridge to Heaven :

Yea, whose Love the Saints Cherish, and who is at one with the Creator Lord :

Serving him, the Devotees attain Peace, for, *Guru Amar Dās* enabled them so to do. [7]

The Name is his Eats, the Name his Bath: yea, his Sweet Word is saturated, in ever-Joy, with the Essence of the Name.

O Blessed is the Service of the True Guru, through whose Grace one knows the state of the Un-fathomable Lord.

Yea, whosoever Cherishes the Name, his whole generation is Saved.

Says *Kala* : "One's life is Fulfilled if filled with the Light of *Amar Dās*, the Guru". [8]

In his right hand is the sign of the Lotus, while the Spiritual Powers stand in front of him. P. 1394

And the material powers are on his left, the envy of three worlds;

And, in his heart Abides the Unutterable (God), and he alone Knows its Taste.

Yea, *Guru Amar Dās* utters the Words of Devotion, and is Imbued with the Lord's Love.

On his Forehead is the sign of God's Grace: O *Kala*, pay Obeisance to him with joined palms.

Yea, whosoever has Met with the Sublime Guru, has been wholly Fulfilled. [9]

Blessed, forsooth, are the feet that walk on the Way of *Amar Dās*, the Guru.

Blessed, forsooth, are the hands that touch His Feet.

Blessed, forsooth, is the tongue that utters His Name.

Blessed, forsooth, are the eyes which see the Sight of the Guru's.

Blessed, forsooth, are the ears which hear His Praise.

Blessed and Fulfilled is the heart in which abides He, the father of the world.

Blessed, O *Jalpa*, is the head that falls at the Feet of the Guru. [1-10]

Neither do they Sorrow nor Hunger : yea, they are never Poor,
Nor do they ever Grieve, O, no one can utter their whole Praise :
Yea, they serve not another, but give to hundreds and thousands more,
And they are themselves Seated on the Throne ; and Establish, Disestablish (others), as they wish.
They find Bliss in the world and Wearing the Wears of fearlessness, they live in the midst of
adversaries.

Yea, they are wholly Fulfilled, O *Jalpa*, on whom is the Pleasure of Amar Dās, the Guru. [2-11]
He reads of the One alone ; Cherishes Him alone in the mind, and Realises Him alone.

Yea, he Sees and Utters of the One alone, and Knows not of another's Refuge.

He Sees the One alone in dream, and also the One alone while awake, and is Merged in the One
alone.

Lo, through the thirty letters (of Persian) and thirty five (of Gurumukhi), and five aspects (of
music), he Established the Indestructible Entity (of God) :

He, who is One and yet many, and whom many cannot Know or Describe,

Says *Jalpa*, "Him Realised Amar Dās, the Guru, who Sought, and Believed in, the One alone.
[3-12]

The Wisdom that Jaideva gathered, or which permeated the being of Nāmdēva,

Yea, the Wisdom that was in the mind of Trilochana, and which was Realised by Kabir,

And which was the daily Conduct of *Rukmangad*, the king, yea, the Contemplation of the Lord's
Name,

And which enabled Ambrika and Prehlāda to seek God's Refuge and attain Salvation,

Through that Wisdom thou, too, O Guru, shed thy Avarice, Wrath and Craving and Know the
Way.

Yea, the Guru is the Devotee of his only God, and whosoever Sees him, is Emancipated. [4-13]

Seeing Guru Amar Dās, the earth was purged of its Sins :

Yea, all Seekers and the Adepts seek but to See the Guru.

For, Seeing him, one is Attuned (to God), and one finds the Journey's End :

And one Attains unto the Fear-free Lord and cease one's comings and goings.

Realising the One God, the sense of the Other ceases, when one is moved by the Holy Instruction.

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Says *Jalpa* : "A myriad Boons are attained on Meeting with Amar Dās, the Guru." [5-14]

The True Name of God, the great Nānak ingathered with Faith ;

And he Blest Lehnā, who was acclaimed as Angad, the Guru, for, he was Attuned to (Nānak's)
Feet.

His successor became Guru Amar Dās, the Abode of Hope : O, how can I utter his whole Praise ?

His Virtues are Fathomless and Infinite, and I can know not their end.

The Creator-Lord built the Boat to Ferry his whole following Across.

Says *Kirata*, the bard, "Save me, O Guru Amar Dās, for I've sought thy Refuge". [1-15]

Lo, the God, by His Power, became Manifest to the world !

For, He, the Formless One, Assumed the form (of Guru Amar Dās), and thus Illumined the whole
world.

The Word, that is All-pervading, that the God Revealed through the Light (of the Guru) :

And whosoever ingathered his Wisdom, him he United, instantaneously, with God.

In the 'family' of Nānak was Lehnā known as Angad and the Immaculate Guru Amar Dās :

O Guru, thou art my only Saviour : birth after birth, I seek but thy Refuge. [2-16]

The Guru's disciple, seeing the Guru's Vision, attains Contentment, Compassion, (and the merit
of) Contemplation, and Austerities :

Yea, whosoever seeks his Refuge, is Saved, and the Account of the *Yama's* House is obliterated for
him.

He is filled with Devotion (to God), and Utters he the Name of the Creator-Lord in his heart.

The Guru is the deep River (of Wisdom), and he Saves those that are being Drowned.

In the family of Nānak came the Immaculate Guru Amar Dās, and he Uttered the Praise of the
Creator Lord.

Yea, whosoever Serves Guru Amar Dās, he is rid of all his Sorrows. [3-17]

I Cherish thee, O Guru, in my Mind, and pray to thee but can utter not (my inmost state),

But, all my cares I leave to thy care, and I Gaze only upon thy Saints

Yea, when in thy Will, I am Blest with thy Stamp of Approval, I Serve the God, my Master.

And when thou Beamest at me thy Eye of Grace, then the Fruit of the Creator's Name is in my
mouth.

And whatever Commands the Unfathomable and Infinite God, the Cause of causes, that I Utter :

O Guru Amar Dās, the Doer and the Cause, I abide ever in thy Will. [4-18]

Sawayyās of the Bard Bhikhā

Through the Guru's Wisdom and his Contemplation, one's Soul Merges in the Oversoul.
Through Truth is the True One known, and one is Attuned, single-mindedly, to the One Lord.
One overcomes one's Lust and Wrath, and the wind-like (mind) out-goes not,
And one abides in the land of the Formless Lord and, Realising His Will, one gathers Wisdom.
In the Kali age, the Guru is the embodiment of the Creator-Lord, but he alone knows it, who did
Good Deeds (in the past).

Says *Bhikhā* : "Meet with that Guru, whose Vision is cast in the Mould of Equipoise". [1-19]

I've searched throughout and seen Saints of various hues :

Yea, the recluses and men of austerities, and the sweet-tongued Pandits,

I've wandered through a whole year, but no one transformed me :

For, even though everyone uttered (about God), I saw no one doing (God-like) Deeds. P. 1396

They, who're attached to the Other, forsaking the Lord's Name. O, how can I utter their 'merits'.

Says *Bhikhā* : "The God has led me on to the Guru, and now I abide in His Will". [2-20]

Wearing the coat-of-arms of the Seedless Trance, (the Guru) mounted the horse of Wisdom

And holding the Bow of *Dharma* in the hand, he Aimed with a Devotee's Arrows of Patience.

And becoming fear-free, with the Eternal Lord in the Mind, he plunged the spear of the Guru's
Word in his heart :

And he shattered the citadel of the five—Lust, Wrath, Greed, Attachment and Ego.

O Supreme Person in the clan of Bhallas, O son of Tej Bhān, Blest by Nānak, thou art now the
King of kings.

Salhā, the bard, utters the truth : This is how Guru Amar Dās overcame the enemy-hosts (battling
with his self). [1-21]

One can count not the drops of rain, nor the vegetation upon the earth, nor the flowers in spring,
Nor count the sun or the moon-beams, nor the waves of Gangā, nor measure the expanse of the
sea.

One may, with the Shiva's power of concentration know, and utter the count of these,
But thy Praise, O Blessed Amar Dās, becomes only thee. [1-22-9-19-60]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Rām Dās, the Fourth Master

Contemplate thy Immaculate God with single-minded Devotion,

And utter ever the Lord's Praise, by the Guru's Grace.

For, uttering His Praise, thy mind Blossoms forth,

And the True Guru Fulfills all thy Wishes .

Yea, Serving the True Guru, one attains to the Sublime state (of Bliss),

(For then), one Contemplates the Eternal, Unmanifest God.

Meeting with him, Poverty afflicts one not.

And so *Kalsahār*, the bard, utters His Praise.

Yea, Utter the Immaculate Praises of the Lord's Blessed Servant,

To whom was Revealed the Nectar-Name (of God),

And who Served the True Guru, and was Blest with all Joys ; and who Cherished the Immaculate
Name in the heart,

And loved the Lord's Name, and was the seeker of the Lord's Merits, yea, of the Quintessence and
the Spring of even-handed Justice.

Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills
those that are Empty. [1]

From him, gushed out the torrents of the (Lord's) Nectar and of the Blessed Eternal State, for, his
Nectar-tank is ever full :

And those Saints alone partook of it and Bathed their Minds in it who had Served (God) in the
past.

Their fears were dispelled, and they attained to the State of fearlessness, and lo, they were Saved,
on the mere Hearing of His Word.

Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills
those that are Empty. [2]

Deep is the Wisdom of the Guru, his Association makes one Stainless, (for), his Soul is dyed
Crimson-red like the *Lālā* flower's, in the Colour of God.
The Lotus of his Mind is Awake, Illumined with Equipoise, and he attains unto the Immaculate,
Fearless God, in his very Home. P. 1397
Yea, the Compassionate Guru instructed him in the Name, through which he overwhelmed his five
(Desires),
Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills
those that are Empty. [3]
And Intuitively and with a Detached mind, he was Intuned to the Attributeless (God); and he
Met with his Lord, the Philosopher's Stone, in the House of Equipoise;
And, by the Guru's Grace, he attained the State of Sublime Bliss, and the Treasure (of his Mind)
was filled with Devotion (to the Lord);
And he was delivered of future births, and dispelled was his fear of death, and his Mind was set
upon (God), the Sea of Contentment.
Says *Kalsahār*, the Bard: "My Master, Guru Rām Dās, son of Hari Dās, Fills those that are
Empty". [4]
The Empty ones he filled, and attained he unto the Infinite (God) whom he Enshrined in the heart:
Yea, he Reflected in his Mind on the Quintessence (of the Real), the Dispeller of Sorrow, who
Awakens the Soul.
He knew the Flavour of Love, and Loved his God in Ever-joy.
And, by the Guru's Grace, he Enjoyed the Love of the Lord in a State of Equipoise.
By the Grace of Nānak, and through the Wisdom of Guru Angad, Guru Amar Dās brought into
play the Lord's Command,
And lo, says *Kalsahār*, Guru Rām Dās attained the Eternal State of Blessedness.
He Abides at the tank of Contentment, and with his tongue. Utters the Nectar-Name,
And whosoever Meets with him, attains Contentment, and his Sins are far removed from him.
Yea, he Attained unto the Sea of Peace with which he was Blest (by Guru Amar Dās), and he was
tired not, walking on the Lord's Path;
And the coat-of-mail of Self-control, Truth, Contentment and Culture, that he wore stood always
whole.
The God Approved of the True Guru and the world echoed with his Victory.
Says *Kalsahār*: "O Guru Rām Dās, thou attained unto the Eternal State of Fearlessness". [6]
The Guru, Approved of (by God), Conquered the whole world, Contemplating the One God in the
Mind.
O Blessed be Guru Amar Dās who made him Wise in the Lord's Name.
The Treasure of the Name, yea, the Nine Treasures of All-Good, and miraculous and extra-psychic
powers slaved for him,
And he attained unto the Sea of Equipoise, Meeting with the eternal God.
The Guru Instructed him in the Name that has Ferried Devotees Across since primeval times.
Says *Kalsahār*: "Guru Rām Dās, thou hast attained unto the Boon of God's Love". [7]
Yea, the current of Loving Adoration and of Love, ingathered in past births, diminish not.
And he partook of the Infinite Lord of the True Guru, and was intoxicated with its Nectar-flavour.
Wisdom was his Mother, and Contentment his Father, and he was Immersed in the Sea of Equipoise,
And became Eternal he, and Self-born (God-like), and Ferried he the world Across through the
Guru's Word.
Unto the Unmanifest, Unperceivable and Transcendent God he Attained, Enshrining the Guru's
Word in the Mind.
Saith *Kalsahār*: "O Guru Rām Dās, thou Attained unto the Emancipator of the world". [8]
The Emancipator of the world, the Nine Treasures (of Bliss), the Deliverer of the Devotees,
Whose Name is Nectar-sweet which is an Antidote to the Poison of Māyā, (unto Him he Attained),
The Tree of Equipoise Blossomed forth and it yielded the Fruit of Wisdom:
Yea, Blessed is he, who receives it, by the Guru's Grace.
And he is Emancipated through the Guru's Word, and in his mind, Knows its Intent. P. 1398
Saith *Kalsahār*: "O Guru Rām Dās, thou struck the Drum of the Word that the world may Hear"
[9]
Thy couch is of Faith, thy bed-spread of Equipoise, thy canopy of Contentment, and thou art
Embellished with the coat of-mail of (Gō d's) Culture;
Thou hast practised the Name, through thy Guru's Word, and leaning on it alone, thou has made
Fragrant all thy mates.
Thy Companionship, O True Guru, is Blessed, and makes one Stainless and Eternal.
Saith *Kalsahār*: "O Guru Rām Dās, thou abidest at the Fount of Equipoise". [10]

They on whom is the Pleasure of the Guru, they Cherish the Lord's Name in the heart :
 Yea, they, on whom is the Guru's Grace, from them is Sin far removed.
 They, on whom is the Mercy of the Guru, they're rid of their Ego and I-amness,
 Yea, they, with whom the Guru is Pleased, they're Ferried across in the Boat of the Word.
 He, who is Blest with the Guru's Approved Wisdom, his human birth is Fulfilled.
 O poet *Kalsāhār*, seek the Guru's Refuge : for, both material prosperity and spiritual Emancipation
 are through the Guru. [11]

The True Guru has pitched his Tent, and lo, underneath it, all the Ages are gathered :
 And Intuition is his Spear and the Lord's Name the Support, with which the Devotees are Satiated.
 Guru Nānak and Angad and Amar Dās and other Devotees are Merged in God.
 O Guru Rām Dās, thou alone Knowest the Taste of of such- like *Rājyoga*. [12]

He alone is Janaka, who hitches the chariot (of his Mind) to the state of Ever-blessedness,
 And gathers he Contentment, and fills the Empty Vessel (of the heart).
 Unutterable is the Story of the 'Eternal Abode,' and he alone is Blest with it, whom God Blesses.
 O Blessed Guru Rām Dās, such a kingship, like Janaka's, becomes only thee. [13]

He, who Dwells on the Guru-given Name with single-minded Devotion and utter Faith, how can Sin
 or Sorrow afflict him ?

He; who Emancipates and Ferries across instantaneously, casting his Eye of Grace, Cherishes the
 Guru's Word in the heart, and is rid of his Lust and Wrath.

He is the Blessor of all life, and makes Manifest the Wisdom, of of the Unfathomable God : yea, he
 is Attuned ever to God, being ever Awake to Him.

He, whose very Sight rids one of Poverty, who is Blest with the Treasure of the Name, and who,
 through the Sublime Guru's Wisdom, rids one of the Soil of Sin :

Yea, whosoever Dwells in the Mind on the Guru-given Name with single-minded Devotion and utter
 Faith, how can Sin or Sorrow afflict him ? [1]

Attaining unto the Perfect Guru, one is Blest with Discrimination and the Right Deeds :
 Yea, his Service is sought after by the angelic beings : and, through his Immaculate Word, one
 is Attuned to the One alone.

Then, who can know his End ? Yea, he is the embodiment of the Fearless, Formless God : he alone
 can describe the Indescribable Lord : he alone has His Awareness.

O men of the world, ye, who are strayed by Doubt, if ye Dwell (on God), through the Guru's
 Word, ye'd be delivered of the 'comings and goings', and be Punished not by the *Yama*.

O Ignorant mind, O life, reflect on this, and Contemplate God ever, for, one is Blest with Discrimi-
 nation and the Right Deeds, only through the Perfect Guru. [2]

I'm ever a Sacrifice unto the True Name of the True Guru.

O, how shall I Serve him, how shall I Praise him, except that I utter his Word with the tongue, and
 pay obeisance to him, with joined palms,

And, then Realise (the Name) through word, thought and deed, and know not another, and Know
 the Quintessence of the Infinite (God), which the Guru has Embedded in my heart. P.1399

Says *Nala*, the poet : "As the Philosopher's Stone transmutes glass into gold, and the *Chandan*
 makes its neighbouring trees fragrant ; so does the Contemplation of the Guru transform one.

"And seeing whose Door, one is rid of one's *Lust* and *Wrath*: O, I am a Sacrifice unto the Name of
 that True Guru". [3]

Rām Das, the Guru, is Blest with the Kingly Throne of *Rājyoga*.

Yea, at first it was Nānak who, like the moon, Illumined the world, and who came to the earth to
 fill it with Bliss and to Emancipate all men.

And then the Treasure of Unutterable Wisdom was passed on to Guru Angad, who overcame his five
 desires and the *Yama*'s fear.

And then came the True Guru, Amar Dās, who Saved the Honour of the Kali age, and Seeing whose
 Lotus-feet men's Sins were dispelled.

And, when he was pleased in every way with Guru Rām Dās, he Blest him with the Kingly Throne
 of *Rājyoga*. [4]

In the *Radda Measure* :

He who Upholds the earth and the sky, and Created the air and water and fire and food,
 And who Blest us with the moon and the stars in the night, with the sun in the day, and Created the
 rocky mountains, and Blest the trees with flower and fruit,

And Created angelic beings and the seven seas, and Upholds the three worlds.

The Eternal Name of Him, the One God, was Guru Amar Dās Blest with. [1-5]

Lo, Glass is transmuted into Gold, hearing the Guru's Word with the ears,
And Poison is turned into Nectar, when one utters the Guru's Name with the tongue.
When upon one is the Guru's Grace, the Stone is turned into a Jewel, yea, when one Utters and
Reflects on the Guru's Wisdom,
The Woods become Fragrant and all one's Sorrows are stilled.
Yea, whosoever has Touched the Feet of the Guru, he, from a quadruped's and a ghost's nature, be-
comes an angelic being. [2-6]

He, on whose side is the Guru, he prides not on his riches.
He, on whose side is the Guru, he needs not the support of a million gurus.
He, on whose side is the Guru, he Contemplates not another, nor gathers another's Wisdom.
He, on whose side is the Guru, he lives in the House of Truth, Dwelling on the Guru's Word, yea,
his Wisdom.
Prays *Nala*, the Lord's humble bard, "He, who utters the Guru's Name and Enshrines it in the
Mind, overcomes his births and deaths." [3-7]

There is utter Darkness without the Guru, for one Knows not without the Guru :
Without the Guru, one is conscious not (of God), nor is one Fulfilled, nor Emancipated.
Repair to the Guru : this is the True Wisdom, O my mind :
Yea, cling to the Guru, who is Embellished with the Word, that all thy Sins are dispelled.
Make Guru thy eyes, thy speech, and, Utter ever the Guru's Name : this is the truth that *Nala*, the
bard, utters.
Yea, they, who've seen not the Guru, nor Practised (the Guru's Word), vain is their coming into
the world. [4-8]

O my mind, Utter ever the Name of the Guru.
For, he is Powerful enough to Ferry everyone Across in the *Kali* age, and his Word lands one in the
State of Trance. P. 1400
And, one is rid of one's Sorrows, through the Bliss-giving Hero, the Guru; yea, whosoever Contem-
plates him, unto him he is ever so near.
He is the Perfect being who ever Contemplates God in the heart, and, Seeing his Vision, he is rid of
his Sins.
O my mind, if you seek to attain Godly Wisdom, and extra-psychic powers, then Utter ever the
Guru's Name. [5-9]

Seeing the Guru's Vision, I am in immense Bliss.
And the Craving I had to partake of the (Lord's) Nectar, to fulfil that Wish (the God) Blest me with
the Way.
My mind, which wandered in all conceivable directions to taste its Taste, was held and was wholly
Fulfilled.
Goindvāl is like the abode of God, built on the banks of the river Beas
Yea, all my Woes are dispelled, and far removed from me, and Seeing the Guru's Vision, I am in
utter Bliss. [6-10]

The Hand of the All-powerful Guru is upon my head.
And, in His Mercy, the Guru has Blest me with the (Lord's) Name ; and Seeing his Lotus-Feet, my
Sins are dispelled,
For, the Guru Contemplates the One alone, night and day, and (so) Hearing His Name, *Yama*, the
son of the sun, is scared.
O *Nala*, the Guru's humble bard, say thou that the Guru (Rām Dās) leaned only on (Guru Amar
Dās), the world-teacher, who like the Philosopher's Stone, transmuted him into his like :
And, by God's Grace, Rām Dās was acclaimed as the True Guru, for, the Hand of the All-power-
ful Guru was upon his head. [7-11]

Now, vindicate the Honour of thy humble bard, O Guru,
As God saved the Honour of Prehlāda by tearing Harnakashyapa with His Nails.
Or, as was Saved the Honour of Daropadi, who the more she was divested of her robes, the more
she was invested with them ;
And Sudāmā was saved from his poverty ; and Ganikā, (the harlot), Uttering the Lord's Name, was
Fulfilled.
O True Guru, thou that art Merciful on this whole Age, Save thou the Honour also of this poor
bard. [8-12]

In the Jhoolanā Measure

O men, Utter ye the Name of the Guru :

For, verily, the Guru ever Utters the Lord's Name, the Treasure of All-good, and imparts it to the others, and his tongue ever Tastes its Taste.

O men, be Blest with the Lord's Love, Contemplating it, through the Guru's Grace ; and abandoning all other ways Contemplate Him, O ye Wise of God.

And Enshrine the Guru's Word in the heart, and overwhelm the five passions and Emancipate yourselves and your generation that ye are Approved at the Lord's Gate.

Yea, if ye seek the joys of this world and also of That, then Contemplate only the Guru's Name. [1-13]

Dwell ye on the Guru : for, he is eternally True.

And, know ye that God is the Unfathomable Treasure of Virtues : So, Contemplate Him in the Mind, Uttering and Enshrining the Guru's Word in the Mind.

And, then, Bathe yourselves in the Guru's Immaculate and Deep Pool, and Swim about in this Love-Pool of the True Name, O seekers of the Guru,

And Dwell ever on the Fear-free, Envy-free, Formless God ; and, with Faith, participate in the Lord's Devotion, through the Guru's Word.

O Ignorant mind, cast off thy Doubt and Contemplate the Name, through the Guru's Word, for the Guru is Eternally True. [2-14]

Utter the Guru's Name, for, through the Guru, one Attains God.

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Deep like the sea, and Infinite is He : and Attuned to Him, one Attains the Priceless Jewel of the Lord's Name.

And, the Guru makes us Fruitful and Fragrant ; yea, Dwelling on His Word one's Evil mind is purged clean and his Touch transmutes one into Gold.

From his Door, gush out Streams of Nectar, and in his Immaculate Sea of Wisdom Bathe the Seekers and Saints.

So be Attached in thy heart to the Name of the Detached One, the Treasure of Bliss ; yea, Utter the Guru's Name, for, through the Guru, one Attains God. [3-15]

O my mind, Contemplate thou thy Guru,

And hear his Word through which Shiva and the Adepts and the Seekers, the Angels and Demons, and the Attendants of gods, and the thirty-three crore gods all Swim Across,

And also his loving Devotees, the Saints, the Seers, who Uttered the Guru's Name, like Prehlāda did on Meeting with the Guru,

And Nāradas and Sanakas and other godly beings, too, who were Dedicated to the Name, and abandoned all other tastes.

I pray thee, it is through the Guru that the (Lord's) Name is Attained: so Utter thou the Guru's Name, O my mind. [4-16-29]

The Great Guru Blesses all with his Bounties : (as), in the Satyuga was Blest Dhruva, the Devotee of God.

And was not Prehlāda too Emancipated, when the Guru-God stroked his Forehead with His Lotus-Hands.

His Unfathomable Form one cannot discern, nor fathom,

And all Seekers and the Adepts seek but his Refuge.

True are the Guru's Words : Enshrine them in thy being.

And Emancipate thy body within this human birth.

The Guru is the Boat, also the Boatman : yea, without the Guru, no one is Saved.

It is through the Guru's Grace that one Attains God : Without the Guru, not one is Delivered.

Nānak, the Guru, abided in the nearness of God,

And he transmitted his Light to Lehnā and established him as the Guru.

And Lehnā, too, gave currency to the Path of *Dharma*,

Which he then passed on to Amar Dās, scion of the Bhallās.

And he, in turn, established Rām Dās, scion of the Sodhis.

And Transferred to him the Inexhaustible Treasure of the (Lord's) Name.

Serving the Guru, he received the Fruit thereof, yea, the Lord's Name, whose Treasure is exhausted not even through the four ages.

His body is the manifestation of the Transcendent Lord, the Primeval Being, who Sustains and Fills all.

So Serve thou this True Guru, unutterable is whose Glory : (for), Sri Rām Dās is the Emancipator of all. [1]

He, whose Word is uttered by the Saints with Zeal in their Mind,
 Fruitful is His Vision, the harbinger of Eternal Bliss and Joy:
 Yea, it is fruitful like a pilgrimage to the Gangā, for, Seeing him, one's state becomes Immaculate.
 They, who are fallen, they, too, Imbued with the Guru's Wisdom, become Devotees of God, and
 Conquer the sphere of the *Yama*.
 Yea, that Sublime and Beauteous one, -who was born in the house of Dashratha, whose Refuge even
 the seers sought,
 He is Rām Dās, the True Guru, Unfathomable is whose Glory, and whose Service Ferries one
 Across. [2] P. 1402
 The Lord's Name is the raft which the Guru (Rām Dās) Blesses us with, to Ferry us across the
 Unfathomable Sea of Existence.
 And he, who so Believes, ended are his comings and goings.
 Yea, whosoever so Believes, his state indeed is Sublime:
 For, (the Guru) is rid of the Pain of Māyā, Attachment, Greed, Lust and Wrath,
 And he has Seen God, being rid of Doubt, and is Blest with the Inner Eye, Yea, he is the Doer and
 the Cause.
 So Serve thou him, the True Guru, Unfathomable is whose Glory, and who Ferries all Across. [3]
 His Glory is manifest in all hearts, and whosoever Utters his Praise, is Illumined.
 Some utter and hear and sing of him in the early morn, bathing their bodies clean:
 Yea, with clean bodies and clean minds, they Worship the Guru, with ceremony,
 And rubbed with the Philosopher's Stone, their bodies are transmuted into Gold: and they fix their
 Minds on the Embodiment of Light:
 Yea, the Life of all life, the Master of the universe, who Pervades the earth and the seas, and who
 is described in a myriad ways.
 So Serve thou him, the True Guru, Unfathomable is whose Glory, and who Ferries all Across. [4]
 They, who Believe in the Eternal Verities of the Guru's Word, like Dhruva, attain deathlessness.
 And they Swim Across the tumultuous Sea of Existence instantaneously, and look upon the world
 as the (passing) shade of the cloud.
 Their '*Kundalini*' is Awakened, Associating with the Saints and they Enjoy the God of Supreme
 Bliss, through the Guru's Word.
 Yea, the Sublime Guru is over and above everything, so one must Serve Him, the True One, through
 word, thought and deed. [5]
 O Wondrous and Beauteous and Lustrous art Thou, O Guru,
 Lotus-eyed, Sweet-tongued, Embellished with a myriad friendly Hosts, yea, Thou indeed art Krishna,
 one whom the mother Yashodā fed with rice and curds.
 And, when Thou wert at play and the silver bells of thy belt tinkled, Thy mother was intoxicated
 with joy: so superb was Thy beauty.²
 And Thou it is who writes with the pen of Death, and in whose hands is the irresistible 'Command'
 and whose Wisdom even Shiva and Brahmā seek to cherish in the heart.
 O True and Ever-abiding art Thou, the Container of Lakshmi, the Primeval Person; O Wondrous,
 Beauteous and Lustrous Guru. [1-6]
 Blest with the Lord's Name, Thou art of Sublime Station. Wise and Intuitively Awake, the Form-
 less and Infinite One, O who can equal Thy Glory?
 Thou art That who assumed the form of the Man-Lion to Save the Clean-hearted Prehlāda and tore
 Harnakshayapa with His Nails,
 Thou art That who embellished himself with the conch, the iron disc, the bludgeon, and Deceived
 Himself (through Bāvana, the dwarf) ; O, who can fathom Thy Deeps, O, Transcendent, Infinite
 Lord,
 True and Ever-abiding art Thou; the Container of Lakshmi, the Primeval Person, O Wondrous,
 Beauteous and Lustrous Guru. [2-7]
 Thou it is who (Krishna-like) deckest Thyself in yellow robes, hast teeth like flower-petals, ever in
 the company of (Rādhās), thy lovers, with a rosary upon thy neck, embellished with the Crown
 of peacock-feathers.
 Without an adviser, of immense Patience, the upholder of Dharma, thou stagest thy Unfathomable
 and Mysterious play with utter abandon. P. 1403
 Ineffable is Thy Gospel, O Thou, who Pervadest the three worlds, Self-born, O King of Kings.
 O, True and Ever-abiding art Thou: the Container of Lakshmi; the Primeval Person, O Wondrous,
 Beauteous and Lustrous Guru. [3-8]

1. See Introduction to Vol. I
 2. i. e. Krishna.

The True Guru is, indeed, the Embodiment of God :
 He is the enticer of Balirājā, the smotherer of the powerful, the fulfiller of the Devotees, the Prince
 Krishnā, and Kalki, the coming incarnation (of God), to whom drums will be beat, and the
 Thunder of whose mounted Hosts will be echoed all over.
 Yea, He is the Contemplator of God, the Destroyer of Sin, the Dispenser of Bliss, Pravading all bo-
 dies, God of gods, and the thousand-tongued *Sheshnāga*.
 He it is, who incarnated himself as the Fish, the Tortoise, the Boar, and assumed all their attributes,
 and who played the game of 'throw-ball' at the banks of the Yamunā.
 Enshrine in thy heart His Immaculate Name, O *Gayanda's* mind, for, the True Guru is indeed the
 Embodiment of God. [4-9]

True, Ever-true, Ever-abiding is the True Guru :
 So, Believe in the Guru's Word, the True *Mantram*, thy innate Treasure, that thou art eternally
 Emancipated, and attainest to the Sublime State (of Bliss).
 And rid thyself of Lust, Wrath, Greed and Attachment, and beguile not another, snapping the Bonds
 of Ego, Imbued with the love of the Saints,
 And abandon the loves of thy body, home and women, mere effusions of the mind, and cling fast to
 the Lotus- Feet of the Guru.
 O *Gayand*, Enshrine the Immaculate Name in thy heart, abandoing thy Vice, for True, Ever-true is
 the True Guru. [5-10]

Blessed be Thou, O Guru, it is through Thee that Thy Servants are Fulfilled age after age.
 Thou art the Absolute Lord, Eternally Alive, and no one can say since when art Thou ?
 Thou created myriads of Vishuns and Brahmās, who in their Ego, were attached to their self.
 Thou it is who created the eighty-four lakhs of species, and brought them their sustenance from the
 very beginning of Time.

Blessed be Thou, O Guru, it is through Thee that Thy Servants are Fulfilled, age after age. [1-11]

Wondrous is the play of the Blessed One !
 He Himself Illumines the sun and the moon, He Himself Enjoys and gives Thought to His Creation.
 He Himself is the earth and the seas, Himself their support, Himself He Abides in all hearts.
 He Himself is the man, Himself, the woman ; Himself the chess-board, Himself the chess-figures.
 O Godly being, reflect on this through the Saint's Wisdom : yea, Wondrous is the play of the Bles-
 sed One ! [2-12]

Wondrous is Thy Play, O God : it is Thou who Bringest the elements together ;
 And Fillest all land, and waters, and the sky, and the underworld ; and Nectar-sweet is Thy Speech,
 and even more.

And the Brahmās and the Shivas, too, have Faith in Thee, Thou art the Death of death, O Imma-
 culate One, everyone seeks out but Thee.

It is through the Guru's Grace that one attains one's Life-object ; and in the Society of Thy Saints,
 one's Mind is absorbed in Thee.

O God, Wondrous is Thy Play. It is Thou, who bringest the elements together. [3-13-42] P. 1404

Unfathomable and Infinite art Thou, whose End no one knows :
 And whom even Shiva and Brahmā Contemplate, and of whom the Vedas ever utter.
 The Formless One, without hate, without whom there is not another,
 Who both Creates and Destroys and Ferries all Across,
 Who has Created the World of a myriad kinds, of Him *Mathurā's* tongue utters the Praise.
 Yea, the Creator, the Purusha, the True, the Name (comes into him, who) Enshrines Guru Rām Dās
 in the Mind. [1]

I've clung to the All-Powerful Guru that I may assemble my mind :
 Yea, Him, whose Flag of Righteousness ever flutters that the tidal waves of Sin may subside.
 Lo, *Mathurā*, the bard, has uttered the Truth, and there is naught else that one may think of.
 The Lord's Name is the Sublime Boat in the Kali age, and through it is one Ferried across (the Sea
 of Existence). [2]

The Saints Utter Thy Praise, Imbued with Thy Love, associating with the Holy :
 Yea, the God, the Support of the earth, has Himself Established this Way of Righteousness, and so
 the Saints are Attuned only to it, and go not after another.

Blessed and Fortunate are they, O *Mathurā*, and all their Mind's Wishes are Fulfilled :
 Yea, they, who cling to the Guru's Feet, dread not *Dharmarājā*, the 'son' of the Sun. [3]

(The Guru) is the brimful Pool of the Nectar-Name, in which the waves (of Devotion) surge before the break of dawn :

Yea, it is ever Full, Fathomless and Deep and Calm, full of Rubies and Pearls.

The Saints, swan-like, Enjoy and Revel in it, and they overcome the fear of the *Yama's*, and the Writ of Sorrow.

Yea, the Guru, the Ocean of Bliss, has become Manifest, in order to rid man of his Sins. [4]

He, whom the seers Contemplate, age after age, yea, the rare ones, whose Soul is Illumined :

And whose Praise even Brahmā utters through the Veda, and for whose sake Shiva abandons not his seat on the mount *Kailāsha*;

And in whose search wander the yogis, the seekers and the adepts, and the recluses and men of austerity, and those with matted hair,

That One, the True Guru, in His Pleasure and Mercy upon all life, Blest Guru Rām Dās with the Glory of the Lord's Name. [5]

The Guru is the Treasure of the Name : I am Intuned to Him; yea, He is the Embodiment of Light, who Illumines the three worlds.

Seeing His Vision, ceases the wander-lust of Doubt; and, rid of Sorrow, one is in utter Bliss of Equipoise.

And the God's Servants crave for Him ever, as the black bees crave for the fragrant flowers.

Yea, (Guru Amar Dās), the Manifestation of God, himself Established the True and Eternal Throne of Guru Rām Dās. [6]

The All-powerful (Guru) Emancipated the world intoxicated with the wine of *Māyā*, Blessing it with the Nectar of the God's Name.

And, this Glorious Being Blest the Devotees with the Treasure of Bliss; and the extra-psychic and miraculous powers attend ever upon Him :

Of the All-powerful One, this is the greatest Boon, and of its Essence this Servant has uttered.

Yea, cares he then for whom, on whose head is the Guru's Hand? [7-49] P. 1405

He, the God, Fills the three worlds : and His own equal He Created not another.

And He is Himself Self-born, Self-existent,

And of His End knows no godly being nor a demon,

Though searches Him everyone, neither an angel, nor a demon, nor a *Gana*, nor a *Gandharva* finds His End.

He is Eternal and Moveless, not cast into the womb, and Self-born, the Sublime Person, the Infinite One

He is the Doer and the Cause, the All-powerful One, and Him all life Contemplates in the Mind.

With Thy Victory the whole world resounds, O Guru Rām Dās ; for Thou hast Attained to the Godly State of Ever-blessedness. [1]

Nānak, the True Guru, Contemplated God and Surrendered, single-mindedly, his body, mind and riches to the Lord ;

And then Angad, the Guru, became himself the Manifestation of God, and Attained the Unfathomable Wisdom (of God), Imbued with His Love;

And then Guru Amar Dās brought God within his reach, (for), he Uttered and Contemplated the Lord's Praise;

And now the world resounds with the Victory of Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. [2]

Nārada, Dhurva, Prehlāda, Sudāmā, have been the Devotees of God in the past,

And Ambrika, Jaideva, Trilochana, Nāmdeva and Kabir

Were born in the Kali age and their Praise is Writ across the whole world.

O Victory be to Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. [3]

They who Contemplate Thee, with their whole minds, thy're rid of their Lust and Wrath.

Yea, they, who utter thee through the Words, instantaneously they're delivered of their Pain and Poverty.

And they, who See Thy Vision through Good Deeds, they are Transmuted into the Philosopher's Stone, and *Bala*, the bard, sings their Praise.

O Victory be to Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. [4]

The True Guru, Dwelling upon whom our blurred Vision is dispelled :
 Dwelling upon whom, into one comes the Lord's Name, in its ever-freshness each day :
 Dwelling upon whom the Fire of the Soul is quenched :
 Dwelling upon whom one is Blest with the miraculous powers and the Nine Treasures (of Bliss),
 That is Guru Rām Dās ! Utter thou this, O *Bala*, the bard, and proclaim His Victory, associating
 with the Saints.
 O men, Contemplate that Guru, clinging to whom one Attains unto God. [5-54]
 He, Practising whose Word one attains Sublime Bliss, and Serving whom one is Abandoned
 not,
 From Him, one receives the Jewel of Wisdom, and one is rid of one's Sorrow, Poverty and inner
 Darkness.
 Says *Keerat*, the bard, "They, who anoint themselves with the Dust of the Saints' Feet, they dread
 not death and are delivered of Lust and Wrath,
 As Nānak ever was the part of Angad's being, so is Amar Dās of Guru Rām Dās" [1]
 He, who Served the True Guru, and kept himself ever Attuned to the Lord's Feet, P. 1406
 Touched by His Love, tinged with His Fear, pray myriads of Devotees to Him : "O Guru, Thou art
 the *Chandan* tree, and Thy Fragrance is manifest".
 As Dhruva, Prehlāda, Trilochana and Kabir were Illumined with the Light of the Name,
 (So was) Guru Rām Dās, whose very Sight imparts one Ecstasy, and who is the Support of the
 Saints. [2]
 Nānak Realised the Immaculate Name, Attuned to God in utter Devotion.
 From Him was Guru Angad, who became the part of His being, yea, the Ocean (of Bliss), who
 rained His Word on the conscious world.
 Ineffable is the story of Guru Amar Dās, and it can be told not with the one tongue.
 And, then, came Guru Rām Dās of the Sodhi clan, Blest with Glory, to Emancipate the whole
 world. [3]
 We are full of Sins, O God, we have no Merit to commend ourselves.
 And we have lost sight of the Nectar, and partake only of the Poison (of Illusion) :
 Yea, we are deluded by Doubt, being attached to our sons and consorts.
 Sublime only is the Path of the Guru, adhering to which one sheds the dread of the *Yama*.
Keerat, the bard, prays: "O Guru Rām Dās, keep me ever in Thy Refuge." [4-58]
 The Guru has smothered and made powerless his Desire; Lust He has seized by the forelock and
 knocked it down;
 And with His Power, He has torn Wrath into tatters, and Greed he has disgraced.
 O Guru, the Cycle (of coming and going) too obeys Thy Will with joined palms.
 Thou hast brought the Sea of Material Existence under Thy sway; and in Thy Pleasure Ferriest Thou
 the Devotees Across.
 Over Thy head is the Canopy; underneath Thee is the Throne of Truth; and in Thy Glory meet both
 the secular and the spiritual powers.
Sala, the bard, utters the Truth : "O Guru Rām Dās, Thy Rule is Eternal and Thy Hosts are
 unconquerable". [1]
 Thou art the True Guru through the four ages: Thou Thyself art God;
 And from the beginning of Time, the seekers, the adepts and the angelic beings have Served Thee
 alone.
 Thou art the Primeval Person; from the beginningless Time, the three worlds are upheld by Thy Power.
 Thou art the Saviour of the Vedas: yea, Thou hast conquered age and death.
 Guru Amar Dās has firmly established Thee as the Emancipator, who Ferries all to the Yonder
 Shore.
 Says *Sala*, the bard: "There is no one, like Thee, the destroyer of Sins : So I seek Thy Refuge, O
 Guru". [2-60]

By the Grace of the One Supreme Being, The Eternal, The Fulbrightener.

Sawayyās in Praise of Guru Arjun, the Fifth Master

Contemplate the One Eternal God :
 Dwelling upon whom the Soil of Evil-mindedness is eradicated.
 And Enshrine the Guru's Lotus-Feet in thy heart,
 And Reflect on the Glory of Guru Arjun, in a state of Equipoise.

Yea, he made himself Manifest in the house of Guru Rām Dās,
And lo, all his Wishes were fulfilled; he was Blest with all the Boons,
And he Realised God even from his birth through the Guru's Wisdom.

P. 1407

So, *Kala*, the bard, utters his Praise, his palms joined in prayer,
O Guru, God Brought Thee into the world, like Janaka, to practise the *Yoga* of Devotion.
Through Thee, the Guru's Word became Manifest, and God is ever on Thy tongue.
From Guru Nānak was Angad, from Angad, Amar Dās attained the Sublime State (of Bliss).
Yea, in the house of Guru Rām Dās, Thou wert born, O Guru, the great Devotee of God! [1]

Fortunate art Thou; Thy mind is seated in the Sublime State (of Bliss); in thy heart is the Word,
And the jewel of thy Mind is Comforted, and thou makest men Wise in the Lord's Name.
Unfathomable and Unperceivable is the Transcendent Lord, made Manifest through thee, O Guru.
Yea, in the house of Guru Rām Dās, Arjun is the Manifestation of God. [2]
Through Thee, the benign rule of Janaka has again come to the world: the Age of Truth has dawned.
And the Mind is Pleased with the Guru's Word, and the insatiable mind is Satiated.
Nānak, the Guru, has laid the True Foundation and verily, thou art Attuned to him.
Yea, in the house of Guru Rām Dās, Guru Arjun has Seen the Transcendent Lord. [3]

Wondrous is the Play of God, the King, that the Guru walks Composed and Content, with a
Stainless Mind.

Bards, like *Kala*, can describe his Praise only thiswise: that he is the Embodiment of the Self-
existent, Unborn (God).

Guru Nānak Blest Angad: Guru Angad Blest Amar Dās with the Treasure (of Bliss).
And Guru Rām Dās Blest Guru Arjun, like the Philosopher's Stone, which transmutes all it touches
into Gold. [4]

Ever-abiding art thou, O Arjun, the priceless (Jewel), the Embodiment (of God), Self-existent, Unborn
The Destroyer of Fear and Sorrow, the Infinite, the Fearless,
Who has reached the Unreachable, and burnt off our mind's Doubt and Wander-lust, and Blest us
with cool Comfort.

The Self-born God, the Perfect Creator-Lord, has Himself come into being.
First Nānak, then Angad, then Amār Dās, Merged in the Guru's Word.

O Blessed is Guru Rām Dās, who like the Philosopher's Stone, has made Arjun like himself. [5]

He, whose Victory resounds through the whole world, whose Fortune is high at home, and who is
Immersed in God

Has attained to the Perfect Guru, is Attuned to him, and bears the Load of the whole earth.

He is the Destroyer of Fear and the Sorrow of others, and so his Praise is uttered by *Kalsahār*
the bard.

In the clan of Sodhis, O scion of Guru Rām Dās, Thou art the standard of Moral Law, the Great
Devotee of God. [6]

The Support of *Dharma*, the destroyer of other's Sorrows, deep in the Guru's Wisdom:
The Immaculate Word, compassionate like God, the destroyer of Ego.

The Great Giver, immersed in the Guru's Wisdom, Seeing him, my Mind is in Ecstasy:

Yea, with him is the Inexhaustible Treasure of the Lord's Ever-abiding Name,
O scion of Guru Rām Dās, O All-pervading one, over thy head is stretched the Canopy of Equipoise.
Saith *Kala*, the bard; "Blessed be thou, O Guru Arjun, who hath known the Taste of *Rājyoga*." [7]

Abiding in God's Fear, thou hast Realised the Fear-free God: and He, who Pervades in a myriad
hearts, Him thou hast Known: P. 1408

Yea, through the True Guru, Thou hast Known thy Unfathomable, Unperceivable God, whose
Station is too deep for words.

And Meeting with thy Guru, thou wert Approved, and practised Detachedness in the midst of
affluence.

O Blessed be Thou, O Guru, who hath filled those that were not fillable.

Thou art Immersed in the Sea of Contentment, and contain the Uncontainable (God), reaching upto
Him in the Way of the Guru.

Saith *Kala*, the bard: "O Guru Arjun, Thou hast attained in Thy Self the *Yoga*, all-too-spontaneously"
[8]

Thy tongue raineth Nectar: Thy month Blesseth all: Thou hast rid us of our Ego, O Unfathomable
and Infinite Hero, O Guru.

And (Desire), that enticeth the five sense-organs, Thou hast smothered, and hast established the
Absolute Lord spontaneously within Thy Self,

Saith *Kala*, the bard: "O Guru Arjun, Thou hast enhanced the Glory (even) of Wisdom". [9]

Sorathas

Guru Arjun is Approved of (by God) : he flies not from the field like Arjuna, the son of Kunti. His standard and spear are the Lord's Name : yea, he is Embellished with the Guru's Word. [1]
The world is the Sea, the Lord's Name the Bridge ; the Lord is the Boat
And the Lord Loves the Guru ; and Attuned to the Name, He has Ferried the world Across. [2]
When the Guru is in Mercy, he Blesses us with the Lord's Name, the Emancipator of the world,
And then one Deals not with another : and repairing to His Door, one is wholly Fulfilled. [3-12]
The Great Guru Nānak was the embodiment of (God's) Light.
From Him was Guru Angad : as the Quintessence Merges in the Quintessence.
And Angad was Merciful to Amar Dās, and established him as the True Guru,
And this Eternal Canopy was passed on by him to Guru Rām Dās.
Say, O *Mathurā*, that Seeing the Vision of Guru Rām Dās, Arjun's speech became Nectar-sweet,
And now See, with thy Eyes, the Presence of this Perfect, Person, whose sublimity is Approved of
by God. [1]

He is the embodiment of Truth, Ever-abiding is His Name, and He cherishes Compassion and Contentment in the heart ;
And the Primeval God manifestly Wrote this Eternal Writ for Him.
His dazzling Light is Manifest to all, and its Splendour Pervades the whole earth.
Yea, He was transmuted into Gold by the Philosopher's Stone ; and was acclaimed as the Guru,
being in Communion with the Primeval Guru.
Utter, O *Mathurā*, that one must forever be Attuned to His Presence.
For in the Kali age, Guru Arjun is the Boat, wherewith the world is Ferried safely Across. [2]
O men, ask only from Him who is known the world over, and who Lives in, and Loves, the Name.
He is superbly Detached, Imbued with God's Love, desireless, and yet in the midst of his household.
He is Dedicated to the Love of the Transcendent Lord and, without God, he deals not with another.
For *Mathurā*, the bard, he is the All-pervading God : and being Devoted to Him, He is Attached to
the Feet of His Lord. [3]

Neither all the gods have found Thy end ; nor the seers, the Indra or the great Shiva, who practised
the Yoga.
Nor even Brahmā, who dwelt on the Veda ; so I forsake not Thee, my God, even for a moment. P.1409
Thou, O God, art Compassionate to the Saints, and Blessest their Societies throughout the world :
(And it is Thy wonder that) Guru Rām Dās, in order to Emancipate the world, Infused his Light
into Guru Arjun. [4]

None else could Illumine the Darkness of the world, and so God sent out Guru Arjun as His prophet,
And all those, who partook of the Nectar-Name through Him, were delivered of myriads of their Sins.
O mind, abandon not His Path, for, there is no distinction between Him and God.
And lo, in the Heart of Guru Arjun, the Perfect Lord has become Manifest for all to see. [5]

So long as the Writ on my Forehead manifested itself not, I wandered and wandered in all conceivable directions,

And I was being Drowned in the Sea of the Kali age, and I was afflicted by Remorse.
This, O *Mathurā*, is the Quintessence that God Incarnated Himself to Emancipate the world.
And whosoever Contemplates Guru Arjun, he passes not through the Pain of the womb again. [6]

In the Sea of the Kali age the Lord's Name has become Manifest (through Guru Arjun) to Save the world,

And whosoever Cherishes him in the heart, is rid of his Poverty and Sorrow,
Immaculate is His form : yea, without Him, there is not another.
And whosoever Knows Him, through word and thought, becomes like Him.
He Pervades the earth, the sky, the nine continents, as the Embodiment of God's Light.
Say, O *Mathurā*, that between him and Him, there is no separateness, and Guru Arjun reflects the very
Presence of God. [7-19]

Ever-flowing, never-conquered, is the Gangā of the Guru's, in which all the seekers Bathe.
Even the Purānas ever utter His Praise, as doth Brahmā through the Vedas.
Over his Head waves the eternal royal whisk (of Glory), and on His tongue is the Nectar-Name (of God)
Yea, over the sacred Head of Guru Arjun, God Himself Holds His Canopy (of Grace).
Nānak and Angad and Amar Dās and Rām Dās have all submerged in God.
Says Harivansha : Their Glory permeates the whole earth : and who says, they are dead and are no
more ?" [1]

[1335]

When such was the Lord's Will, (Guru Rām Dās) repaired to the Abode of God,
And God Offered him His Throne and Seated him there Himself.

And all the gods were Pleased and Proclaimed his Victory.
And the Demons hastened away, for, within them trembled their Sinful deeds.

Yea, whosoever attained to Guru Rām Dās was rid of his Sins,
And, his Throne (of Moral Law) and the Canopy (of Grace) passed on to Guru Arjun for the
Redemption of the world. [2-21-9-11-10-10-22-60-143]

By the Grace of the One Supreme Being, The Eternal, The All-Perbuding, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

(Shalokas left over from the Vārs)

M-1

O swollen-headed Bride of fleshy Breasts, stay thou sober : P. 1410
For, thou canst bow not to thy God,¹ being proud of thy beauteous Breasts².
The mountain-high mansions plastered with lime,
I've seen reduced to the dust : so be not proud thy beauty. [1]
O Bride with deer-like eyes, hear thou the Word of of infinite Wisdom,
That one must trade only in the thing whose content one knows.
O Bride, declare and proclaim that thou wilt side not with the Evil-doers and shout "Victory to the
Friends",
Yea, the Proclamation that leads thee to thy Spouse, give thou it thy thought.
Only that Pleasure is good which makes thee Surrender thy body and mind to thy Friend, thy God.
And, love not that which comes and then passes away.
Nānak is a Sacrifice unto them, who know the Truth thus. [2]
If you seek to Swim Across, be advised by those who Know the Way.
Yea, they alone are Wise who have ridden the high waves (of Desire) [3]
The Sky is overcast, the Tempest rages in the Sea, surge Waves upon Waves.
Now, Cry out to the Guru, the Boat-man, and you have, then, no fear of the Boat being sunk. [4]
How (unstable) is the world, O Nānak,
Where there is no Friend and no Guide,
And the brothers and other kindreds have abandoned all love.
And lo, it is for this world that I lose even my Faith ! [5]
(To bemoan death) men wail and cry 'alas' ;
And they strike their cheeks and pluck their hair.
But if they Cherish the (Lord's) Name and Practise it too.
Then Nānak is unto them a Sacrifice. [6]
O mind, wobble not and walk straight on the Path,
For, behind thee is the Wolf (of Fear) and in front the Fiery Pool (of Desire).
And thy mind is in Doubt : but there is no other way (of Escape),
Save if thou bidest ever with God, by the Guru's Grace. [7]
One Slays the Wolf ; one Slays the mind, through the Wisdom of the Guru,
And Knows oneself and Meets with God and then dies not again. P. 1411
If one Sees the One alone, one Soils not one's hands with Mud,
And one is Saved, by the Guru's Grace, for, round the Guru's Pond is the Embankment of Truth. [8]
If one seeks to quench the Fire (of Craving), one must find the Waters of God,
Else, even if one does a myriad deeds, one wanders through births and deaths
He, who walks in the Guru's Will, is Taxed not by the Yama,
And he Attains the Immaculate State of Eternity, and the Guru Unites him with God. [9]
If a Crow bathes in a muddy Puddle to wash its dirt off,
Its body and mind remain Soiled due to its own Error, and its Beak too is filled with Dirt.
The Swan-(Soul) Knows not the (Guru's) Pond, being associated with the unbirdlike Crow.
Such, too, is the love of the Evil ones : know this, through (God's) Love, O Wise ones.
Victory be to the Saints, associating with whom one does Godly Deeds :
And one Bathes at the Pilgrim-station of the Guru-river, and becomes Stainless and Pure. [10]
Of what avail is the human birth when one Loves not Devotion to one's God :
Fruitless are one's eats and wears if one be ridden with the sense of the Other.
One utters Falsehood and sees and hears what is False.
Says Nānak : "Praise thou the Lord's Name : for, the rest is but coming and going in Ego". [11]
Rare are the God-conscious beings, the others are but a vain show. [12]

1. *Lit.* Father-in-law.

2. *i. e.* a man of ego can bow not to God.

If one is struck, by God's love, one must Die instantaneously (to the self), and lose the pride of life :
Yea, he, who Dies as he is Struck (by love he alone is Approved (by God)).
But, he alone is Pierced through by (the Arrow of God), at whom God Himself Aims with Approval.
And then the Arrow-head sticks in the Heart, for, such is the Love of our Wise Lord. [13]

How can one wash a mud-vessel ?
Yea, the God Mixes the five elements and builds an Illusion :
But the Vessel comes right when the God so Wills
And within it burns the Sublime Light, and the Unstruck Melody Rings within. [14]

They, who are utterly Blinded in the mind, they uphold not what they preach :
Yea, inverted is the Lotus of their mind, and they look Ugly and Shapeless.
Some there are who preach what they Realise, and they are Wise and Beauteous :
Others know not the (Essence of the) *Veda*, nor the Bliss of (Heavenly) Music, yea, the Unstruck
Melody and the Flavours, Savoury and Unsavoury.
And neither have they an iota of Wisdom, nor Experience, and Know not the Mystery of the Word.
Says Nānak: "Such beings are ass-like, without doubt, who pride on themselves without Merit to
stand upon". [15]

He alone is a *Brahmin* who knows Brahmā, our only God,
And practises Austerity and Contemplation and Self-control, and does (the Right) Deeds,
And keeps the Religion of Contentment and Culture.
And earns Emancipation, breaking the Bonds (of Desire).
Yea, such a *Brāhmin* is worthy of being worshipped. [16]

He alone is a *Khatiri* who is a Hero in Deed,
And dedicates his body to Compassion and Charity,
And knowing the right Farm, Sows the Seed of Beneficence.
Then such a *Khatiri* is Approved of at the Lord's Court.
But he, who practises Falsehood and Avarice and Greed,
He Reaps forsooth what he Sows [17]

Burn not thy body like a furnace : feed not love's fire with thy bones.
What wrong have thy head and feet done thee ? Pray, See thy God within. [18]

In the hearts of all, Abides God, without God, there is no heart :
But, the God's Bride is she, to whom God becomes Manifest, by the Guru's Grace. [19] P. 1412

Saith God, If you seek to Play (the game) of Love.
Then enter upon My Path with your head upon your palm.
But, once you set your foot on My Way,
Then find not a way out, and lay down thy head." [20]

They, who make business of their Love, vain is their Love :
For, they know not that here or there, death comes even to them ! [21]

Bereft of Wisdom, one worships Ignorance,
And gropes through Darkness, lured by the sense of the Other. [22]

How can one be Wise without the (Wisdom of the) Guru.
Or Meditate without Faith ?
Yea, what is Wisdom without Truth ?
For, the balance of nothing is always nothing. [23]

Man comes (into the world) and then passes out into nothing.
O man, is there any joy in mere coming-and-going ? [24]

Though sad at heart, Rāma gathered his hosts and his prowess,
And he became infinitely zealous of war, and the army of monkeys too was at his command.
Sitā, his wife, had been carried away by Rāvana, and his brother, Lakshmana, too was cursed to die.
O, such are the wonders of the Creator Lord, for, He Destroys as He Creates. [25]

Within his mind Rāmchandra grieved for the sake of Sitā and Lakshmana,
And he remembered Hanumāna, the monkey-god, and lo, he appeared, this being pre-ordained.
Rāvana, the misguided demon, knew not that Wondrous are the Works of God ;
And that He, the care-free Lord, Rewards all as are their deeds. [26]
God's curse is upon the city of Lahore for a quarter of the day ! [27]

M. 3

Blessed and Meritorious is the city of Lahore, the Pool of Nectar¹. [28]

M. 1

What is the sign of over-flowing (affluence)? That one must have inexhaustible treasures of grain,
And his whole house is astir with wives, daughters and women!
And every woman cries over frivolities, and abundance of wives makes the home a bedlam!
And whosoever takes gives not back, and man is ever uneasy, seeking to earn more and more! [29]

O Lotus, thy fresh Petals shine ever like gold,
Then what Pain ails thee that thou seemest burnt-out?
(Says the Lotus:) "My Body is torn, for I've seen not Water with whom is my love:
And seeing whom my inside Flowers, and I'm Robed four-fold in beauty". [30]

No one lives long enough: nor accomplishes all he seeks,
Only the Wise one lives eternally, and is Honoured, for, he Cherishes (God) in his consciousness.
Bit by bit, one loses and wastes one's life in vain.
But, who is one to ask when Himself the God takes life even before one knows. [31]

Blame not the king even when he loses sense, or grows old:
And prattles unceasingly and falls into the pit due to his own follies! [32]

Perfect are the Doings of the Perfect One; they can neither be increased nor decreased,
Says Nānak: "One must Realise such a One by the Guru's Grace, and Merge in the Perfect Being".
[33]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shaloka M.3

P. 1413

A mendicant is not he, in whose mind abide Doubt and Illusion:
And, he, who offers alms to the one like him, earns a like merit. [1]

He, who seeks the Sublime state of fearless Detachedness:
O, rare is the one who is Blest with the Blessing of such a one! [2]

If I be a Pandit or an astrologer, and utter the four Vedas with the tongue,
And be known through the nine divisions of the earth, owing to my cultured conduct, (all that would
be vain)! [3]

He, who kills a Brāhmin, a cow², or a daughter, and accepts the offerings of a man of Evil,
O cursed is he, the Egotist, who is afflicted with the leprosy of like sins,
All these Sins afflict but those who forsake the Lord's Name:
O, burnt be the knowledge of every kind, save the Quintessence of the Lord's Wisdom. [4]

That what is Writ in our Lot by God, that no one can erase.
And all that's Writ comes to pass, but, he alone Realises (this Truth), on whom is the Lord's Grace.
[5]

They who forsake the Lord's Name, being attached vainly to Greed,
And are involved in, and lured by, Māyā, and burn ever in the Fire of Craving:
Yea, they, who like the pumpkin, climb not the creeper (of Devotion), are beguiled by Māyā,
And, they, the Egocentrics, are bound down and driven off (by the Yama): yea, the dogs mix not
with the cows!

The Lord, of Himself, Deludes: of Himself, He Unites with Himself,
But if one walks in the Guru's Way, one is Delivered, by the Guru's Grace. [6]

Praise thy God, who is worthy of Praise.
Nānak: The True Lord is the One alone: so forsake thou the door of another. [7]

Nānak: wheresoever I go, I See the True Lord alone:
Yea, there is no one that I See but my God; but becomes Manifest He through the Guru. [8]

The Word is the dispeller of Sorrow, only if one were to Enshrine it in the Mind,
And it is by the Guru's Grace, that it is Enshrined in the Mind; yea, it is by God's Grace that one
Attains unto it. [9]

1. The reference in verse No. 27 by Guru Nānak is to the destruction wrought by Babur (1524 A.D.). In Verse 28, the city of Lahore has been called 'Blessed', by the third Guru, due to its being the birth-place of Guru Rām Dās.

2. A Kapila cow.

Nānak : Myriads of men have been wasted away by Ego :

Yea, they, who Meet with the True Guru, are Saved through the Word of the True, Unfathomable Lord. [10]

They, who Serve the True Guru with single-minded Devotion, I'd cling to their Feet :

Yea, through the Guru's Word, God Comes into their Mind, and they are rid of the Craving for Māyā.

They alone are Pure and Immaculate, who Merge in the Lord's Name, by the Guru's Grace.

Nānak : All other dominions are an illusion : he alone is the True King who's Imbued with the (Lord's) Name. [11]

As in the house of the groom is the devoted bride who longs for him with utter devotion, And she prepares many delicacies for her man, sweet and sour and all.

The Devotees of God too are Dedicated likewise to the Lord's Praise and are Attuned to His Name.

And make an Offering of their body and mind ; yea, their Head they Sell off to their Guru,

And, in His Fear, they Devote themselves to God, and God Satisfies their Desire and Unites them with Himself.

Care-free is our God : what is it that Pleases Him, pray?

The God is Pleased, if one walks in the Guru's Way and Sings the Lord's Praise.

P. 1414

Blessed are they in the Kali age who walk in the Guru's Way. [12]

They who Serve not the True Guru and Cherish not the Word in the heart,

Accursed is their life and vain is their coming into the world.

If, through the Guru's Wisdom, one is ridden with (God's) Fear, one loves the Flavour of God.

And one is Blest with the Lord's Name, which is Writ in our Lot by God, and one is Ferried Across. [13]

The world is deluded by the love of Māyā : but though one's House is Thieved, one knows not.

And one's mind is lured away by Lust and Wrath, for the Egocentric is Blind in the world.

But if one Slays the five Demons with the Sword of Wisdom being Awake to the Guru's Word,

Within one is lit the Jewel of the Name, and Stainless and Pure become one's body and mind.

Without the Name, one is ever Dishonoured : and Grieves and Wails without the Name.

Nānak : That what is Writ in our Lot by God, that no one can erase. [14]

The God-conscious beings earn the Lord's Riches, Reflecting on the Guru's Word,

And they Receive the Bounty of the Name, inexhaustible is whose Treasure.

And they utter the Lord's Praise through the Word, Infinite is whose Glory.

Nānak : All that seems is caused by God, and He Sustains what He Creates. [15]

Within the God-conscious being is Equipoise, his Mind mounts to the Tenth Sky,

Where he Slumbers not, nor Hungers, and he lives in Peace, Blest with the Nectar-Name of God.

Nānak : Pain and Pleasure have no reality where there is the Illumination of the All-Pervading Lord.

[16]

Everyone wears the gown of Lust and Wrath,

And so one comes and goes, and one is born only to die in God's Will.

And as one loves the Other, one's 'coming and going' ends not.

And, Bound, to one's Bonds, one is ever on the Round, and can do naught. [17]

They, on whom is the (God's) Grace, they Meet with the True Guru,

Meeting with the True Guru, the tide of one's life turns, and Dying (to the self), one Lives all-too-Spontaneously.

Nānak : "Imbued with the Lord's Devotion, one Merges in the Lord's Name". [18]

The mind of the Egocentric is mercurial and within him is sharp-wittedness.

And so whatever he does, goes waste, and nothing of him finds acceptance with God :

All his 'charity' and 'piety' is adjudged by the Lord of Law.

For, without the True Guru, the Yama leaves him not, and he is wasted away by the sense of the Other.

And he sees not how quickly his youth passes and he quits the world as age comes upon him ;

And neither the loves of the sons, nor of the wife avails him in the end.

Yea, he, who Serves the True Guru, is in Peace, and within his Mind is Enshrined the Name.

Nānak : "Fortunate are they, who're Merged in the Lord's Name, by the Guru's Grace". [19]

The Egocentrics Cherish not the Lord's Name and, without the Name, they Grieve :

They Worship not the All-pervading God ; so how can they find peace from the Other ?

Within them is the Soil of Ego, and they Cleanse it not through the Word.

Nānak : Without the (Lord's) Name, death overtakes them, as they wallow in Dirt and lose the Merit of the human birth. [20]

P. 1415

The Egocentrics are Blind and Deaf, (for), within their minds is the Fire (of Desire),
And, consciously, they Know not the Word, and the Word Illumines not their mind.
They put no faith in the Guru's Word, and they Know not themselves :
Yea, in the mind of the Wise is Enshrined the Guru's Word, and they are ever in Bloom, being
ever Attuned. by God.

The God always Saves the Honour of the Wise ; O, I am ever a Sacrifice unto them :
Yea, they, who Serve God, by the Guru's Grace, of them Nānak is a Slave. [21]

Māyā surrounds the world, snake-like, and injects its Poison in all,
And its only Antidote is the Lord's Name : the Guru Blesses us with the efficacious *Mantram* of
the Word.

They, in whose Lot it is so Writ by God, they are Met with by the True Guru.
Meeting with the True Guru, one becomes Immaculate, and one is rid of the Poison of Ego,
Pure are the Countenances of the God-conscious beings, and they are Blest with Glory at the Lord's
Court.

Nānak is ever a Sacrifice unto them who walk in the Guru's Way. [22]

The True Guru, the Purusha, is free of enmity, and He is Attuned ever to God.
And whosoever Practises enmity with Him, he sets Fire to his own House.
And within him rages the Fire of Wrath and Ego, and he is ever in Pain.
And whatever he barks out is False, and being led by the Other, he feeds himself on Poison.
And, he wanders from door to door, to gather the Poison of Māyā, and thus loses his Honour.
It is like a prostitute giving birth to a son, whom owns no one as his father :
And as he Cherishes not the Lord's Name, he is washed away by the Creator Lord,
(But), when the God is Merciful, through the Guru, He Unites the Separated ones with Himself.
Nānak is a Sacrifice unto him who repairs to the Guru's Feet. [23]

He, who clings to the Lord's Name, is Saved: yea, without the Name, one enters into the *Yama's*
abode.

Nānak : Without the Name, there is no Peace, and one but comes and goes and Grieves. [24]

When cease one's outgoings and one's cares, one is in Perfect Bliss :
Yea, if the (Lord's) Bride knows (this), by the Guru's Grace, she lies Asleep, Care-free and in Peace.
They, in whose Lot it was so Writ in the past, they Met with the Guru-God.
Nānak : (Thiswise), one Meets spontaneously with one's God, the Embodiment of Supreme Bliss [25]

They, who Serve the True Guru and Reflect on the Guru's Word,
They Submit to the Guru's Will and Cherish the Lord's Name in their heart.
They are Dedicated to the Lord's Trade, and are Approved both here and Hereafter.
Yea, the God-conscious beings are Recognised at the True Court, being Embellished with the Word
True is their Capital-stock, True their Expending of it, within whom is the Love of their Beloved God,
Them the Lord Himself Forgives and the *Yama* touches them not.
Nānak : Rich (only) are they, who are Imbued with the Name : the rest of the world is nothing but
Impoverished. [26]

The Lord's Servants lean only on the Lord's Name : yea, they seek no other Refuge, P. 1416
And when, through the Guru's Instruction, the Name is Enshrined in their mind, they Merge in
Equipoise, all-too-spontaneously.

And by great good Fortune, they Dwell on the Lord's Name, and Love ever their Lord Lovingly.
Nānak craves for the Dust of their Feet, and is ever a Sacrifice unto them. [27]

Eighty-four lakhs of species on the earth burn in the Fire of Desire, and Wail :
Or, they are involved with the love of Illusion, which keeps not their company when they depart
from here.

Without God, they are Comforted not, so before whom are they going to cry?
It is by Good Fortune that they are Blest by the True Guru, and Realise the Wisdom of their God;
And the Fire of Craving within them is quenched, and they Cherish the God in their heart. [28]

We commit error upon error, O God, there is no limit to our misdeeds.
O Lord, be Merciful and Forgive us, for the Sinners that we are.
If Thou makest an account (of our misdeeds), we have no hope; so Forgive us Thou and Unite us
with Thyself.

Lo, the Guru is Merciful to me, and he leads me on to my God, purging me of all my Sins.
Nānak : They, who Contemplate the Lord's Name, O Victory be unto them. [29]

Yea, They, who, after a Separation, Met with their God, Imbued with the Love-in-Fear of their Lord,

They became Eternal in life and death, Dwelling on the Lord's Name, by the Guru's Grace.

The Guru one Meets in the Society of the Saints, and finds therein the Jewel (of the Name).

Nānak : Priceless in the Lord's Name, and it is only the God-Conscious beings, who Seek and Find.

[30]

The Egocentric Cherishes not the Lord's Name : O, cursed be his life and living ;

For, his mind Enshrines not God, the Treasure of Virtue, whose Givings he eats and wears.

And his mind is not Pierced through with the Word, so how can he Abide in his Home ?

Turning self-wards, the two-minded one is broken ever on the wheel of coming and going.

But he, who turns Godwards, Attains to the Name, his Eternal Groom, for, in his Forehead is set the Jewel (of the Name) :

And he Cherishes the God's Name in the heart, and Flowers the Lotus of his heart,

And he Serves the True Guru : O, I am a Sacrifice unto him.

Nānak : Beauteous is the Countenance of him, whose Within is Illumined with the Lord's Name. [31]

He who Dies in the Word is Fulfilled, yea, without the Word, one is Emancipated not.

But he, who wears the cloak of religion and performs pious deeds, is wasted away, led by the Other.

Nānak : Without the Guru, one Attains not the Name, howsoever one craves. [32]

The Lord's Name is the Highest of the high, Greatest of the great :

Yea, to it one can Mount not howsoever one craves.

Howsoever one Wanders, wearing the coat of religion, and uttering of piety with the tongue, one is Cleansed not ;

But he, who mounts up the Ladder of the Guru's, he, by good Fortune, Attains unto (the Name).

Yea, he, who Reflects on the Guru's Word, within him Comes (God) to Abide.

Nānak : Dying (to the self), through the Word, the Mind is Pleased and, becoming True, one's Glory rings True. [33]

The Sea of Māyā and Attachment is the Impassible Sea of Poison, and one can Swim not Across.

One is wasted away in Ego, saying " 'tis mine, 'tis mine "

The Egocentrics are neither here nor there, and are caught mid-way.

But they do only what's Writ in their lot by God, and can do not aught else.

P. 1417

But, when the Jewel of the Guru's Wisdom Illumines their mind, spontaneously, they See God in all.

Nānak : Fortunate are they, who board the Guru's Boat, and are Ferried across the Sea of Existence. [34]

No one is as Beneficent as the True Guru, who Blesses us with the Support of the Lord's Name;

And, by the Guru's Grace, the Name is Enshrined in our Mind, and we Cherish it ever in the heart ;

And our Craving is stilled through the Love of the Name.

Nānak : When God is Merciful, one Attains unto Him, through the Guru. [35]

Without the Word, the world is an indescribable bedlam,

But they, whom God Saves are Saved, and they are Attuned to the Word.

Nānak : The Creator Lord Knows everything who Creates and Upholds all. [36]

The Pandits are tired out performing the *Yajnas* and making offerings to the sacrificial fire and performing pilgrimages and reading the *Purānas*;

But they are rid not of the Poison of Attachment and Māyā, and ceaselessly they come and go, clinging to their little Ego.

Meeting with the True Guru, they're purged of their Soil, and they Contemplate the All-wise Being, the God :

Yea, they, who Dwell on their Lord, unto them Nānak is ever a Sacrifice. [37]

Many there are, who give immense thought to Māyā and Attachment and Hope, Greed and Sinful deeds.

Yea, such Egocentrics stay not for long, and after their brief time, they're wasted away ;

And when one is Fortunate, one Meets with the True Guru, and one is rid of one's Ego and Sinful deeds.

Contemplating the Lord's Name, one is in Bliss : so Nānak, the Lord's Servant, Dwells on the Word. [38]

Save through the Guru's Grace, one is Devoted not to God, and Loves not the Lord's Name.

Nānak ; The Lord's Servant Contemplates the Lord's Name in the Love of the Guru's. [39]

One must Trust not a greedy person as far as one can :
 For, he deceives us in the end, where one can reach not upto him.
 Yea, whosoever sides with the Egocentrics, his face is Blackened and Soiled.
 O, accursed is his life, for, he loses the Merit of human birth.
 O God, Lead me on to the Society of the Saints, that I Cherish Thy Name in my Mind.
 And I'm purged of the Soil of births and deaths, and I Sing ever Thy Praise. [40]

That what God has Writ in our Lot, no one can erase :
 Yea, our body and life belong to God, the King, who Sustains us.
 The back-biters and slanderers are Starved to Death, for, nothing avails them.
 Outwardly, they do all kinds of (pious) deeds, but within their heart is guile.
 But whatever one sows in the Farm of the body, only that grows and stands.
 Prays Nānak : "O God, Forgive me and Unite me Thou with Thyself in Thy Will". [41]

One is oblivious of the Round of coming and going, and Sees not the Lord's Court.
 And is enveloped by the love of Māyā, and his within is filled with the chaos of Ignorance.
 Yea, man is Awakened out of his Slumber when he's hit hard on the head. P. 1418
 The God-conscious beings find God near at hand, and Cherish Him, and so they are Emancipated.
 Says Nānak : "They are Saved and Delivered along with all their Kinsmen". [42]

He, who Dies to (the self), through the Word, he alone Dies (truly) :
 And is Satiated with the Lord's Essence, by the Guru's Grace :
 Yea, through the Guru's Word, he's Ushered into the Lord's Court.
 For, without the Word, everyone is Dead.
 And, Dying, the Egocentric loses the Merit of human birth,
 And Cherishing not the Lord's Name in the end he Wails in Pain.
 But this too, says Nānak, is the Doing of the Creator Lord. [43]

The man of God is never old, for, in his conscious mind, he Cherishes the Wisdom of God.
 And he ever utters the Lord's Praise, Attuned (to his God), in a state of Equipose.
 He's a man of Discrimination and Abides ever in Bliss, looking alike upon pleasure and pain.
 And he sees only but One God, Realising the one All-pervading Lord. [44]

The Egocentric is never young, for, in his consciousness is not God,
 And in all his doings he's swayed by Ego, and faces Judgement by the Lord of Law.
 The God-conscious beings are Pure and Immaculate, being attached to the Guru's Word -
 And they are Soiled not even a bit ; yea, they, who walk in the Guru's Way.
 Of the Egocentrics, the Soil is washed not, even if it is scrubbed a myriad times.
 Nānak : The God-conscious beings are United (with God), and they Merge in the being of God. [45]

What indeed happens to him who commits Evil ?
 Yea, he's burnt off by his own inner Fire:
 The Egocentric behaves like mad, being involved in Strife.
 Yea, turning Godwards, one knows all :
 And then if he struggles, he struggles with his own mind. [46]

They, who Serve not the True Guru, the Purusha, and Reflect not on the Word.
 They are not human, but wild quadrupeds.
 Within them is neither Wisdom, nor Contemplation, and they Love not God,
 They die in Sin and are born to die again and over again.
 Yea, they, who meet with the Living alone live, Cherishing the Lord of all life in their heart.
 Nānak : They, the God-conscious beings, look Beauteous at the True Court (of God), [47]

The God has built His Temple, (yea, the human body), and Lives in it.
 Through the Guru's Wisdom, one Attains God, Burning off the love of Māyā ;
 In the Lord's Temple, one finds myriads of Priceless things, if one Cherishes the Name, the Nine
 Treasures (of God).
 Blessed is the Bride, O Nānak, who Seeks and Finds her Lord, by the Guru's Grace.
 It is by Good Fortune that one searches the (mind's) Fortress within the (body's) Temple, and Finds
 the Lord within. [48]

The Egocentrics wander about in all directions, lured by Craving, Greed and Sin,
 And their love of Māyā goes not, and they're born to die again and over again.
 Serving the True Guru, one is in Bliss, shedding one's immense Craving and Sin ;
 And one overcomes the pain of births and deaths, Reflecting on the (Guru's) Word. [49]

O mind, Contemplate the (Lord's) Name that you Attain Glory at the Lord's Court, P. 1419
And are rid of all your Sins and Ego and I-amness.
By the Guru's Grace, your 'Lotus' will Flower and you'll See the All-pervading God, all over.
O God, be Merciful that I Dwell only on Thy Name. [50]

That Bride alone is Acclaimed Rich who walks on the Guru's Path.
And Surrenders her body and mind (to her Lord) with Faith, and moves in his Will.
And sits where she is bidden to, and goes as is the Lord's Will.
O brothers, no other riches equal the Lord's True Name :
So one must Sing ever the Praise of the True Guru, and Abide ever with Him,
And wear the Wears of Merits and Relish His Taste, in accordance with the Credit one builds with Him.

O, how is one to Praise such a one ? One can only be a Sacrifice unto His Presence.
Glorious are the Glories of the True Guru : and it is by Good Destiny that one Attains unto him.
Some there are who Submit not to the Lord's Will, lured away (from God) by the sense of the Other.

They get no Refuge, nor the Society of the Saints.
Nānak : They alone Accept the Lord's Will, who are Destined to Practise the Lord's Name.
O, I am a Sacrifice unto them ever and forever more. [51]

The Countenances of those alone are Pious who cling to the Guru's Feet :
And Serve ever the True Guru, and (thus) Abide ever in Bliss.

Nānak : Beauteous are their Countenances at the Door of the True Lord. [52]

Pious are their mouths, their beards, who Utter and Practise the Truth,
And Cherish the True Word in the Mind, and Merge in the True Guru.
Yea, Truth is their Capital-stock and their Riches, and they attain the Sublime State (of Bliss).
They hear the Truth, Believe in Truth, and Practise the True Deeds.
They abide ever in the (Lord's) True Presence, and Merge in Him, the True one,
Nānak : Without the True Guru, one Attains not Truth, and the Egocentrics but come and go. [53]
As the *Chātrik* cries out for its love, the water-treasure on high, with utter devotion, (so does the seeker),

And Meeting with the Guru, he finds the cool Waters (of God) to quench the Fire of Pain.
And his Thirst being quenched, Poise wells up in him, and he Cries no more.
Nānak : When one is Comforted through the Guru, one Cherishes the (Lord's) Name in the heart. [54]

O *Chātrik*¹, Utter the (God's) Truth and be Attuned to the True One,
And your Utterance is Approved by the True One, if you Utter it, becoming conscious of God.
Yea, Reflect on the Word that your Thirst departs, and you Accept the God's Will ;
And, then the low Clouds (of God's Mercy) Rain upon you from all sides, all-too-spontaneously.
Yea it is with the Waters (of the Name) that one's Thirst is quenched : without it, one's Thirst is quenched not.

Nānak : He, who Drinks the Lord's Waters, he Thirsts no more. [55]

O *Chātrik*, Utter the Word, in Poise, Loving the True Word,
And you See everything within you; you Guru Shows it to you. P. 1420
And you Know your self, Meeting with your Love ; and the Rain (of Mercy) falls uninterruptedly upon you.

Yea, steadily the Nectar Rains upon you, and all your Hunger and Thirst depart,
And you Cry no more, and your Soul Merges in the All-soul.
Nānak : The True Brides are steeped in Peace, and Merge in the True Name. [56]

The God Ordains in His Eternal Will,
And Indra sends down Rains in his Mercy, and heavy is the Downpour.
The *Chātrik* is glad in body and mind when it Tastes the drop of (the Lord's) Quintessence.
And immense is the growth of the Grains and Riches, and the Earth looks Glorious,
And men worship their God, ever, and Merge in the Guru's Word.
And the True Lord Forgives in His Mercy : for, such is His Will.
O Brides, Utter ye the Lord's Praise and Merge in the True Word,
And Embellish yourselves with the God's Fear and be Attuned to the True One,
Nānak : Through the Name, God Comes into the Mind, and one is Released at the Lord's Court. [57]

1. i. e. the seeker.

If the *Chātrik* searches the whole earth through and flies across the skies :
He finds the (God's) Waters only through the True Guru, and his Thirst and Hunger are stilled.
For, the body and Soul belong to the Lord, and He it is, who has everything with Him.
He Knows our inmost state without being told, so, who are we to pray to ?
Nānak : The One Lord Pervades all, and Illumines us through the Word. [58]

He alone is ever in Spring who is immersed in the Service of the Guru ;
For, the Lord Rains (Mercy) upon him, and his body and mind blossom forth, yea, the whole
world (through him) is in Bloom. [59]

Through the Word is Ever-Spring, for, through it, Blossom forth our body and mind.
Let me, then, forsake not the (Lord's) Name which Creates all. [60]

Nānak : Spring is for them alone into whose mind Comes God, through the Guru's Word :
For, God's Mercy Rains upon them and their body and mind : nay, the whole world (through Him)
is in Bloom, [61]

Whose Name should one utter early in the morn ?
Of no one's else but God's, who has the Power both to Make and Unmake. [62]

O wheel on the well, thou criest aloud, "Thou", 'Thou,' and thy speech is sweet,
But, thy Master is a Presence, why, then, criest thou aloud ?
He, who Creates the world and Loves it, be a Sacrifice unto Him,
And abandon the sense of selfhood: for, this, indeed, is the true Thought,
I utter insipid talk, due to Ego, and know not the Purpose of God,
But, Him Contemplate all the three worlds, and all the growth therein, and so pass their days
always and at all times.

Without the True Guru, one Attains not (God), howsoever one tries
But if He be in Mercy, He Embellishes us, of Himself :
Yea, they, who Contemplate God, Approved is their coming into the world. [63]
Yoga is not in the ochre robes, nor in the soiled wear.
Nānak : One attains unto Yoga at home, through the Wisdom of the Guru's. [64]

If one wanders through the whole world and reads all the four Vedas, (it is vain),
For, one Meets with the True God, and is Emancipated only if one Enshrines Him in the Mind.
[65]

Nānak : If such be the Lord's Will one's mind is turned, and it wanders and wanders :
And one keeps companionship of the Egocentrics ; whom can one ask then for Peace ?
If one Associates with the God-conscious being, Attuned to the True Guru,
Then the Cause of births and deaths is obliterated, and one attains Peace. [66]

The God of Himself Instructs those Strayed from the Path, if He be Merciful to them.
But if His Grace be not upon one, one Cries and Wails in vain. [67]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas M. 4

Blessed and Fortunate are the Brides who Meet with God, the King, through the Guru :
For, their Within is Illumined, and they Merge in the (Lord's) Name. [1]

O, Blessed be the True Guru, the Purusha, who Realised the True One,
And meeting with whom one's Thirst is quenched, and one's body and Mind are cooled.
Blessed, Blessed, is the True Guru, who looks upon all alike.
Blessed, Blessed, is the envy-free True Guru, to whom praise and dispraise are alike.
Blessed, Blessed, is the All-wise True Guru, who has within him the Wisdom of God.
Blessed, Blessed, is the True Guru, the Formless Being, Infinite is whose End.
Blessed, Blessed, is the True Guru, who makes us Wise in God's Truth.
Blessed, Blessed, is the True Guru, who Blesses us with the (Lord's) Name. [2]

For the God-conscious beings the God's Praise is to Utter the God's Name :
Yea, they Praise the Lord's Name, night and day, and, Contemplating God, their Mind is in Bliss..
By great, Good Fortune, they Attain unto God, the Embodiment of Perfect and Supreme Bliss.
Nānak Praises the Lord's Name, and his body and Mind are ever in Peace. [3]

I Love my Spouse : but how am I to Meet with my Love ?
 I search and search for Him, my Friend, who is Embellished with Truth.
 Yea, the True Guru is my Friend, and my mind is a Sacrifice unto him when I Meet with him !
 For, He shows me the Presence of my Love, my Creator-Lord, my Eternal Friend.
 Nānak : I searched and searched for my Spouse but, lo, the True Guru has Revealed Him unto me
 within myself. [4]

I stand on the roadside, O friend, in Thy Wait : may be, Thou comest.
 O, is there one who'll lead me on to Him, my Spouse, my Love.
 I'd cut up my body into four bits to make an offering of myself to him.
 Nānak : When the God is Merciful, He causes us to Meet with the Perfect Guru. [5]

Within (the mind) is the fury of Ego : and the body is filled with Māyā, and so the False (world)
 comes and goes,
 And no one submits to the Guru's Word, and so the impassable (Sea of Existence) is crossed not.
 P. 1422

He, on whom is the (Lord's) Grace, he walks in the Guru's Way :
 Yea, Fruitful is the Vision of the True Guru : and, through it, one attains what one wishes for.
 I'd repair to the Feet of those who Believe in the Guru's (Word).
 Nānak is a Slave unto those who are ever Attuned to the Guru. [6]

They, who Love their God, how can they be comforted without Seeing His Presence ?
 Nānak : He Meets all-too-spontaneously, through the Guru, and our Mind Blossoms forth. [7]

They who Love their Spouse, how can they live without Him ?
 Yea, they are in Bloom only when they See Their Spouse. [8]

They, within whom Thou, O True Lord, puttest Thy Love, through the Guru,
 They are Immersed in Thy Love, night and day. [9]

True is the Love of the God-conscious being, through which one Attains one's True God,
 And one is ever in Bliss, and Merges in Equipoise. [10]

The True Love one finds from the True Guru :
 And it breaks not, and one ever Sings the Lord's Praise. [11]

They, within whom is True Love, how can they live without their Lord ?
 Yea, the Lord, of Himself, through the Guru, Meets with those for long Separated from Him. [12]

Thou Thyself, in Thy Mercy, makest all to Love Thee, O God :
 Let me, too, Meet with Thee : O God, Bless Thy Seeker with Thy Name. [13]

The God-man whether he cries or he laughs.
 Yea, whatever the God-man does is the Worship of God.

He, who turns Thywards, O Lord, Reflects on Thee,
 And thus is Ferried across (the Sea of Existence). [14]

They, who Cherish the Lord's Name, the Treasure (of Bliss), Reflect on the Guru's Word,
 And, lo, they look Beateous in the Lord's True Court.

They, on whom is the Lord's Mercy, forsake Him not, upstanding or downsitting.

Nānak : They, the God-conscious beings, are Separated not : yea, they, whom the Lord, of Himself,
 Unites with Himself. [15]

Hard, too hard, is the Service of the Guru, the Harbinger of Bliss ;
 But he alone Loves the Guru on whom is God's Grace.
 Dedicated to the Guru's Service, the world Crosses the Sea of Existence,
 And all one's Wishes are Fulfilled, and within one is the sense of Discrimination.
 Nānak : Meeting with the True Guru, one Attains unto God, and one is rid of all one's Sorrows. [16]

The Egocentric, even when he Serves (God), is attached to Other :
 He increases ever his love of Māyā, and of his sons, wife and kindreds,
 And when he is asked to render the Account at the Lord's Court, all is over for him, and no one
 can plead for his Release.

(For) without the Lord's Name, one is ever in Sorrow, gripped by the Pain of Māyā and Attachment.
 Nānak : Through the Guru, one Knows that the Māyā one loves, forsakes us in the end. [17]

The God-conscious being Submits to the Lord's Will, and thus attains Bliss :
Yea, he Serves and Contemplates the Lord's Will, and Merges, and makes others Merge in the Lord's Will. **P. 1423**

In Submitting to the Will, he finds the merit of fasting, the religious routine and piety and self-control, and all his-Wishes are Fulfilled :

Yea, 'she', who Realises the Will is ever the True Bride (of God), and Serves the Guru, wholly Intuned to Him.

Nānak : They, on whom is the God's Grace, they Merge in God, in the Lord's Will. [18]

The poor Egocentric knows not the Lord's Will and ever does deeds in Ego,
And he fasts and observes religious routine and piety and self-control, and worship, but his (inner) Doubt and Guile leave him not.

He's impure, pierced through with the Love of Māyā, and like the proud elephant throws dust on himself (after a bath).

Yea, he Cherishes not the Creator-Lord : then, how can he find Bliss ?

Nānak : The (world's) Play is Enacted, by God Himself, and one acts as is one's Writ of the past (Writ by God). [19]

The God-conscious being Believes and has Faith, and, Serving ever the God, he Merges in Him :
Yea, anyone may worship the Guru within, and any one may See the Guru's Sight.

One must Believe in the True Guru, the great Discriminating Being, Meeting with whom one's Craving is stilled.

O, I'm a Sacrifice ever unto the Guru, through whom one Meets with the True, Good God.

Nānak : He, who repairs to the Guru's Feet, he's truly Blest. [20]

The Friend I Love, is ever with me,

I walk in and out (of my Home), but Cherish Him ever in the heart. [21]

They, who Dwell on God with a single mind, Attuned to the True Guru,
They're rid of their Sorrows and Hungers and Ego and, Attuned to God, they become Sinless.

They Utter and Sing the Lord's Praise, and Merge in His Virtues.

Nānak : It is through the Perfect Guru that, all-too-spontaneously, one Meets with the All-powerful God. [22]

The Egocentric is attached to Māyā and Loves not the Lord's Name.

He gathers and practises and feeds himself on what's Illusory and False,
And dies, gathering the Poisonous riches of Māyā, which, in the end, are reduced to the dust.

And one practises the 'Way of works and observes piety and self-control, but within one is Avarice and Sin.

Nānak : Whatever the Egocentric does, avails him not, and he is wasted away, (being Judged) at the Lord's Court. [23]

Of the musical measures, that one is the best though which God Comes into the Mind.

Yea, "to attain to the Truth" is the essence of all music, for, priceless is the Melody of God.

And, yea, (the Music of) God is above the music of man : and, one can Know not the Lord's Will by making music.

And they alone come right with God who Realise His Will, Instructed in His Wisdom through the True Guru :

For, everything happens through God as is the God's Will. [24]

Within the True Guru is Enshrined the Nectar-Name (of God), and He Himself Utters it and makes others too Utter.

Through the Guru's Wisdom, one Attains unto the Immaculate Name and Dwells upon it.

The Nectar-word of the Guru is the Quitessence, and it Comes into the Mind by the Guru's Grace,
And the Lotus of one's heart Flowers and Illumines (our mind), and our Light Merges in the All-Light.

P. 1424

Nānak : They alone Meet with the True Guru, in whose Lot it is so Writ by God. [25]

Within the Egocentric is the Fire of Craving,

And within him is the False love of Māyā, yea, of his kinsmen, and he clings to what is Illusory and False.

And he is ever corroded by care, bound to anxious thoughts.

And his comings and goings cease not, and he does deeds in Ego.

But he is Saved and Emancipated (by God), if he seeks the Guru's Refuge. [26]

The True Guru Dwells on God : the Saints of the True One love the True Guru :
 Yea, the Saints Dwell upon the True Guru, who leads us on to God.
 It is the Guru's Boat wherewith we Cross the Sea of flux, Rowed by the Lord's Name.
 The seekers of the Guru's Path accept the Lord's Will, and the Perfect Guru Ferries them Across.
 O God, Bless me with the Dust of Thy Saints, Feet, that we, the Sinners, are also Emancipated.
 Yea, such was my Lot Writ on my Forehead by God that I Met Nānak, the Guru.
 And the Couriers of the *Yama* were humbled and slain and I was Delivered in the Lord's Court.
 O Blessed be the seekers of the Guru, on whom is God's Grace, and the Lord Unites them with Himself. [27]

The Perfect Guru makes us Wise in the Lord's Name and we are rid of our Doubt.
 And, through the Lord's Name, we Sing the Lord's Praise, and the Lord's Path is Illumined for us.
 And, we Slay our Ego, Attuned to the One God, and Enshrine the Lord's Name within us.
 Through the Guru's Word, *Yama* eyes us not, and we Merge in the True Name.
 Yea, It is the Creator-Lord who Pervades, and doth all, and He Yokes only him to His Worship on whom is His Grace.
 Nānak lives by Uttering the Lord's Name, and without the Lord's Name, he Dies instantaneously. [28]

Within the mind is the Malady of Ego, and the *Shāktas* of Evil mind are strayed by Doubt.
 Nānak : Thy Malady goeth if thou Meetest with thy Friends, the Saints. [29]

He, who is Instructed in the Guru's Wisdom, Utters ever of God.
 His (Mind's) Strings are well-tuned to echo the Melody of God ; yea, his (life's) Garment is ever Imbued with the Love of the Lord.
 I've found no one to equal God : I've searched the world through and through.
 It is the Guru through whom the (Lord's) Name Comes into me, and my mind wobbles no more,
 Nānak is the Lord's Slave : yea, he is the Slave of the Guru's Slaves. [30]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shaloka M. 5

They alone Love their God who turn not away from Him, yea, they, who Realise their Lord.
 The men of False love fall off (on the Way), for, they know not the Way¹ (of Love). [1]
 I'd burn all my silken wear in fire, if God be not with me :
 O, I'd look Beauteous even if I rolled in dust, with my Spouse in my arms. [2]
 It is through the Guru's Word that one Contemplates God ; it is through the Love of the Lord's Name that one becomes Detached. P. 1425
 And one overcomes the five (Passions) : then, Fruitful is the singing of the notes of Māru. [3]
 My God is like a million hosts to me, at whose Door millions, like thee, beg for alms:
 O Brahmin, the human birth is wasted away if one forsakes the Creator-Lord. [4]
 Drink thou that Essence through the notes of Soratha, which tastes not insipid :
 And Sing the Lord's Praise that thy Glory is Acclaimed at the Lord's Court. [5]
 They, whom God Saves, them no one can Destory :
 Within them is the Lord's Name, the Treasure of Bliss, and they Cherish ever the Virtues of God.
 And they lean only on the One Unfathomble Lord and Enshrine Him in their body and Mind.
 Infinite is their Love (of God), and nothing can diminish it.
 And they Sing the Lord's Praise, through the Guru's Word, and Enjoy the Pure Bliss of Equipoise.
 And they Enshrine the Lord's Name, the Treasure of Bliss, in their heart. [6]
 Think that (alone) to be good what thy God Does : and take not the Other into account.
 (And, pray to God :) "O Lord, be Merciful and let me Cling to Thy Feet.
 And make me Wise in Thy Wisdom that I'm rid of my Doubt".
 Yea, whatever the God has Writ in our Lot, everyone does but that.
 For, everything is under the Sway of the Lord, and there is no other Refuge but His.
 Nānak : One is ever in Bliss, if one Submits to the Lord's Will. [7]
 Blessed is he who Contemplates the Perfect Guru.
 Nānak : He, who Dwells upon the Lord's Name, is wholly Fulfilled. [8]

1. Lit. Deed.

The Sinners commit Sins and then Suffer and Wail :
 Lo, as the churners churn the curds, so does them the Lord of the Law. [9]
 They, who Contemplate the Name of God, their Friend, they earn the Merit of Life.
 Yea, they utter such Righteous words that the whole world is Sanctified. [10]
 I have got stuck out of place, trusting in the sweet words of bad wits,
 Nānak : They alone are Saved in whose Lot it was so Writ. [11]
 They alone Sleep in Peace who are Imbued with the Love of God.
 But they, who are Separated from the Love of God, they Cry and Wail, night and day. [12]
 Due to the Illusion of Māyā, myriads have been put to Sleep.
 Nānak : They alone are Awake, who utter the Lord's Name with the tongue. [13]
 Seeing the Mirage, men are led astray :
 Yea, they alone look Beauteous who Dwell on the True Lord. [14]
 The Transcendent, Infinite, and the All-powerful Purusha is the Emancipator of Sinners.
 (But), he alone Contemplates Him whom He Emancipates. [15]
 Forsake the Path of Evil and be Attuned to the One alone :
 For, he who is attached to the Other, is washed down the stream of life. [16]
 The tradesmen (of the world) trade in the three-tire¹ shops.
 But the deals of those alone are True, who carry the Stocks of Truth. [17]
 He, the Fool, who knows not the Path of Love, goes astray :
 Nānak : He, who forsakes God, falls into the deeps of Hell. [18]
 One forsakes not Māyā and asks for more and more,
 And Cherishes not God, if it is Writ not in one's Lot. [19]
 One falls short of nothing if upon one be the Grace of God.
 Yea, Inexhaustible is the Treasure of Nānak's Word : and one may expend its Riches howsoever
 one may. [20]
 If the wings be on sale, I'd buy them paying the price equal to my own,
 And, lo, I'd equip myself with them and fly out and afar to find my God. [21]
 My Friend is the True King ; yea, He is the King of Kings:
 Sitting by whose side one looks Beauteous, and who is the Mainstay of us all. [22]

P. 1426

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas M. 9

If thou hast Sung not the Lord's Praise, thy life has been a waste, O mind
 Saith Nānak : As fish loveth the waters, so love thy God. [1]
 Why get engrossed in Vice and become not Detached even for a moment ?
 Saith Nānak : Dwell on thy Lord, that thou art caught not in the *Yama's* Noose. [2]
 Thou wasted away thy youth, and now age hath its sway:
 Saith Nānak : Dwell now on thy Lord, for, behold, thy life hastens away. [3]
 When thou art of age, death overtakes thee even before thou hast known :
 Saith Nānak : O thou crazy one, why dost thou Dwell not on thy Lord, thy very own ? [4]
 Riches, and thy wife, and possessions, which thou thinkest are thine, all come amiss.
 For, they keep not thy company (in the end) : This, Nānak, is the whole Truth : know thou this. [5]
 Thy Lord is the Purifier of the Sinners, the Destroyer of Fear, of the supportless the only Support.
 Saith Nānak : Look (only) upto Him who Abides ever with thee, in thy heart. [6]
 The Lord who Blest thee with thy body and riches thou lovest not.
 Saith Nānak : Even now when thou art helpless, waver not in thy Faith. [7]
 He, who gave thee body, riches, happiness and beauteous homes and forts,
 Why, saith Nānak, thou Contemplatest not Him, thy only God ? [8]
 The Lord is the Giver of all joys : yea, there is not another without Him, thy God.
 Saith Nānak : Hark, O mind, Contemplating Him alone, thou art Saved. [9]

1. i.e. within the three Modes.

Meditating upon whom we are Emancipated, Cherish thou Him, O my friend,
Saith Nānak : Life wears off each day, each moment : Hearken, O my mind.
Of the five elements, O Wise ones, is our body forged.
But the Soul emanates from God, and into Him alone it is Merged. [11]

The Saints proclaim that the Lord Pervades all hearts.
Saith Nānak : Dwell thou on Him that thou Crossest Safe into the Yond. [12]

He, whom neither pleasure pleases, nor pain pains, and who neither has Attachment, nor Ego, nor Greed :

Look upon him, O my mind, as the very embodiment of God. [13]

He, who is above praise and dispraise, and to whom alike are iron and gold :

Saith Nānak : He, O mind, alone is Emancipated, he alone is Saved. [14]

He, who is affected neither by joy nor sorrow and looks upon friend and foe as one ; P. 1427

He, saith Nānak, is Emancipated, he alone is the Released one. [15]

He, who fears no one, nor makes others afraid :

He alone is Wise, O mind, he alone Knows his God. [16]

He, who has abandoned the Poison (of Māyā), and withdrawn into himself, (for God's sake.)

He, O mind, is a man of Destiny : his lot is Awake. [17]

He, who has discarded Māyā and the sense of 'I' and become Detached :

Hear, O mind, the Lord Abides in his heart : he is the man of God. [18]

He, who forsakes Ego and Realises his Creator-Lord,

He, saith Nānak, is the Emancipated one : Know this to be the whole Truth, O mind. [19]

In the Kālī age, the Lord's Name destroys our Fear and through it is our Evil dispelled.

And he, who Dwells on the Lord, night and day, Nānak, all his works are Fulfilled. [20]

He who Utters the Lord's Name with his tongue, and hears the Lord's Name with his ears.

Hearken, O mind, for him death has no terror, no fear. [21]

He, who his "mine-ness", Greed, Attchment and Ego forsakes,

Saves himself, and Ferries others too Across. [22]

As is the dream or a play, so is the world.

Saith Nānak : Nothing is True, nay, nothing stays without the Lord. [23]

Everyone wanders out and afar ever in search of the riches of the world.

But rare is the one, Nānak, who Enshrines the Lord in his mind. [24]

As doth the bubble rise from the waters and then dies :

Saith Nānak : So doth the creation of the world : know thou this, O mind. [25]

Blinded by the wine of one's riches, one Cherishes not one's Lord.

Saith Nānak : Without the Worship of God, one falls a prey to death and is Lost. [26]

If one seeks eternal Bliss, one must seek the Refuge of God.

Saith Nānak : Hark, O mind, precious, too precious, is the the human birth. [27]

For the sake of Māyā, the Ignorant wretches run wild.

Saith Nānak : Without the Worship of the Lord, life wastes itself in Void. [28]

He, who Dwells ever on God, he and the God are one.

For, he is the Embodiment of God, and there is no distinction between the two, nay none. [29]

Involved with Māyā, the mind forsakes the Name of God.

Saith Nānak : Of what avail is thy life without Worship of thy Lord. [30]

Man remembers not God, for drunk with Illusion, the Blind one cannot choose.

Saith Nānak : Lo, without the Lord's Worship, one is netted by the Yama's Noose. [31]

Many come to befriend us in affluence : but, in misery, no one is one's friend.

Nānak : Dwell thou on thy Lord, for, He alone Keeps thy Company in the end. [32]

I wandered through, birth after birth, but never without the fear of Death.

Saith Nānak : Dwell thou on thy Lord and abide ever in thy Deathless God. [33] P. 1428

I've tried as hard as I could, the mind's Ego goeth not.

My mind is engrossed by Evil : Save me, O Save me, my Lord. [34]

Three are the stages of one's life : as child, young and old,

But all the three are vain, saith Nānak, if one Dwells not on God. [35]

That what one should have done, one didn't, being trapped by Greed.
Saith Nānak : Now that the time is past, why criest thou, O Blind mind ? [36]

Thy mind is involved with Māyā, and attains not Release,
Like a painting painted on the wall ; it lies where it lies¹ [37]

Man hopes for one thing, but receives other than for what he wisheth.
He wants to entrap others but lo, is himself trapped (by Death). [38]

Thou tried hard to earn comforts, but none to suffer Pain.
Saith Nānak : Hark, O mind, that that alone happens what thy Lord ordains. [39]

The world is a beggar : the Giver of all is Lord the God.
Saith Nānak : Dwell thou on thy Lord, O mind, that all thy tasks are Fulfilled. [40]

Why art thou proud of the vanities (of life) ; the world is but a dream.
O mind, of these nothing belongs to thee save thy Lord. [41]

One is proud of one's body, which is now here and then is not.
But he who Says the Lord's Praise, his sway is over the whole world. [42]

He, who in his heart Dwells upon God, is an Emancipated soul, forsooth.
Between him and the Lord there is no distinction whatever : this, indeed, is the whole Truth. [43]

He, who Enshrines not the Lord's Devotion in his heart,
His body is like a swine's, like a cur's, nay, a mere waste. [44]

As a dog leaves not the door of his Lord,
So Serve thou thy God, with a single mind. [45]

He, who after pilgrimage, austerities and offering charities inflates his Pride.
All the merit he earns thus is wasted away, like the elephant's, who bathes (and then throws dust in his head). [46]

The head shakes, the feet stagger, and one is devoid of the light of the eyes.
Saith Nānak : Even when such is one's state, one Cherishes not God, but way ? [47]

I had looked upon the world as my own, but here no one belongs to his kind.
Saith Nānak : Eternally True only is the Lord's Worship, so Enshrine it thou in thy mind. [48]

The world is false, know thou this, O friend,
Saith Nānak : It stays not with thee like the wall of sand. [49]

Even Rāma had to go, and also Ravana, who had myriads of kins.
Saith Nānak : Nothing stays here, O dear, for the world is but a dream. [50]

I'll worry only if what had not to happen, happens ;
But such is the way of the world, Nānak, that nothing stays. [51]

He that is born, dies, if not today, then tomorrow he goes.
Saith Nānak : Sing thou the Lord's Praise and abandon all that involves. [52]

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Dohira

My Power is shattered and I'm Fettered : and, lo, there is no escape.
Saith Nānak : O Lord, Thou art my only Refuge : Now, Save me, as Thou Saved. Gaja² Thy Devotee? [53]

My Power has returned : my Bonds are loosed, and all the Doors are opened upto me.
Saith Nānak : O Lord, everything is in Thy Hands, now be Thou with me. [54]

All friends and mates have forsaken me, all companions are in vain.
Saith Nānak : O Lord, Thou art my only Support in this Sea of Pain. [55]

Only the Lord's Name Remains, and His Saints or the Guru-God.
But, saith Nānak, rare is the one who Remembers the Lord's Name in this world. [56]

Enshrine the Lord's Name in thy heart, for, there is no one equal to thy God.
And lo, all thy Woes depart and thou See-est the Presence of thy Lord. [57-1]

1. Lit. the wall leaves it not.

2. Lit. the Elephant : According to Bhagvat Purāna, a 'Gandharva' was cursed by a 'Rishi' to turn into an elephant. He was seized by a crocodile when he cried out to God for help and was delivered.

Mundāvani¹ M. 5

In the Platter (of this Book) are placed three things—Truth, Contentment and Wisdom,
And also the Nectar-Name of the Lord, who is the Support of all.
He, who Tastes this Fare, Relishes it, and he is wholly Fulfilled.
This Thing one cannot forsake : so keep thou it in thy Mind,
For, (through it), one Swims across the Dark (Sea) of Existence, (and knows that) all that seems
is the Expanse of God. [1]

Shaloka M. 5

I have acknowledged not Thy Bounties, O Lord, Thou it is who made me worthy (of Thee).
I, the Meritless one, had no Merit whatsoever but, Thou, O God, took Pity upon me.
And, in Thy Mercy, Thou hast Blest me with the Vision of the True Guru, my (eternal) Friend.
Now, O God, Bless me with Thy life-giving Name, that blossom forth both my body and mind. [1]
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By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāgmālā²

Each Rāga has five wives,³
And eight sons,⁴ who emit distinctive notes.
In the first place is Rāg Bhairō with its five women—Bhairavi, Bilāwali, Puniāki, Bangali and Aslekhi
(And eight sons) : Pancham, Harakh, Disākh, Bangālam, Madhu, Mādhav, Lalit and Bilāwal, which
give out each its own melody in the hands of those who make music. [1]

And, then, there is Mālkausa, with its five women—Gaundkari, Devgandhāri, Gandhāri, Seehuti
and Dhanāsri.
This chain of Mālkausa, brings along with it also the eight sons—Māru, Masatang, Mewāra, Prabāl,
Chandkausak, Khau, Khat and Bhaurānad. [1]

And then comes Hindol, with its five women and eight sons.
And rises its wave upon wave when the soft-throated singers sing in unison. [1]

Its wives are : Telangi, Devkari, Basanti, Sandur and Ahiri, the finest of women,
And it, too, is embellished with eight sons : Surmānand, Bhāskar, Chandrabimb, Mangal, Sarasbān,
Binod, and the thrilling Basant and Kāmōd.
Yea, eight sons I have enumerated after which comes the turn of Rāg Dipaka, [1]

(Which) too has five women—Kachheli, Patmanjri, Todi, Kāmōdi and Gujri,
And with it sing its sons—Kālanka, Kuntal, Rāma, Kamāl-kusam, Champak, Gaura, Kānara and
Kalyān. [1]

And then they sing together the Shri Rāga, which too has five women—Bairāri, Karnāti, Gauri,
Āsāvāri and Sindhvi. [1]

And eight sons—Sālu, Sārang, Sāgara, Gaund, Gund, Gambhir, Kumbh and Hamir. [1]

And in the sixth place they sing Rāg Megha, with its five women—Sorath, Gaundmalāri, Āsā, Suhi
and Gunguni, [1]

And Bairādhār, Gajdhār, Kedārā, Jabli Dharnat, and Jaldhārā Shankar and Shyām, which are known as the
sons of Rāg Megha

So in all they sing the six Rāgas with thirty Rāginis,
And their forty-eight⁵ sons. [1-1]

1. *Lit.* a riddle. Some have translated it as the Seal (set at the end of the book so that no interpolation may occur thereafter).

2. In this verse, which most scholars think is apocryphal, is given the system of Indian music in a nutshell.

3. घर्वाण (वरंगन) : (Sans. वीरंगना), *lit.* a brave and handsome woman.

4. नंदन (नंदन) : (Sans. नंदन), a son.

5. 18+10+20=48.